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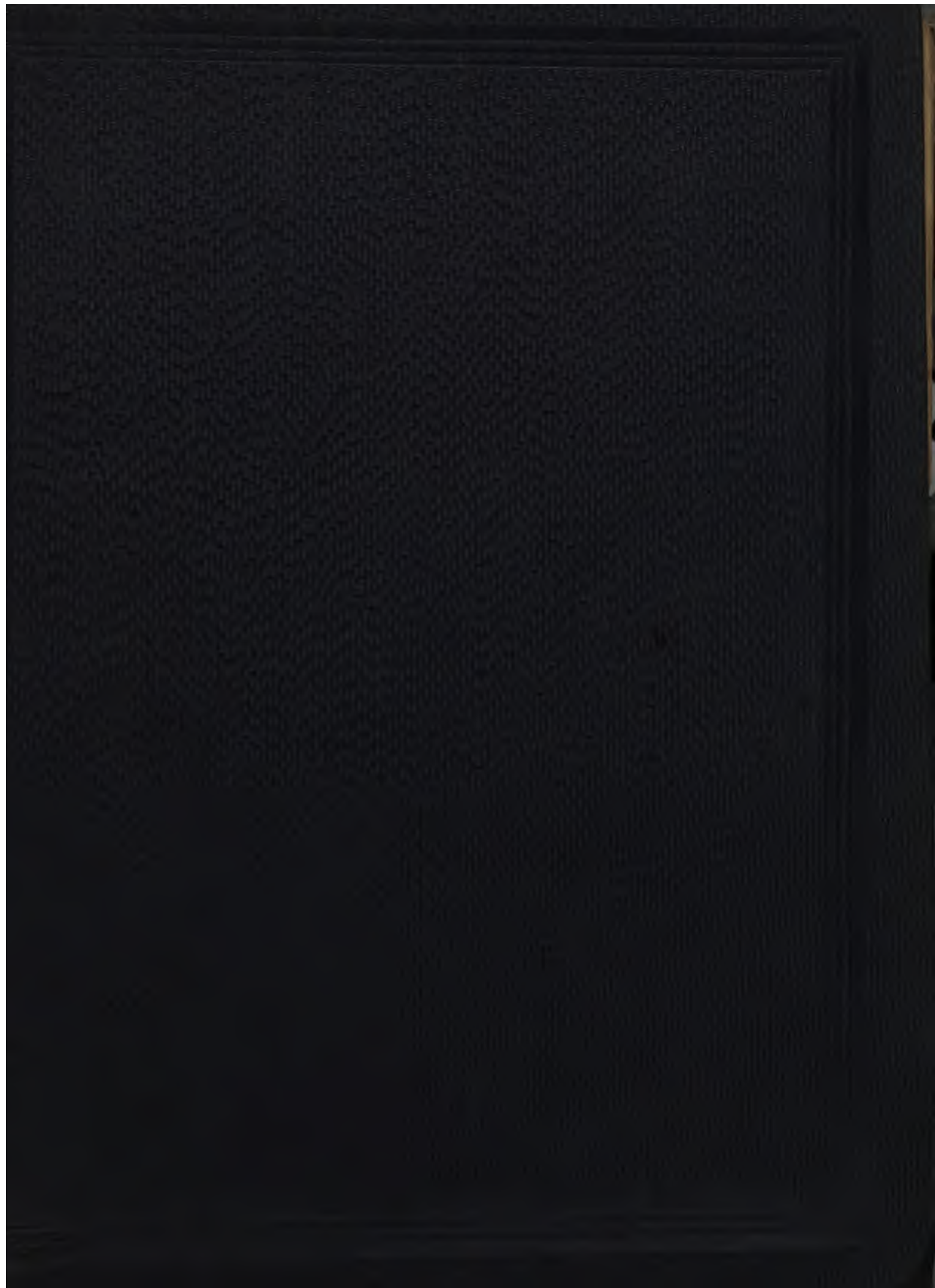
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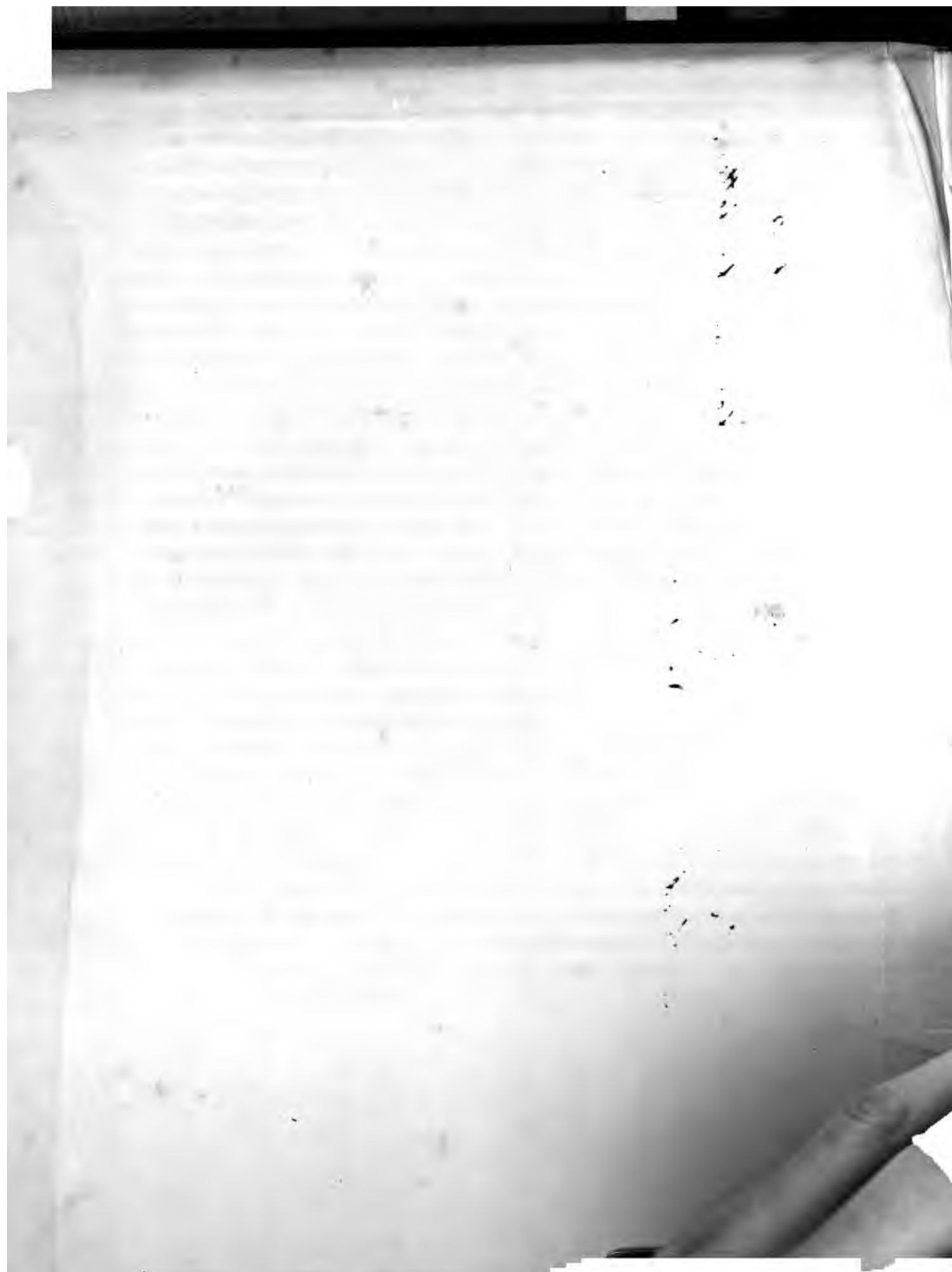
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A LITERAL TRANSLATION  
OF THE  
NEW TESTAMENT  
OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST,  
ON DEFINITE RULES OF TRANSLATION,  
FROM  
THE TEXT OF THE VATICAN MANUSCRIPT.

BY  
HERMAN HEINFETTER,  
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT GREEK MANUSCRIPTS," &c. &c.

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SIXTH EDITION.

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TO THE MEMBERS OF THE ANGLO-BIBLICAL INSTITUTE,

I RESPECTFULLY DEDICATE THIS WORK,

IN GRATEFUL REMEMBRANCE OF THEIR DEFENCE OF BIBLICAL  
CRITICISM.

I desire to expressly admit, that I possess no permission to do it, and do not claim to have the sanction of any Member to any portion of my undertaking; my only claim is, that having spent a life in endeavours to obtain the purity of the Records of Divine Revelation, the *Single Object* of our Society, I may be permitted by such Dedication, publicly to testify my esteem of the Glorious Object for which we are united, and for which we labour.

HERMAN HEINFETTER.

17, FENCHURCH STREET,

October 1st, 1863.







for my endeavour an examination with an *exclusive* reference to this one point, to which, *alone*, I solicit attention, and which, *alone*, I feel called on to explain and defend.

The *information* that I consider I possess, consists, in an expectation of my having discovered the following particulars.

1st. The Punctuation employed by the Ancient Greeks.

2nd. The method of determining *in all cases* the character of the Sense intended to be conveyed.

3rd. The Sense conveyed by the Insertion and Omission of the article.

For the elucidation and explanation of the above particulars I must refer my readers to my Pamphlet entitled, "*Rules for Ascertaining the Sense conveyed in Ancient Greek Manuscripts.*" No one acquainted with Greek will maintain, that the possession of information on these points is not essential to the attainment of a correct Translation; and as I believe my views on these points to be correct, I feel bound to submit them to public consideration.

May He, without whom nothing is Strong, nothing is Holy, be pleased to grant, that should my views be erroneous, my endeavour may be, by His direction, a means of exciting others to labor, and ultimately of obtaining the truth.

HERMAN HEINFETTER.

17, Fenchurch Street,

July 1st, 1849.

## INTRODUCTION.

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In the following translation I adhere, *in every case*, to what is stated in the following observations:

1st. *No Greek word* is translated differently to that which the Received Translation or Donnegan's Lexicon authorizes.

2nd. *In every case*, the expression of the Translation of the Tenses of Verbs is that which Valpy states in his Grammar to be the rendering of them; except, as far as my Rules may, in some few cases, to a certain extent interfere.

3rd. The Expression and Omission of the Article is made, *in all cases*, to effect the Sense; the character of which effect is Defined and Particularized in my Rules.

4th. *The whole* of the Punctuation is in accordance to what according to my Rules is expressed in the original.

5th. *No transposition* of words is admitted beyond what is stated in my Rules.

6th. The character of the Sense *of all passages* is determined by my Rules, which particularize the marks by which to determine, whether Passages are intended to convey—A Literal, or a Metaphorical, or other than a Literal Sense.—A Sense Definite or Indefinite.—Limited or Unlimited.—Particular or General.—Whether Parenthetical or otherwise.—Whether Elliptical or otherwise.

It will save the reader both time and trouble here to make a few observations, as in this place the subjects to which they relate may be considered generally, whereas if they were discussed in the Notes, they would require more or less explanation to remove the effect of the particular biases and circumstances of the case connected with each particular passage; and more particularly am I induced here to present them, inasmuch as they are in my opinion of great moment, having been the source of numerous errors, not only grievous in relation to their number, but also to their extent in error.

It is I believe admitted by all Scholars, that a strict Literal Translation of Greek into English will not produce in every case in each Language agreement in Sense. In practice, this disagreement is corrected by a substitution in English, of that which most nearly expresses in each particular place what is expressed in the Greek. To this I think no one can object; but not so, when, as continually occurs, this substitution is produced as the Actual Sense, under every circumstance, of a *Word* or *Form of Expression*: since

the substituted Sense is as dependant on the exactness of the *Particular Circumstance*, as of the *Word* or *Form of Greek*; in addition to which it should never be forgotten, that, in such cases, it is only a *Substituted Sense*, that is, *the nearest approach* to the Literal Sense of which the custom or usages of the two Languages will admit; hence the *Substituted Sense*, independent of the *Particular Circumstances*, may never be regarded as a Sense of any *Word* or *Form of Expression*. To give an example—The Aorist is in the present day Translated in the Sense of the Present Tense, *Draw*; or of the Perfect, *Have drawn*; or of its own particular Sense, *Drawn*. I am quite ready to admit, that in many places the Aorist is rightly expressed in English by the Present Tense; and in others, by the Perfect Tense; but I am not prepared to admit, that these or any similar classes of instances, either in relation to this or other *Words* and *Forms of Expression*, are any justification for contending, that it is optional with the Translator, how, *in all cases*, such passages are to be Translated. Thus in relation to the Aorist, whether it is *in every case* to be translated in the Present, Perfect, or Aorist Sense, as the Translator may choose; that man will never duly comprehend the Sense conveyed by Greek, who regards the Sense as that which the Author has not power *himself* to fix, but must leave to the choice and selection of him who thinks fit to translate his work; reducing the instruction of Almighty God, to that *which man deems it fitting it should be*.

With reference to the Aorist, and my observations apply to perhaps all the Cases in Greek in which departures of this kind are said to be left to the choice of the Translator; the Present Sense, regarded strictly, does never express the Sense *in any case* that the Aorist is used and intended to convey; and the justification for using the Present Tense in English is not, that it expresses the Sense of the Aorist in Greek, but that in English there is no permitted means of expressing by a single term, that which the Aorist in Greek does express; thus, for the Translation of John iv. 7, we have no Perfect Sense, but we have a Present Sense, and so are *compelled* to Translate the Aorist in a Present Sense. *A woman of Samaria comes to draw water*, see Note on it; still however our deficiency here does not change the original Sense expressed by the Aorist, or in any way sanction our considering that it may be regarded as justly rendered by a Present Sense, in any case, in which it is possible by the usage of our own Language to express an Aorist Sense. This Rule should be strictly attended to *in all cases*. In some cases, it is true, deficiency in our own Language may *compel* us to a substitute, but that substitute can only be defended, in those *particular* cases in which it is impossible with regard to the propriety of our own Language, to express the Sense that is expressed in the Greek; and will in no way sanction, what has by means of it been *regularly* practised, a departure from a strict Literal Sense in cases where the requirements of our own Language do not necessitate thereto: neither will it in any

way sanction, our regarding the Sense of the Aorist to be other than that which is strictly its own.

Again, it may be difficult in some places to distinguish in English between *ὅτι* *In order that*, and *ὅτι* *That*; and it may also be in some places contrary to the usage of our own Language to express such difference; but admitting such to be the case, it will not sanction our regarding it as left to the choice of the Translator to determine, what is to be the Sense conveyed by *ὅτι* whenever it is used; it is not left to him to obscure, if not to pervert the Sense, as in John xiii. 34, and *many* other places; and the same in relation to *many* other words.

In conclusion I would observe in relation to this subject, that if out of one hundred examples, ninety-nine are compelled by the requirements of our own Language to be Translated in other Sense than a strict Literal Rendering would afford, it does not sanction or justify, if the requirements of our own Language do not preclude, the Translation of the hundredth passage in any Sense that the strict Literal Translation of the original does not afford.

It does not appear to me that I shall infringe the just limits of a Literal Translation, if in this and all future Translations I so far depart from the Form of the Original, in all cases not affecting the Sense, as to Translate the Forms, such as, *The Father of us, of them, of him, &c. &c. Our, Their, His Father, &c. &c.*

Having fully stated in my Tract on Ἰησοῦ, the reason why ἐν χριστῷ Ἰησοῦ should be Translated, *In the Dispensation of Jesus*, I shall here only add, that in all cases I shall hereafter so render it without further notice.

In my Tract on κύριος I have stated the reasons why κύριος not preceded by the Article, and used as a *Distinctive Appellation*, is used exclusively in relation to God; and as I do not see the possibility of distinguishing in English between the Appellation *Lord*, when used in relation to God, and when used in relation to Christ, in any way consistent with our usage in relation to Sense and Sound, I have substituted in my Versions for *Lord*, when used in relation to God and not preceded by the Article, the Appellation *Jehovah*, as ensuring a more correct apprehension of the Sense, and sanctioned by the only places in the Authorized Version translated *Jehovah* being in Greek expressed by κύριος without the Article.

My Translation is made from the Greek Text of the Vatican Manuscript alone.

The Figures between the Lines under 500 refer the reader to the Rules. Some of these figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

500 and above refers the reader to the notes at the foot of the page.

A Dotted Line (thus) ..... under the printing marks the *Arrangement* or *Government* as *Irregular*. See the Rules.

A line (thus) \_\_\_\_\_ under the printing marks an Ellipsis. See the Rules.

Italics mark an addition to, or a substitution I would propose for the Translation in the Text which appears to me to make the Sense clearer.

The Stops are expressed as specified in the Rules.

To those who have not followed me through all my examinations, the style of my Notes may present a Dogmatic appearance; but the Reader equally with myself derives advantage in brevity from the Form I have adopted, viz., "*Literally—Whereas &c.*" All that I intend by the first of these expressions is, That in every similar *Government* and *Arrangement* with a like Context, it will be found, *without any exception*, That the same character of Sense is intended to be expressed; and that such Sense is, in every case, the Literal Sense of the passage. By the second of these expressions I mean, That in all similar passages it will be found, *without any exception*, That the Sense intended to be conveyed, is other than the Literal Sense; which Sense the Context determines to be that which I have specified. In either case, I do not refer to opinion, but to *invariable* usage, and so to that which admits of proof or disproof.

Still further to save the Reader's time I abbreviate, "Hence the *Disarrangement*. See Rule 321, or, 322,1" Hence &c., 321, or, 322,1.

No opinion respecting the sense of a passage is entitled to demand regard. Opinion cannot be other than it is, *human*; and consequently, may be erroneous; and so, necessarily requires confirmation for its verification. This I desire to enforce, to preclude any undue value being attached to my unsupported observations; even should they be as worthy of regard as many that are highly esteemed. In this desire I have not been influenced by the number of my Emendations in each New Edition of my Publications. These Emendations, numerous as they are, have not generally originated from the correction of the errors of previous statements, but from inability at the time of making the statements to explain the object of certain Peculiarities in the Greek Language, which further study has enabled me to trace out. Opinion on this subject is justly disregarded as an absolute authority; but the invariable Usage of Language, however minute its peculiarities may be, can never be so disregarded; it is that, and that *alone*, by which the sense of every passage can be determined.

The Reader of the following pages is not to expect that the statements they record are transcribed in language that is consistent with the rules of English Composition. The object sought, is to express in English words the Sense recorded in Greek, in the Peculiar

Forms and Arrangements of expression that are proper to the Greek Language not to the English. This is what I consider to be the distinction between a Literal Translation and a Version. In a version, the Sense of the Greek Original is expressed in English words, in the Peculiar Forms and Arrangements of expression that are proper to the English Language. The disregard of this distinction has been the cause of numerous errors. If in any passage a Variation of Form of Expression has not effected the Sense, it has hitherto been esteemed a sufficient justification for considering, that such Form of Expression need never have any effect upon the Sense; and yet Observation proves that such an estimate is undoubtedly false, and has been productive of the greatest errors; all of which are to be avoided by obtaining in the first place a Literal Translation, and then expressing the Sense of that Translation in a Version, as by this means, the Context which authorized a Particular Form of Greek being understood to convey a Peculiar Sense, will give no sanction for such Form being so Translated in any other place, unless a corresponding context has existence there. In Translating immediately into a Version, this consideration of the effect of the context is *practically* always neglected.

In the present Edition I have made very great alterations, but very few of them have been caused by the discovery of Error in my previous statements, but in a belief that the plan I first pursued of making numerous Notes &c. &c., was so occupied with minute details that did not materially effect the Sense, as to become not only very tedious, but even by their number to lead to the important Distinctions and Notes being passed over unnoticed. To obviate this, I have Omitted all the Notes at the foot of the page, except such as appear to demand particular attention; and have endeavoured to supply the information the cancelled Notes conveyed by numerous examples introduced into my Rules, with a design of pointing out the *character* of the effect upon the Sense produced by the Peculiar Forms of Greek which these Notes were designed to explain.

HERMAN HEINFETTER.

17, Fenchurch Street,

1st January, 1863.



Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.  
*Amen.*

A LITERAL TRANSLATION  
OF THE  
GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

1. A record of generation of Jesus Christ, a son of David, a son of Abraham,

2. Abraham begat the Isaac referred to. And Isaac begat the Jacob. And Jacob begat the Judas and his brethren.

3. And Judas begat the Phares, and the Zara of the Thamar. And Phares begat the Esrom. And Esrom begat the Aram.

4. And Aram begat the Aminadab. And Aminadab begat the Naasson. And Naasson begat the Salmon.

5. And Salmon begat the Booz of the Rachab. And Booz begat the Obed of the Ruth. And Obed begat the Jesse.

6. And Jesse begat the David that is king. And David begat the Solomon of the wife of the Urias.

7. And Solomon begat the Roboam. And Roboam begat the Abia. And Abia begat the Asa.

8. And Asa begat the Josaphat. And Josaphat begat the Joram. And Joram begat the Ozias.

9. And Ozias begat the Joatham. And Joatham begat the Achaz. And Achaz begat the Ezekias.

500. *A record of generation of Jesus.* Had this been a complete and perfect record, I have no doubt, but that the Article must have been expressed before the word *Generation*; its omission therefore marks it as incomplete. Probably it records only the names of those in the line of the genealogy, that are immediately connected with a particular occurrence, either relating to some Historic fact, or to some regular measure of time; hence v. 17 "*For all the generations here recorded,*" otherwise to what does the word *For* there relate? and why is the Verb, *Are*, omitted, unless it be to shew, that the Literal Sense is not intended to be conveyed.

501. *Abraham begat the Isaac.* Literally, *He did so by his*

10. And Ezekias begat the Manasses. And Manasses begat the Amon. And Amon begat the Josias.

11. And Josias begat the Jechonias and his brethren, about the transportation for Babylon.

12. And after the transportation for Babylon, Jechonias begets the Salathiel. And Salathiel begets the Zorobabel.

13. And Zorobabel begets the Abiud. And Abiud begat the Eliakim. And Eliakim begat the Azor.

14. And Azor begat the Sadoc. And Sadoc begat the Achim. And Achim begat the Eliud.

15. And Eliud begat the Eleazar. And Eleazar begat the Matthan. And Matthan begat the Jacob.

16. And Jacob begat the Joseph that is husband of Mary, of whom, Jesus that is called Christ was begotten.

17. *I say a record.* For all the generations here recorded from Abraham, to David, fourteen generations are, and from David, to the transportation for Babylon, fourteen generations are, and from the transportation for Babylon, to the Christ, fourteen generations are.

18. Now the birth of the Christ even Jesus thus

*own intrinsic power; hence &c., 322,1, the Sense intended being, He was the instrument of begetting.*

502. *Jechonias begets.* It is worthy of remark that here and in the two following cases, the Verb is in the Present Tense; whereas in all the other cases it is an Aorist, *Begat*. Will this help to explain any of the difficulties that arise from the Omissions in the list of these genealogies.

503. *Now the birth &c.* Had this birth of Jesus, been like other men's, the commencement of his existence, I see no reason for the *Disarrangement* here, the occasion of which I consider to be intended to admit of his having had a previous existence; hence &c., 321.

it was existing, she was found with a child haying,  
<sup>495</sup> with a spirit holy <sup>505</sup> *i e without blemish to her reputation*, after his mother Mary having been espoused to the Joseph, before when, them to have come together.

19. And Joseph her husband just existing, and not willing her to have made a public example of, he was minded privately to have put away her.

20. But these things by him having been meditated on. Behold an angel of Jehovah, in a dream, was made to appear to him, saying, Joseph, son of David. Thou shouldst not have feared to have taken Mary thy wife. For that that was conceived in her,  
<sup>511</sup> with a spirit holy <sup>510</sup> *i e without blemish to her reputation*, it is.

21. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people, from their sins.

22 And all this hath happened, in order that it should have been fulfilled, that that was spoken of Jehovah, by the prophet's declaring.

23. Behold the virgin in womb shall have and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, with us, the God.

24. Then the Joseph having been raised from the sleep, did, <sup>515</sup> as the angel of Jehovah commanded him, and received his wife,

25. yet was not knowing her. Until she brought forth a son, and he called his name Jesus.

#### CHAPTER II.

1. Now behold wise men, from eastern countries,  
<sup>495</sup> came to Jerusalem after the Jesus having been born

505. *Without blemish to her reputation.* Had the Holy Spirit here been referred to, the Article must have been expressed both before the word *Spirit* and *Holy*. See 492.

510. *For that that was conceived in her.* Literally, *In the ordinary manner of conception*; whereas &c., *That which results to her as conception*; hence &c., 321.

511. *With a spirit holy.* Altho', in my opinion, Almighty God does not here record, that Mary conceived by the immediate power of the Holy Spirit, what is recorded, does not admit of other explanation.

in Bethlehem of the Judea, in days of Herod the king, saying,

2. where exists he that was born king of the Jews. For we have seen <sup>516</sup> his star, in the east, and came to have worshipped him.

3. Then Herod the king having heard, he was troubled, and all Jerusalem, with him,

4. And having gathered together all the chief priests and scribes of the people, he was demanding of them, where the Christ is to be born.

5. And the <sup>494</sup> assembly said unto him, in Bethlehem of the Judea. For thus it hath been written by means of the prophet,

6. and thou Bethlehem a land of Judah. By no means least thou existest among the princes of Judah. For out of thee, a governor shall come, who shall rule my people the Israel.

7. Then Herod privately having called the wise men, he enquired diligently of them the time that <sup>518</sup> the apparent star is visible,

8. And having sent them, to Bethlehem, he said, having been gone, search diligently for the young child. And when ye should have found, bring word again to me, that also I having come, I shall worship him.

9. Then they having heard the king, they were gone, and lo the star which they saw in the east, was going before them. Till having come, it stood, over where, the young child was existing.

10. And having seen the star, they were rejoiced with joy exceeding great,

11. and having come into the house, they saw the young child, with Mary his mother, and having fallen down, they worshipped him, and having opened

514. *With us.* Observe, the Preposition employed is not *ovv*.

515. *As the Angel commanded him.* This is intended to be understood, *As in his dream it appeared that the Angel commanded him*; hence &c., 321.

516. *His Star.* Literally, *That which is his own*; whereas &c., *That which is connected with him*; hence &c., 321.

517. *The Israel.* Observe, the Article is expressed.

518. *That Star.* Observe, no Article is expressed.

their treasures, they presented unto him gifts, gold, and frankincense, and myrrh,

12. but having been warned of God in a dream not to have returned to Herod, through another way, they departed to their country.

13. And behold an angel of Jehovah, in a dream, appeared to the Joseph after their having departed, for their country, saying, having arisen, take the young child and his mother, and flee into Egypt, and be there, until perhaps, I should have declared to thee. For Herod is about to seek the young child in respect of that it should have destruction.

14. And the Joseph having been aroused, he took the young child and his mother by night, and departed into Egypt.

15. and was existing there until the death of Herod, in order that it should have been fulfilled, that that was spoken of Jehovah, by means of the prophet's declaring, out of Egypt, I have called my son.

16. Then Herod having seen, that he was mocked of the wise men, was exceeding wroth, and having sent forth, he slew all the young children that were in Bethlehem, and in all the coasts of it, from two years old and under, according to the time, which he diligently enquired of the wise men.

17. Then it was fulfilled, that that was spoken by Jeremy the prophet's declaring,

18. a voice, in Rama, was heard, weeping and great mourning, Rachel lamenting her children, and was not desiring to have been comforted, because they exist not.

19. But behold an angel of Jehovah appears in a dream to the Joseph in Egypt after the Herod having died,

20. saying, having arisen, take the young child and his mother, and go into the land of Israel. For

526. *Having been warned of God in a dream, that the prophet's declaration might be fulfilled.* The argument of the Received Translation is curious. It represents Joseph being through fear disobedient to God, in order that the prophet's declaration

they have died, that seek the life of the young child.

21. Then the Joseph having arisen, he took the young child and his mother, and came into the land of Israel.

22. But having heard, that Archelaus reigns in the Judea, in the room of his father Herod, he was terrified thither to have gone. And having been warned of God in a dream, he turned aside into the parts of the Galilee,

23. and having come, he dwelt in a city being called Nazareth, so warned &c. that it should have been fulfilled, that that was spoken by means of the prophets, that a Nazarene he shall be called.

### CHAPTER III.

1. Then in those days, John the baptist came, preaching in the wilderness of the Judea.

2. saying, repent. For the kingdom of the heavens hath drawn near.

3. For this he that was spoken of by Esaias the prophet's saying is, a voice of crying, in the wilderness, prepare the way of Jehovah, make straight his paths.

4. And he the John was having his raiment, of camels hair, and a leathern girdle, about his loins. And his meat locusts and wild honey was.

5. Then there was going out to him, Jerusalem and all the Judea and all the region of the Jordan,

6. and were being baptized in the river Jordan, by him, confessing their sins.

7. But having seen many of the Pharisees and Sadducees coming to the baptism, he said unto them, O generation of vipers, who warned you to have fled from wrath that is about to come.

8. Verily bring forth fruit worthy of the repentance you profess,

9. for ye should not have imagined to say for yourselves, we have a progenitor the Abraham. For

might be fulfilled. Is this the Theology of light or of darkness?

527. *The repentance.* Observe, the Article is expressed.

528. *We have &c.* Literally, *We actually descend from him;*

I say unto you, that the God is able of these stones to have raised up children to the Abraham.

10. Verily now the axe, at the root of the trees, lies. But every <sup>333</sup> tree not bringeth forth good fruit, is cut down, and into a fire, is cast,

11. I verily baptize you, with water, upon repentance. But he that is after me coming, mightier than I he exists, of whom worthy I am not the shoes <sup>322,2</sup> to have borne, he will baptize you, with a spirit <sup>528,1</sup> holy *i e* freed from guilt, even with brilliant light *i e* even Divinely illuminated,

12. of whom the fan is in his hand, so he will thoroughly purge his floor, and gather his wheat, into his garner. But the chaff he will burn with fire unquenchable.

13. Then the Jesus came from the Galilee, to the Jordan, unto the John, in respect of that he should have been baptized by him,

14. But the John was forbidding him, saying, I have need, of thee, to have been baptized, and thou comest to me.

15. And the Jesus having answered, he said unto him, yield up now. For in this manner becoming it exists in us to have fulfilled all righteousness. Then he yielded up to him.

16. And the Jesus having been baptized straight-

way went up out of the water, and behold the heavens were opened, and he perceived a spirit from God descending <sup>492</sup> gently yet sensibly as if it were a dove lighting upon him,

17. and behold, he <sup>492</sup> perceived a voice, from the heavens, declaring, this my son that is beloved is, with whom, I was well pleased.

#### CHAPTER IV.

1. Then Jesus was led up into the wilderness, under *i e* in the spirit *i e* imagination, to have been tempted under the devil,

2. that he having fasted forty days and forty nights, at last was hungry,

3. that he that tempts having come said unto him, if a son thou existest of the God, command, in order that these stones bread should have become.

4. That the Jesus having answered, he said, it hath been written, not by bread alone, the man shall live, but by every word proceeding out of the mouth of God.

5. That the devil taketh up him, into the holy city, and sits him, on the pinnacle of the temple,

6. and says to him, if a son thou existest of the God, cast thyself down. For it hath been written, that he will give charge to his angels, concerning thee, so that with hands, they will bear up thee.

whereas &c., *We are authorized to claim him as our parent*; hence &c., 321.

528,1. *He will baptize you.* Literally, *He will actively enforce reception*; whereas &c. *Passive, He will enable you to obtain it*; hence &c., 321. See Luke 536.

529. *I have need.* Literally, *I feel a want*; whereas &c., *It is more suitable for me to be baptized by thee*; hence &c., 321.

530. *And was led into the wilderness under the spirit.* The Article before the word *Spirit* is employed when there can be no doubt that the reference is *To the spirit of a living man*, see John xi. 33. The Preposition that is here used marks that the relation between the parts of the sentence is *A natural relation*; and as we learn from Luke iv. 1, *That Jesus was not Actually but only Metaphorically led into the wilderness*, and that this, by the Preposition there used, was not an effect produced by *A relation that is natural*, the relation indicated being that of *Inferiority or subordination, He was led subject to*, that is, *In imagination*; which Sense, as is also the use of the Preposition employed, is, I believe, incompatible with the expression of the Sense of the Authorized Version. In St. Matthew however the *Arrangement* of the words "*And was led*," should be *Regular*, as the *Natural Relation* of that which follows is either *By the Spirit*, See Luke ii. 27, or, *In the spirit i e the Imagination*.

I leave it to those, who maintain the correctness of the Sense of the Authorized Version, to explain the manner in which what is there asserted can be correct, and also the declaration, *God tempteth no man*.

531. *That &c.* I think what is here stated is intended to be understood, as that which presented itself to our Blessed Lord's imagination, as described in the preceding verse, expressing in strong language a requirement of nourishment.

532. *That the Jesus having answered &c.* It is worthy here of particular notice, that Affirmative declarations in Holy Scripture, that things did so happen, or that things were so spoken &c., are not designed to express that no more than what is recorded did transpire, but only that that which is recorded had an actual and literal existence. Thus St. Luke iv. 4 represents our Blessed Lord here answering only this, *That not by bread alone the man shall live, but by every word of God*. This verily our Blessed Lord did say, but we find from the record here that he not only said this, but also more than this, his full words being, *Not by bread alone the man shall live, but by every word proceeding out of the mouth of God*. In like manner, we are not required to believe that Jethro in parting with his son-in-law Moses spoke to him no other words than, *Go in peace*. Also compare Matt. xxiv. 20 with Mark xiii. 18. Also Matt. xx. 29-34. Matt. xxvii. 44. Mark x. 46-52 with Luke xviii. 35-43. See Note 850.

532,1. Observe it is, *And he sits him*, not, *On a pinnacle*, but, *On the pinnacle of the temple*.

533. *He will give &c.* Literally, *Specifically command the angels*; whereas &c., *God will take care of him*; hence &c., 321.

Lest at any time thou shouldst have dashed against a stone thy foot,

7. the Jesus said unto him again *i e in answer*,  
it hath been written, thou shalt not tempt Jehovah thy God.

8. Again *i e further*, the devil taketh up him, into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them,

9. and said to him, all these things I will give unto thee, if having fallen down thou shouldst have worshipped me.

10. That the Jesus says to him, depart Satan. For it hath been written, thou shalt worship Jehovah thy God, and thou shalt serve him only.

11. That the devil yielded up him, and behold angels came, and were ministering unto him.

12. Then having heard, that John was cast into prison, he departed into the Galilee,

13. and having left the Nazareth, having come, he dwelt in Capernaum the maratine, on borders of Zabulon and Nephtholim,

14. In order that it should have been fulfilled that that was spoken by Esaias the prophet's saying,

15. land of Zabulon, and land of Nephtholim, a journey by sea, over the Jordan, Galilee of the gentiles,

16. the people that sit in darkness, a great light saw, even a light sprung up to them that sit in region and shadow of death,

17. from that time the Jesus began to preach and to say, repent. For the kingdom of the heavens hath stood up,

18. and walking by the sea of the Galilee, he saw

two brethren, Simon that is called Peter, and Andrew his brother, casting a large fish net, into the sea. For fishers they were,

19. and he saith unto them, come after me, and fishers of men I will make you.

20. And the men straightway having forsaken the nets, they followed him,

21 and having gone on from thence, he saw other two brethren, James the of the Zebedee, and John his brother, in the ship, with Zebedee their father, mending their nets, and he called them.

22. And the men immediately having left the ship and their father, they followed him,

23. then he was going about through all the Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people,

24. and his fame went throughout all the Syria, and they brought unto him all the sick having divers diseases and torments, being bound by possessing devils, or being lunatics, or paralytic, and he healed them,

25. and great multitudes followed him, people from the Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

# CHAPTER V.

1. And having seen the multitudes, he went up into the mountain near to Capernaum, See iv. 13, and his disciples came after his having set,

2. and having opened his mouth, he was teaching them, saying,

3. blessed the poor among you in the spirit i e

534. *I will give unto thee.* Literally, *Thou shalt personally possess them*; whereas &c., *Thou shalt possess the control and power over them*; hence &c., 321. In like manner, Luke iv. 6. *It hath been delivered unto me*, that is, *I am permitted to exercise it*.

535. *Thou shalt worship Jehovah thy God.* Literally, *Thou shalt do so*; whereas &c., *This is the injunction God has given us, Thou who art my children shalt worship &c.*; hence &c., 321.

537. *And behold angels came.* It is not for me to determine in what manner this passage is to be understood different to what it Literally expresses; it is clear that some other than the Literal Sense is intended to be conveyed; it may be, that the Angels or

Messengers of God that at that time came and ministered to our Blessed Lord, were mental perceptions vouchsafed to Jesus of the power, presence, protection and comfort of his Heavenly Father. See Rule 322,1.

538. *A great light saw.* Literally, *It was such to them*; whereas &c., *Such it would result to man*; hence &c., 322,1.

539. *Fishers of men I will make you.* Literally, *I will compel you to be*; whereas &c., *I will enable you to be*; hence &c., 321.

541. *The spirit.* Had the Sense here been, *That those who are poor in spirit are blessed*, the Article would not have been expressed before the word *spirit*. The Holy Spirit cannot here be referred



<sup>543</sup>  
*spiritual state are*, in that the kingdom of the heavens exists for *i e open to them*,

4. blessed those *of you* that mourn *are*, in that they shall be comforted,

5. blessed the meek *among you are*, in that they shall acquire as by inheritance the *place they fill on earth*,

6. blessed those *of you* that hunger and thirst after the <sup>537</sup>justification *they acknowledge are*, in that they shall be filled,

7. blessed the merciful *among you are*, in that they shall obtain mercy,

8. blessed the pure in the heart *among you are*, in that they shall see the God,

9. blessed the peace makers *among you are*, in that they sons by God shall be called.

10. blessed those *of you* that have been persecuted on account of righteousness *are*, in that the kingdom of the heavens exists for *i e open to them*, blessed ye *i e Christians* exist.

11. When they should have reviled you, or persecuted, or have spoken any evil, against you, being false, on account of me, rejoice and be exceeding glad,

12. for great your reward in the heavens *is*. For so they persecuted the prophets that were before you,

13. ye the salt of the earth <sup>322,2</sup>are. But if the salt <sup>546</sup>should have been rendered insipit, by what, shall it

to, as the word *Holy* is not expressed; hence my Paraphrase. I consider *Poor* here is not confined to the absence of *Wealth*, but includes those that have lost *Reputation, authority, power &c. &c.*

542. *Are*. In my opinion, the Auxiliary Verb is never unintentionally omitted. I am of opinion that generally, if not always, it determines that the Sense intended to be conveyed is other than the full Sense of the sentence with which it is connected; thus here, *The poor* are not blessed, but they are assured that they may obtain a blessing, *That the kingdom of heaven has been opened to them*; hence in my opinion the omission of the Auxiliary Verb.

543. *The kingdom of the heavens &c.* Literally, *The Kingdom of their heaven exists*; hence &c., 321.

544. *Pure in the heart*. *Pure in heart* means, *That the heart has never been defiled*, the Sense here intended to be conveyed is, *Pure in the heart referred to*, that is, *pure in their present state of heart*, hence the expression of the Article.

545. *Stop*. Mat. v. 11, is not, *Blessed ye are when men shall revile you*, but, it is, *Ye are blessed. When men shall revile you rejoice*; hence the *Major Stop*. See Rule 170.

546. *But if the Salt should have been rendered insipit*. Literally,

be made salt, for nothing, it avails for the future except having been cast out to be trodden under foot by the men *it should have salted*,

14. ye the light <sup>322,2</sup>of the world are, a city is not able to have been hid upon a hill being set.

15. And they do not light a candle, and put it, under the bushel *i e the extinguisher of it*, but in the candlestick *of it*, and it giveth light unto all that are in the house.

16. Thus shine your light, before the men *you teach*, that they should have seen your good works, and glorified your father that is in the heavens.

17. *I say, glorified your father*. Ye should not have thought, that I came to have destroyed the law or the prophets, I came not to have destroyed, but to have fulfilled.

18. For verily I say unto you, until if possible, the heavens and the earth should have passed away, one jot or one tittle should not have passed from the law, until if possible, every thing should have been fulfilled.

19. Therefore whosoever should have broken one of these commandments that are least, or should have taught thus the men *they teach to do*, least he shall be called in the kingdom of the heavens. But whosoever should have done and taught, this *man* great shall be called in the kingdom of the heavens.

20. *I say do and teach*. For I say unto you, that

*Actively compelled to become so*; whereas &c. *Passive, Should have undergone such a change*; hence &c., 322,1.

548. *Think not that I came to destroy the law or the prophets*. It is a sad mistake to understand these words of our Blessed Lord, to be a declaration, that he came not to terminate, or put an end to, the obligation of man to yield obedience to the Law or the Prophets; since his words do not import any such Sense. The true Sense of what he declares, consists in the difference that exists between, *Destroying* and *Fulfilling*; each of them implies in this passage, a termination of that to which they refer. *Destruction* implies, an abrupt termination of that which is destroyed, before the time of being complete; *Fulfilling* implies, a completion of everything connected with that which is terminated, previous to its termination; hence Christ came not to *destroy*, but to *fulfil*, both the Law and the Prophets.

549. *One jot or one tittle should not have passed*. Literally, *This has reference to material substance*; whereas &c. has reference, *To mental obligation to obey*; hence &c., 322,1.

550. *Every thing should have been fulfilled*. Literally, *The entire Law must be fulfilled before any part of it is abrogated*; whereas &c., *Nothing in the whole law shall be abrogated until it has been fulfilled*; hence &c., 322,1.

unless your righteousness should have increased more than the Scribes and Pharisees, ye should not have entered into the kingdom of the heavens,

21. ye heard, that it was said by the ancients, thou shalt not kill. And whosoever should have killed, in danger he shall exist by the judgment awarded to him.

22. But I say unto you, that each that is angry with his brother, in danger he shall exist by the judgment that shall be awarded to him. And whosoever should have said to his brother, Raca, in danger he shall exist by the council's edict. But whosoever should have said, O fool, in danger he shall exist as regards the place of the devouring flame.

23. Therefore if thou shouldst bring thy gift, to the altar, and there thou shouldst have remembered, that thy brother hath something, against thee,

24. leave there thy gift, before the altar, and go away, first, be reconciled to thy brother, and then having come, offer thy gift,

25. be, having a favorable disposition toward thine adversary quickly, whilst thou existest with him, in the way. Lest at any time the adversary should have delivered thee to the judge, and the judge to the officer, and into prison, thou shalt be cast.

26. Verily I say unto thee, thou shouldst by no means have come out thence, till possibly, thou shouldst have paid the uttermost farthing,

551. *Thy brother hath something.* Literally, *This is confined to a just cause of offence*; whereas &c., *Intended to include offences of every description, whether just or unjust*; hence &c., 322,1.

552. *Thine eye that is right causes.* Literally, *The active cause*; whereas &c., *The passive instrument*; hence &c., 322,1.

553. *And not all thy body should have been cast into hell.* If the body perishes in the grave, and the Soul is destroyed in hell, the Disarrangement here is quite necessary. See Rule 322,1.

554. *And he that married any one having his wife having been put away.* To express the Sense of the Authorized Version, the Masculine Participle should have been in the present tense, and the Article ought to have been expressed before the Feminine Participle, these Omissions in my opinion determine the Sense to be as in the Paraphrase. The cause of the Disarrangement is to show that what is specified is not to be understood without Limitation, *A man having put away his wife does not necessarily commit adultery in marrying another woman, he does so only so long as his first wife liveth*; hence the Disarrangement to mark Restriction. See Rule 321. See Note to Mark x. 11.

555. *Saving for a cause of fornication.* It is a Rule in Greek, that if a Limitation be expressed in the first Clause of a Sentence,

27. ye heard, that it was said, thou shalt not commit adultery.

28. But I say unto you, that each man that looks upon a woman, with the desire to have lusted with her. Already he committed adultery with her, in his own heart.

29. So if thine eye that is right causes to fall thee, take out it, and cast from thee. For it is profitable for thee, in order that one of thy members should have perished, and not all thy body should have been cast into hell,

30. or if thy right hand causes to fall thee, cut off it, and cast from thee. For it is profitable for thee, in order that one of thy members should have perished, and not all thy body, into hell, should have gone away.

31. Also ye heard that it was said, whosoever should have put away his wife, give to her a writing of divorcement.

32. But I say unto you, that every one that puts away his wife, saving for a cause of fornication, causeth her to have been debauched, and he that married any one having his wife having been put away saving for a cause of fornication, he committeth adultery.

33. Again, ye heard, that it was said by the ancients, thou shalt not swear falsely. But shall perform unto the Lord thine oaths.

that Limitation extends over the second, although it be not expressed in the second Clause, hence Rom. iv. 3 &c., *Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh*, not, to any extent, but, so as to count unto him for righteousness, *is the reward not reckoned of grace, but of debt. But to him that worketh not*, not, not at all, but so as to count unto him for righteousness, *but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Hence my Paraphrase here, *Saving for a cause of fornication*, is absolutely necessary. See Note 589 to Corinthians. The passages of Holy Scripture that treat on this subject are as follows. Matt. v. 32 and xix. 9, Mark x. 11, Luke xvi. 18.

Both the passages in St. Matt. have reference to the entire cause of separation in this world of Man and Wife, whether by God immediately or by Man permissively. St. Mark and St. Luke have reference alone to the cause of their separation permitted to be exercised by man; and hence here the case of fornication is not mentioned, God having commanded that, in the Mosaic Law, to be punished with death.

555,1. *Thou shalt not swear.* Observe. This and all that follows has reference to the active act of speaking oaths, but there

34. But I say unto you not to have sworn at all, neither by the heaven, for a throne it exists of the God,

35. neither by the earth, for a stool it exists for his feet, neither by Jerusalem, for a city it exists of the great king,

36. neither by thy head, thou shouldst have sworn, for thou art not able one <sup>333</sup>hair white to have made or black.

37. Thus your communication shall exist, yea, yea, nay, nay. For the exceeding of these, of the evil *character*, it exists,

38. ye heard, that it was said, an eye, for an eye, and a tooth, for a tooth.

39. But I command you not to have stood in opposition by the evil *that has been done to you*, but whosoever shall smite thee, on thy right cheek, turn to him even the other <sup>556,1</sup>*should retaliation be the only obstacle to thy so doing*.

40. And yield to him even the cloak that wishes <sup>557</sup>thee to have been judged even thy coat to have taken if *such conduces to his welfare*,

is no prohibition against the passive act of being sworn, *Thou shalt not be sworn or take an oath*; and then remember, That our Blessed Lord was sworn by the High Priest.

556. *Ye have heard that it was said an eye for an eye and a tooth for a tooth.* The following observations I obtained principally from a learned Jew, Dr. Benisch, at one of the Meetings of the Anglo Biblical Institute of which he was a Member. He contended that Christians mistook the teaching of our Blessed Lord in this place, that our Blessed Lord did not here teach, that the Law of Moses enjoined its disciples to require, *An eye for an eye, a tooth for a tooth, and a scratch for a scratch*, that doctrine might at the time of our Blessed Lord have been enforced through Man's corruption of the Mosaic Ordinance, but the Ordinance enjoined no such thing. It was not designed as an Injunction which Man was to follow in the regulation of his actions. Moses was promulgating a Principle on which the laws of Man were to be based; laying down to the Magistrate the extent of penalty for an injury done, which under no circumstances he might exceed; it was not prescribing the course to be followed, but the limit that might not be exceeded; and hence our blessed Lord in condemning the following of this precept did in no respect condemn it in relation to the object for which it was instituted in the Law of Moses. In no case did the Law compel the injured man to require an equivalent injury, and in no case do we read of such a requirement having been enforced by any one, and there is no injunction in the Law, that prevents the injured man from receiving anything that he may regard as an equivalent for his injury, that does not exceed the limit above specified. This Mosaic Ordinance thus regarded is not opposed to, but accords with the Ordinances of the New Dispensation.

It must not be overlooked by us, that Usually if not Invariably when our Blessed Lord refers to anything in the Sacred Records, he does not state, *Ye heard that it hath been said*, but, *It hath been written*; neither should it be overlooked, that very many of the Injunctions here condemned by our Lord are nowhere to be found in the Record of Moses.

41. and whosoever shall compel to go thee one mile, go with him two,

42. give to him that asketh of thee <sup>557</sup>*anything that will benefit him*, and thou shouldst not have been turned from him that wishes from thee to have borrowed <sup>557</sup>*what will conduce to his good*,

43. ye heard, that it was said, thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, love your enemies, and pray for them that persecute you,

45. that sons <sup>558</sup>of your father that is in *the heavens* ye should have been, for he rises his sun, on evil and good <sup>559</sup>*persons*, and sends rain on just and unjust *persons*.

46. For if ye should have loved them that love you, ye have <sup>560</sup>a recompence, is it not indeed the publicans the same thing do,

47. and if ye should have saluted your brethren only, what thing exceeding do ye, is it not indeed the gentiles the it do.

48. So <sup>560,2</sup>*acting ye perfect in this respect* will be, as your father that is <sup>560,2</sup>heavenly perfect he is,

556,1. *But whosoever shall smite thee on thy right cheek turn to him even the other.* This Injunction is advanced in elucidation of the Proposition contained in the first part of this verse, namely, *But I command you not to have stood in opposition by the evil that has been done*; and consequently is restricted to that to which the proposition has relation, namely, *To the prohibition of retaliation*; and hence the true Sense of the passage is to this effect, *Whosoever shall smite thee on thy right cheek*, shouldst thou have no other object than retaliation to affect thine action, *then turn to him the other cheek also*. This restricted Sense is that which is the Literal Sense of the passage, and consequently the *Arrangement* should not be and is not *Irregular*; and although at first sight it appears to correspond with Luke vi. 29, examination will show that such is not the case. Luke vi. 29 is not advanced to elucidate the inadmissibility of retaliation, but what Christians are required to submit to for the accomplishment of good, although they are to regard it as a *Woe*, when men shall declare that they Christians are good; but this Sense is not the Literal Sense of the passage, but a Second, that is a restricted Sense, and hence the *Irregular Arrangement* should be and is employed.

557. *But yield to him even the cloak.* (See preceding Note, and Note 571 in St. Luke.) Literally, *In all cases we are to do what is here specified*; whereas &c., *We are to do it in every case only when it conduces to the welfare of our brother*; hence &c., 321.

558. *That sons of your Father that is in the heavens ye should have been.* Literally, *Performing the thing specified ye of necessity shall be sons*; whereas &c., *Unless performing the thing specified ye cannot be sons*; hence &c., 321.

559. *He rises his sun.* Literally, *He makes his sun move*; whereas &c., *He grants to each the benefit of his sun*; hence &c., 321.

560. *Ye have a recompence.* Literally, *Ye do realize*; whereas &c., *Ye can secure*; hence &c., 321.

## CHAPTER VI.

1. take heed your righteousness not to do before the men *who see you act* for the *object* to have been seen by them. For if not truly *ye act*, <sup>562</sup>ye have not a reward, of your father that is in the heavens.

2. Therefore when thou shouldst do an alm. Thou shouldst not have sounded a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they should have been glorified by the men *that see them*. Verily I say unto you, they obtain their reward.

3. But <sup>498</sup>let thy left hand not take cognizance of <sup>495</sup>after thou doing an alm, what thy right hand doeth,

4. that thine alm should exist among the *things* hidden *to man*, and thy father that sees into the *things* hidden *to man*, he will reward thee,

5. and when ye should pray, ye shall not exist, as the hypocrites that love in the synagogues and in the corners of the streets, having stood to pray, that it should have been made apparent to the men *that pass by*. Verily I say unto you, they obtain their reward.

6. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy father that is among the *things* hidden *to man*, and thy father that sees into the *things* hidden *to man*, will reward thee,

7. And praying. Ye should not have made foolish repetitions, as the heathen. For they think that for their much speaking, they shall be heard.

8. But ye should not have been like unto them.

562. *Ye have not a reward.* Literally, *One untrue act cuts off all reward*; whereas &c., *The act not truly performed is not rewarded*; hence &c., 321.

563. *As the hypocrites do.* Literally, *As those acknowledged to bear the name of hypocrites do*; whereas &c., *As men do, who by so doing, prove themselves to be hypocrites*; hence &c., 322,1.

564. *Ye have need.* Literally, *Absolute want*; whereas &c., *What is desirable*; hence &c., 321.

565. *Give to us &c.* Literally, *As an absolute donation*; whereas &c., *So order that we may possess it*; hence &c., 321.

566. *And thou wouldest not have brought us into temptation.* The Received Translation of this passage, *And lead us not into temptation*, I can in no way sanction; or in relation to the explication of it by Commentators, can I state, that in my opinion any of them have succeeded in rendering the petition here made, other, than a direct request of that which we are commanded in other portions of Holy Scripture to believe, has not, and cannot have,

For the God that is your father hath perceived, of what <sup>564</sup>ye have need, before the *act*, you to have asked him.

9. Therefore thus pray ye, O father of us that is in the heavens, be esteemed as holy thy name,

10. come, thy kingdom, be done thy will, as in heaven, so on earth,

11. <sup>565</sup>give to us our bread that is sufficient for support to day,

12. and forgive us our debts, for even we forgave our debtors,

13. and thou wouldest not have brought us, into temptation *by withholding from us thy favor*, therefore deliver us, from the evil *we have incurred*, *by forgiving us our debts*.

14. For if ye should have forgiven the men *that trespass against you* their trespasses, your father that <sup>567</sup>is heavenly will forgive also you.

15. But if ye should not have forgiven the men *that trespass against you* their trespasses, neither your father will <sup>568</sup>forgive your trespasses.

16. Moreover when ye should fast. Be not, as the hypocrites of a sad countenance. For they disfigure their own faces, that they should have appeared to the men *that see them*, fasting. Verily I say unto you, they obtain their reward.

17. But thou fasting, anoint *thy head*, and wash *thy face*,

18. that thou shouldst not have appeared, fasting unto the men *that see thee*, but unto thy father that is among the *things* hidden *to man*, and thy father that sees into the *things* hidden *to man*, will reward thee.

existence. *God tempteth no man.* We may pray to God to keep us from the temptations that are presented by our own evil desires, or by those of others, or by the natural occurrences of life; but not, *That He leads us not into temptation.*

The true Translation of this passage as stated above, shews it to be a second Argument that we urge in presenting our requests to Almighty God, *To forgive us our debts or sins.* We urge him to forgive us, 1st. *Because we forgive our debtors*, and 2ndly. *Because he would not bring us into temptation, by permitting us to abandon ourselves to an evil course, through despair of obtaining pardon for the past.*

567. *Your Father that is heavenly will forgive also you.* Literally, *You that I am addressing*; whereas &c., *All you who so act*; hence &c., 321.

568. *Your father will not forgive your trespasses.* Literally, *Under any circumstances*; whereas &c., *So long as ye will not forgive*; hence &c., 322,1.

19. Treasure not up to you <sup>570</sup>as an excellence treasures, upon the earth. Where moth and rust corrupts, and where thieves break through and steal.

20. But treasure up to you <sup>570</sup>as an excellence treasures, in heaven. Where neither moth nor rust corrupts, and where thieves do not break through nor steal.

21. For where thy treasure exists. There thy heart will exist,

22. the light *i e the direction* of the body thine eye is *i e effects*. Therefore if thine eye clear should exist, all thy body enlighten *i e rightly directed* will exist.

23. But if thine eye corrupt should exist, all thy body dark *i e mis-directed* will exist. Therefore if the light *i e the direction* that is in thee darkness *i e mis-direction* exists, the darkness *i e the mis-direction* of you how great it is,

24. no one is able two masters to serve. For either he will hate the one, and love the other, or he will hold to one, and despise the other, ye are not able God to serve and mammon,

25. on account of this, I say unto you. Take no extra thought for your *position in this life*, what ye should have eaten, or what ye should have drunken, neither for *the appearance of your body*, what ye should have put on, is it not, the life more exists than the meat, and the body than the raiment,

26. look on the fowls of the heaven, for they sow not, neither reap, nor gather into barns, yet your

570. *Where moth and rust corrupts.* Literally, *What is stated*; whereas &c., *The natural destruction of what is referred to exists*; hence &c., 322,1.

Most probably *Wealth, Riches, or any Material Substance*, is not that which is here referred to; but, *That which man esteems to be to him a glory*, here probably the actual particular is, *The obtaining of a reputation for fasting*.

The words, *To you*, require particular attention. Had the prohibition been intended to be understood as a general prohibition, *Not to treasure up treasures upon earth for any purpose*, the words, *To you* are unnecessary; their expression therefore marks Restriction, *Treasure not up to you*; and as the reason assigned for not doing it, is applicable to the treasuring up for any purpose, it proves that the reason assigned, has relation, not to the thing done, but to the object for which the thing is done; and hence my Paraphrase, *Treasure not up to you as an excellence*, that is, *as that which you esteem a Treasure, treasures belonging to the Earth*.

572. *He will hate the one &c.* Literally, *Absolutely he will do*

father that is heavenly feedeth them, not ye rather are superior than they.

27. And which, of you, taking extra thought, is able to have added unto his stature one cubit,

28. and concerning raiment, why take ye extra thought, consider the lilies of the field, how they grow, they toil not, neither spin.

29. And I declare unto you, that not even Solomon in all his glory, arrayed like one of these.

30. Wherefore if the God so clothe the grass of the field, to-day existing, and to-morrow into an oven being cast, not more by much *clothe* you, O ye of little faith.

31. Therefore you should not have taken extra thought, saying, what should we have eaten, or what should we have drunken, or what should we have put on.

32. Although all these things the Gentiles seek earnestly. And your father that is heavenly hath known, that ye need all these things *to secure their estimation*.

33. But seek first his justification and kingdom, and all these things *that are required to secure them* will be added unto you.

34. Therefore ye should not have taken extra thought for the morrow. For the morrow will take extra thought for itself, sufficient unto the day, the evil of it is.

## CHAPTER VII.

1. Judge not *others on this subject*, in order that ye should not have been judged *by others*.

*these particular things*; whereas &c., *His tendencies will be towards these directions*; hence &c., 321.

573. See 1 Cor. vii. 32. *Take no thought for your position in this life &c.* Had the Injunction here given been, *That man is to take no thought respecting the necessities for the prolongation of his life*, the words, *For your life, For your body*, are unnecessary, and would not have been expressed; also, I think it would have been, *What ye shall eat, or what ye shall drink, neither what ye shall put on*; and certainly the reason assigned would not have been to this effect, *Take no thought what ye can do to prolong your life, for your life is more valuable than any thing ye can do to prolong it*. For these reasons I judge that the Paraphrase expresses the true Sense of the Original.

574. *More by much.* Literally, *Greater in the amount received*; whereas &c., *Greater in the probability of receiving*; hence &c., 321.

575. *For the morrow will take thought &c.* Literally, *Will necessarily do so*; whereas &c., *Will afford the proper time for doing so*; hence &c., 322,1.

2. For with what judgment, ye judge *others*, ye will be judged, and with what measure, ye mete, it will be measured to you.

3. And why beholdest thou the mote that is in the eye of thy brother. Although *i e when thou* considerest not that that is in the thine own eye a beam,

4. or how *under such circumstances* wilt thou say to thy brother, yield, I should have pulled out the mote, out of thine eye, and behold the beam is in thine eye,

5. O hypocrite, cast out first out of thine eye the beam, and then thou shalt see clearly to have cast out the mote, out of the eye of thy brother.

6. Ye should not have given the holy *course* unto the dogs *to pursue*, neither have cast your pearls of *excellence*, before the swine *for adjudication*. Lest they trample them, under their feet, and having been turned, they should have rended you *from an appreciation of them*,

7. ask *direction to the holy course*, and it shall be given you, seek *the knowledge of the course*, and ye shall find it, knock, and it *the door of practice* shall be opened unto you.

8. For each that asketh receiveth, and he that seeketh findeth, and it shall be opened to him that knocketh,

9. or what man is there of you, whom his son shall ask bread. That he will give him a stone,

10. or also shall ask a fish. That will give him a serpent.

11. Therefore if ye evil existing, have known good gifts to give to your children, more by how much your father that is in the heavens will give good things to them that ask him.

12. Nevertheless all things whatsoever ye should

wish *to receive*, in order that the men *of this world* should do *these things* to you. So even ye, do *these things* to them. For this the law and the prophets is,

13. enter *the holy course* by means of the strait gate, for wide the gate is, and broad the way is, that leadeth to the destruction *here referred to*, and many that enter by means of it there are.

14. Even because strait the gate is, and narrow the way is, that leadeth unto the life *referred to*, and few that find it there are,

15. beware of the false prophets, which come to you, in sheep's clothing. But inwardly ravening wolves exist,

16. by their fruits, ye shall know them, what gather they of thorns grapes, or of thistles figs.

17. Thus *is it* every good tree bringeth forth good fruits. But the corrupt tree bringeth forth, evil fruits,

18. a good tree is not able evil fruits to have brought forth, neither a corrupt tree good fruits to bring forth,

19. every tree not bringing forth good fruit is cut down, and into a fire, it is cast.

20. Wherefore indeed by their fruits, ye shall know them,

21. not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of my father that is in the heavens.

22. Many will say unto me, in that the day, Lord, Lord, prophesied we not in the thy name, and devils cast out in the thy name, and did many wonderful works, in the thy name,

23. and then I will profess unto them, as never having known you, withdraw from me, ye that cul-

576. *When thou consideredst not &c.* Literally, *Thou dost not consider the defect in thine eye to be a beam*; whereas &c., *That which thou acknowledgest in thine eye to be a beam thou dost not regard*; hence &c., 321.

577. *He will give him.* Literally, *The identical things specified*; whereas &c., *Things of that character*; hence &c., 321.

578. *It shall be opened &c.* Literally, *To a knock of any kind*; whereas &c., *To a sincere knock*; hence in verse 7, the *Arrangement* is *Regular*, the parties there referred to being true Christians; and hence &c., 321.

580. *A good tree &c.* Literally implies, *That any tree not yielding fruit is a bad tree*; hence &c., 321.



tivate the disobedience to law *i e to what is commanded.*

24. Therefore each who heareth these sayings of mine, and doeth them, he shall be likened unto a wise man, who built his house, upon the rock *i e that which is rock,*

25. and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not. For it had a foundation upon the rock *i e that which is rock,*

26. and every one that heareth these sayings of mine, but not doing them *is*, shall be likened unto a foolish man, who built his house, upon the sand *i e that which is sand,*

27. and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and the fall of it great existed,

28. then it came to pass, when the Jesus finished these sayings, the people were being astonished at his doctrine.

29. For teaching them as having authority he was existing, and not as their scribes.

#### CHAPTER VIII.

1. And great multitudes followed him after his having come down, from the mountain,

2. and behold a leper having come, he was worshipping him, saying, Lord if thou shouldst will, thou art able me to have made clean,

3. and having put forth the hand, he touched him, saying, I should will, be clean, and immediately his leprosy was cleansed,

4. then the Jesus says to him, take heed to no one, thou shouldst have asked *as to thy being clean*, but depart, shew thyself to the priest, and offer the gift, which Moses commanded for a testimony unto them.

581. *Sayings of mine.* Literally, *That I originate*; whereas &c., *That I was commissioned to deliver*; hence &c., 321.

586. *I found so great faith.* Literally, *All the faith in Israel was not so great*; whereas &c., *In all Israel, I found no one possessed of such an extent of faith*; hence &c., 321.

5. And a centurion beseeching him came to him after his having entered into Capernaum,

6. and saying, Lord, my servant hath been placed in the house, sick of the palsy. Grievously being tormented,

7. he saith to him, I having come will heal him.

8. Then the centurion having answered, he said, Lord, worthy I am not, in order that thou shouldst have come for me under the roof, but only speak a word, and my servant will be healed.

9. For even I a man being appointed am under authority, having under myself soldiers, and I say to this one, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth.

10. And the Jesus having heard, he was marveling, and said to those that follow. Verily I say unto you, in no one, I found so great faith in the Israel.

11. And I say unto you, that many, from east and west, will come, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens.

12. Though the sons of the kingdom will be cast in this world into the darkness that is outer. There the weeping and the gnashing of the teeth will exist.

13. And the Jesus said unto the centurion, depart, as thou believed, be to thee, and the servant was healed in that hour,

14. And the Jesus having come into Peter's house, he saw his wife's mother having been laid as being sick of a fever,

15. and he touched her hand, and the fever left her, and she arose and was ministering unto him.

16. And they brought to him after evening having come many being possessed with devils, and he cast

587. *The sons of the kingdom shall be cast.* Literally, *All of them shall be*; whereas &c., *Some that are sons by nature will be*; hence &c., 322,1.

out the spirits by a word, also he healed all that ill  
*is e illness* have,

17. that that was spoken by means of Esaias the  
 prophet's declaring should have been fulfilled, he  
 was affected by our infirmities *is e infirmities like ours*,  
 yet he bore away our sicknesses.

18. Now the Jesus having seen a multitude, about  
 him, he gave commandment to have departed unto  
 the other side,

19. and one a scribe having come, he said unto  
 him, master, I will follow thee. Whithersoever thou  
 shouldst go,

20. and the Jesus saith unto him, the foxes have  
 holes, and the birds of the heaven have nests. But  
 the son of the man *is e him of the human race that is*  
*the son* hath not. Where he should lay the head.

21. And another of the disciples said unto him,  
 Lord, suffer me first to have gone even to wait to  
 have buried my father *when he should die*.

22. But the Jesus says unto him, follow me, and  
 leave alone the dead *by condemnation* to have buried  
 their own dead,

23. and his disciples followed him on his having  
 entered into a ship,

24. and behold a great tempest there was in the  
 sea *they were crossing* insomuch as the ship *that*  
*conveyed them* to be covered with the waves raised  
*by the tempest*. But he was sleeping,

25. and having come, they awoke him, saying,  
 Lord, save, we are lost,

26. and he saith unto them, why fearful are ye, O  
 little faith. Then having arisen, he rebuked the  
 winds and the sea, and a great calm was.

27. But the men marvelled, saying, of what kind

*is this man*, that even the winds and the sea obey  
 him,

28. then two being possessed with devils met him  
 after his having come to the other side into the  
 country of the Gergesenes, out of the tombs, coming  
 exceeding fierce as that not to be able any to have  
 passed by means of that way,

29. and behold they cried out, saying, what *is* to  
 us, *is* also to thee, O son of the God, thou camest  
 hither before time to have tormented us *by casting*  
*us out*.

30. And there was existing distant, from them, an  
 herd of many swine being fed.

31. So the devils were beseeching him, saying,  
 if thou cast out us, suffer to have gone us, into the  
 herd of the swine,

32. and he said unto them, go. And the devils  
 having come out, they went into the swine, and  
 behold all the herd ran violently down the precipice,  
 into the sea, and perished in the waters.

33. And they that keep, fled, and having gone  
 away into the city, they told every thing, even the  
 things concerning those that are possessed of devils,

34. and behold all the city came out for a meeting  
 with the *human form* of Jesus, and having seen him,  
 they besought, in order that he should have departed  
 out of their coasts,

## CHAPTER IX.

1. so having entered into a ship, he passed over,  
 and came into the his own city,

2. and behold they were bringing to him a person  
 sick of the palsy, on a bed, having been laid, and the  
 Jesus having seen their faith, he said to the sick of  
 the palsy, be of good cheer child, thy sins are forgiven,

588. *He healed all &c.* Literally, *All* here refers *To those who*  
*were brought to him*; hence &c., 321.

589. *He was affected by our infirmities &c.* Literally, *By the*  
*identical infirmities*; whereas &c., *By the same description of*  
*infirmities that afflict us*; hence &c., 321.

590. *Yet he bore away our sicknesses.* Literally, *We were not*  
*any more afflicted with sickness*; whereas &c., *Our sicknesses were*  
*removed by him at his pleasure*; hence &c., 321.

596. *But the men marvelled.* Literally, *All so did*; where-

as &c., *Some did it, and the others assented thereto*; hence &c.,  
 322,1.

596. *The winds and the sea obey him.* Literally, *At all times*;  
 whereas &c., *They have regarded his injunction*; hence &c., 322,1.

597. *Thy sins are forgiven.* I am by no means certain that the  
 Translation of this passage should not be, *The sins are forgiven thee*,  
 meaning, *The sins on account of which thou art afflicted*; in which  
 case the Pronoun is *Disarranged* to shew that the true reading is not,  
*Thy sins*.

3. and behold certain of the scribes said among themselves, this *man* blasphemeth,

4. but the Jesus having known their thoughts, he said, wherefore think ye evil, in your hearts.

5. For whether <sup>322,2</sup> easier is it to have said, thy sins are forgiven, or to have said, arise and walk.

6. Except in order that *it be necessary* ye should know, that the son of the man <sup>493</sup> *i e him of the human* <sup>598</sup> *race that is the son* hath power, on the earth, to forgive sins. Then he says to the sick of the palsy, having arisen, take up thy bed, and go unto thine house,

7. and having arisen, he departed to his house.

8. But the multitudes having seen, they were afraid and glorified the God that gave such power unto the men *that exercise it*,

9. and the Jesus having passed forth from thence, he saw a man sitting at the receipt of custom, being called Matthew, and he saith unto him, follow me, and having arisen, he followed him,

10. and it came to pass by his sitting at meat in the house, that behold, many publicans and sinners having come, they were sitting down with the *human* <sup>491</sup> *form* of Jesus and his disciples,

11. and the Pharisees having seen, they said unto his disciples, why with the publicans and sinners, eateth your master.

12. But the *Jesus* having heard, he said, they that <sup>600</sup> are whole have no need of a physician, but they that *ill i e illness* have.

13. And having been departed, learn, what exists, <sup>601</sup> I desire mercy and not sacrifice. For I came not to have called righteous *persons* but sinners.

14. Then the disciples of John <sup>496</sup> came to him, saying, why do we and the Pharisees fast. .But thy disciples fast not,

15. and the Jesus <sup>496</sup> said unto them. The sons of the bridechamber are not able to mourn for as long as, with them, the bridegroom exists. But days will come. When the bridegroom should have been taken from them, and then they will fast.

16. But no one putteth a piece of new cloth, upon an old garment. For the filling up of it taketh away <sup>323</sup> from the garment, and a worse rent is made,

17. also they do not put new wine, into old bottles. Even lest the bottles are broken, and the wine is spilled, and the bottles are marred, but they put new wine into new bottles, and both are preserved,

18. These things by him speaking to them. Behold a certain ruler having come, was worshipping him, saying, verily my daughter even now dead, but having come, lay thy hand, upon her, and she will live,

19. and the Jesus having arisen, he followed him, also his disciples,

20. and behold a woman being diseased with an issue of blood <sup>328</sup> twelve years, having come behind, she touched the hem of his garment.

21. For she said within herself, if only I should have touched his garment, I shall be whole.

22. But the Jesus having been turned and seen her, he said, be of good comfort daughter, thy faith <sup>603</sup> hath made whole thee, and the woman was made whole from that hour,

23. And the Jesus having come into the ruler's house, and having seen the minstrels and the people being disturbed, he said,

24. give place. For the maid died not, but sleepeth, and they were laughing to scorn him.

25. But when the people were put forth, having gone in, he took her hand, and the maid arose,

598. *Hath power.* Literally, *Power originating in himself*; whereas &c., *Power exercised by him*; hence &c., 321.

600. *Have no need.* Literally, *At any time*; whereas &c., *While continuing whole*; hence &c., 321.

601. *I desire mercy &c.* Literally implies, *That no sacrifice had*

*ever been required*; whereas &c., *I desire mercy rather than sacrifice*; hence &c., 321.

603. *Thy faith hath made whole thee.* Literally, *Hath actively done it*; whereas &c. *Passive, Hath been the occasion of thy cure*; hence &c., 322,1.

26. and this report<sup>604</sup> went abroad into all that land,  
 27. and two blind *persons* followed by *i e in consequence*<sup>495</sup> of the *human form* of Jesus departing thence, crying and saying, have mercy on us, son of David.  
 28. And the blind *persons* came to him by *his*<sup>495</sup> having entered into the house, and the Jesus saith unto them, believe ye, that this thing I am able to have done, they say unto him, yea Lord.  
 29. Then he touched their eyes, saying, according to your faith, be to you,  
 30. and their eyes were opened, then the Jesus forbad<sup>496</sup> under a penalty them, saying, take heed, no one *living*, acknowledge to have effected this.  
 31. But the *men* having departed, they spread abroad fame of him, in all that country.  
 32. And behold they brought to him a dumb man<sup>496</sup> being possessed with a devil after his going out,  
 33. and the dumb spake after the devil having been cast out, and the multitudes marvelled, saying, it was never seen thus through the Israel's *power*.  
 34. But the Pharisees said, through the prince of the devils, he casteth out the devils,  
 35. and the Jesus was going about all cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every *kind of*<sup>333</sup> sickness and every *kind of* disease.  
 36. For having seen the multitudes, he was moved with compassion for them, because they having been harrassed and scattered<sup>322,2</sup> abroad as sheep not having a shepherd were.  
 37. Then he saith unto his disciples, the indeed harvest plenteous *is*. But the labourers few *are*.  
 38. Therefore be besought of the Lord of the harvest, that he should have sent forth labourers, into his harvest,

604. *And this report went abroad.* Literally, *That Jesus took her by the hand and the maid arose*; whereas &c., *Has reference to all the circumstances recorded*; hence &c., 321.

606. *Now the names of the twelve apostles.* Literally, *Their entire names*; whereas &c., *One designation of each of them is*; hence &c. of the words, *The twelve apostles.* 321.

608. *The Jesus sent forth these the twelve.* I see no reason for

CHAPTER X.

1. then having called his twelve disciples, he gave them an authority concerning unclean spirits so as to cast out them, and to heal all *kind of*<sup>333</sup> sickness and all *kind of* disease.  
 2. Now the names of the twelve apostles these is, first Simon, Peter that is called, and Andrew his brother,  
 3. and James the of the Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the of the Alpheus and Thaddeus,  
 4. Simon the Canaanite, and Judas the Cariothian that even betrayed him,  
 5. the Jesus sent forth these the twelve, having commanded them, saying, into way of Gentiles. Ye should not have gone, and into a city of Samaritans. Ye should not have entered.  
 6. But go rather to the sheep that have loss of house of Israel.  
 7. And going, preach, saying, the kingdom of the heavens hath drawn near,  
 8. heal being sick, raise dead *persons*<sup>607</sup>, cleanse lepers, cast out devils. Freely ye received. Freely give.  
 9. Ye should not have provided gold, nor silver, nor brass, in your purses.  
 10. Nor scrip, for a journey, neither two *coats*<sup>333</sup>, neither shoes, neither a stave. For worthy the workman of his meat *is*.  
 11. And into whatsoever city or town, ye should have entered, enquire, who, in it, worthy exists, and there abide, until soever, ye should have departed.  
 12. And coming into the house, salute it,  
 13. and if indeed the house worthy should exist,

the *Disarrangement* here, except it be to shew; that the sending forth originated not with Jesus, which is what the Literal Sense requires, but that in it he acted in obedience to the Divine commands; hence &c., 321.

607. *Heal being sick &c.* Literally, *Do what is stated in all cases*; whereas &c., *Do so when God's cause requires*; hence &c., 321.

come, your peace, upon it. But if not <sup>322,2</sup>worthy it should be, your peace, to you, be returned,

14. and whosoever should not have received you, nor heard your words, departing from that house or city, shake off the dust from your feet.

15. Verily I say unto you, more tolerable it will exist for land of Sodom and Gomorrah, <sup>607,1</sup>in a day of judgment, than for that city.

16. Behold I send forth you as sheep, in midst of wolves. Therefore be, prudent *in avoiding the dangers to which you will be exposed as are the serpents in avoiding the dangers to which they are exposed, and in like manner harmless as are the doves.*

17. And beware of the men *among whom I send you.* For they will deliver up you, to councils, and in their synagogues, they will scourge you.

18. And even before governors and kings, ye will be brought on account of me, for a testimony against them and the Gentiles.

19. But when they should have delivered up you. Ye should <sup>573</sup>not have taken extra thought. How or what ye should have said. For it shall be given you, in that the hour, what ye should have said.

20. For not ye <sup>322,2</sup>they that speak are, but the spirit of your father that speaketh through you.

21. Verily a brother will deliver a brother, unto death, and a father a child, and <sup>383</sup>children will rise up against parents, and cause to be put to death them,

22. <sup>322,2</sup>even being hated ye will be of all, on account of my name. But he that hath endured unto end, this *man* shall be saved.

23. But when they should persecute you, in this city, flee into the other. For verily I say unto you, ye should not have gone over the cities of Israel.

607,1. *In a day of judgment.* Observe the Article is not expressed.

608. *If Beelzebub they called &c.* Literally, *Expressly done what is stated; whereas &c., Done in effect what is stated; hence &c., 321.*

609. *More by how much.* Literally, *How much more have they called; whereas &c., How much more deserving are the parties of the appellation; hence &c., 321.*

Until the son of the man <sup>493</sup>*i e him of the human race that is the son* should have come,

24. a disciple exists not above the master, neither a servant above his lord,

25. enough for the disciple, in order that <sup>608</sup>his master he should have become as, and the servant as his lord, if Beelzebub they called the master of the house, more by how much <sup>609</sup>those of his household.

26. Therefore be not afraid of them. For nothing <sup>322,2</sup>having been covered is, which shall not be revealed, or hid, which shall not be made known,

27. what I tell you in the darkness *in which you now are,* speak in the light *to which you will be admitted,* and what, in the ear, ye hear, preach upon the house tops,

28. and be not afraid of them that kill the body. Even not being able <sup>609,1</sup>the soul to have killed. But be afraid of rather him that is able both soul and body to have destroyed in hell,

29. is it not, <sup>333</sup>two sparrows for a farthing are sold, yet one, of them, shall not fall on the ground, without your father.

30. Yea even all the hairs of your head <sup>610</sup>having been numbered exist.

31. Therefore be not afraid, ye are of more value <sup>610</sup>than many sparrows. <sup>498</sup>

32. And whosoever shall assent to me, before the men *that kill,* I will assent, even I, to him, before my father that is in *the* heavens.

33. But whosoever should have denied me, before the men *that kill,* I will deny, even I, him, before my father that is in the heavens.

34. Ye should not have thought, that I came to have sent peace, on the earth, I came not to have sent peace but a sword.

609,1. *Not being able the soul to have killed.* Literally, *In no manner to effect the object, not even by alluring it by temptation; whereas &c., Not being able to command its destruction; hence &c., 321.*

610. *The hairs of your head.* Literally, *Your's in particular; whereas &c., All that believe in me; hence &c., 321.*

35. For I came to have set at variance a man, against his father, and a daughter, against her mother, and a daughter-in-law, against her mother-in-law,

36. thus foes of the man *that has foes* his household *are*,

37. he that loveth father or mother, more than me, <sup>611</sup>worthy of me exists not, and he that loveth son or daughter, more than me, <sup>611</sup>worthy of me exists not,

38. and he who taketh not up his cross, and followeth after me, <sup>611</sup>worthy of me exists not,

39. he that findeth his life, shall lose it, and he that lost his life, on account of me, shall find it,

40. he that receiveth you, <sup>611</sup>receiveth me, and he that receiveth me, receiveth him that sent me,

41. he that receiveth a prophet, in name of a prophet, a reward of a prophet he shall receive, and he that receiveth a righteous man, in name of a righteous man, a reward of a righteous man he shall receive,

42. and whosoever should have given drink unto one of these little ones a cup of cold water only, in name of a disciple. Verily I say unto you, he should in no wise have lost his reward,

## CHAPTER XI.

1. and it came to pass, when the Jesus commanding his twelve disciples ended, he departed thence in respect of that he should teach and preach in their cities.

2. Now the John having heard in the prison the works of the Christ, having sent on account of his disciples,

3. he said unto him, thou he that cometh art, <sup>613</sup>otherwise we look for another to teach us,

611. *Worthy of me.* Literally, *Me personally*; whereas &c. I conceive, *Worthy of the privileges of the christian dispensation*; hence &c., 321.

612. *And he that loveth son or daughter more than me, worthy of me exists not.* These words are found in the Margin of the Codex only.

613. *We look for another.* Literally, *We do so*; whereas &c., *We are required to do so*; hence &c., 321.

614. *Blind recover sight &c.* Literally, *All thus afflicted do so*;

4. then the Jesus having answered, he said unto them, having been departed, shew to John, what things ye hear and see,

5. blind *persons* recovered sight, and lame *persons* walk, lepers are cleansed, and deaf *persons* hear, and dead *persons* are raised, and poor *persons* are instructed in the gospel,

6. and blessed he exists, whosoever should not have been offended in me.

7. Then the Jesus began to speak unto the multitudes after the departing of these men, concerning John, why went ye out in the wilderness to have seen a reed, by wind, being shaken, *i e expecting to see anything*,

8. or why went ye out to have seen a man, in agreeable *raiment*, being clothed. Behold they that wear the agreeable *garments*, in the houses of the kings, *they are*,

9. or why went ye out a prophet to have seen, verily I tell you, that more than a prophet *he is*,

10. this *Being* he exists, concerning whom, it hath been written. Behold I send my messenger, before thy face, which shall prepare thy way, before thee.

11. Verily I say unto you, there hath not been raised up among born of women, more a prophet than John the Baptist. Notwithstanding the least in the kingdom of the heavens, more than it *i e a prophet* he exists.

12. And from the days of John the Baptist, until now, the kingdom of the heavens <sup>498</sup>is fiercely assailed, and those who fiercely assail take by force it.

13. For all the prophets and the law, until John, prophesied,

whereas &c., *Some persons afflicted with blindness do recover their sight*; hence &c., 322,1.

615. *Why went ye out into the wilderness to have seen a reed.* To express the Received Translation it is necessary that the word *Reed* should have been in the Nominative Case, as also *Man* in the 8th verse, and *Prophet* in the 9th verse.

616. *They that wear the agreeable.* Literally, *They are in all cases in King's houses*; whereas &c., *They are ordinarily in places of that description*; hence &c., 321.

14. and if ye desire to have received <sup>322,3</sup> *knowledge*,  
this Elias that is about to come is,

15. he that hath ears, hear.

16. But to what shall I liken this generation, like  
it exists unto children, sitting in the markets, which  
calling unto the fellows saying,

17. we piped unto you, but ye danced not, we  
mourned, but ye lamented not.

18. For John came, neither eating nor drinking,  
and they say, a devil he hath,

19. the son of the man <sup>403</sup> *i e him of the human race*  
*that is the son* came, eating and drinking, and they  
say. Behold a gluttonous man, and a wine bibber,  
a friend of publicans and sinners, but the wisdom  
<sup>619</sup> *of his so doing* was declared just by its *i e this*  
*generation's works*.

20. Then he began to upbraid the cities, in which,  
his most mighty works were done, because they  
repented not,

21. woe unto thee Chorazin, woe unto thee Beth-  
saida, for if in Tyre and Sidon, the mighty works  
that were done in you long ago were done, perhaps  
in sackcloth and ashes, they repented.

22. But I say unto you, more tolerable <sup>620</sup> *it will exist*  
<sup>607,3</sup> *for Tyre and Sidon, at a day of judgment* than for you.

23. And thou Capernaum. Not unto heaven,  
thou shouldst have been exalted, unto hell, thou  
shouldst be brought down, for if in Sodom, the  
mighty works that were done in thee were done,  
they remained perhaps until the this day.

24. But I say unto you, that more tolerable <sup>620</sup> *it*  
<sup>607,3</sup> *will exist for land of Sodom, at a day of judgment*  
than for thee,

619. *A friend of publicans, &c.* Literally, *Exclusively theirs* ;  
whereas &c., *These persons were not excluded from being his friends* ;  
hence &c., 321.

620. *More tolerable it will exist &c.* Literally, *They shall re-  
ceive less punishment* ; whereas &c., *Their crimes are more ex-  
cusable* ; hence &c., 321.

621. *All things were delivered to me.* Literally, *I alone possess*  
*them* ; whereas &c., *I exercise the power, and so does God, and all*  
*to whom it pleases him to impart them* ; hence &c., 321.

622. *No one discerns.* Literally implies, *That no one can*  
*comprehend* ; whereas &c., *No one can discover whether God him-  
self or the Son immediately act* ; hence &c., 321.

25. about that the time, the Jesus having an-  
swered, he said, I thank thee, father, Lord of the  
heaven and of the earth, that thou hid these things,  
from wise and prudent *persons*, and revealed them to  
babes,

26. truly the father, that thus pleasure it was in  
thy sight,

27. all things <sup>382</sup> *were delivered to me*, by my father,  
<sup>622</sup> *and so no one discerns the son's exclusive actions*,  
except the father, nor any one <sup>623</sup> *discerns the father's*  
*exclusive actions*, except the son, and to whomsoever  
<sup>622,1</sup> *the son should will to have revealed*,

28. come unto me, all that labor and that have  
been heavy laden, and I will give rest to you,

29. take my yoke, upon you, and learn of me, for  
meek I exist, and lowly in the heart *here referred to*,  
and ye shall find rest unto your souls.

30. For my yoke easy, and <sup>622,3</sup> *my burden light*  
exists,

## CHAPTER XII.

1. about that the time, the Jesus was gone in *i e*  
<sup>622,3</sup> *during the Sabbaths*, through the corn fields. And  
his disciples <sup>623</sup> *were an hungered*, and began to pluck  
ears of corn, and to eat.

2. But the Pharisees having seen, they said unto  
him. Behold thy disciples <sup>623</sup> *do*, what it is not lawful  
to do on a sabbath.

3. But the <sup>404</sup> *Jesus* said unto them, ye read not,  
what David did, when he hungered, and they that  
were with him.

4. How he entered into the house of the God, and  
they eat the bread of the offering, which not being  
lawful was existing for him to have eaten, neither

622,1. *To whomsoever the son should will &c.* Literally, *Should*  
*as principal will* ; whereas &c. I conceive, *Should as agent will* ;  
hence &c., 321.

622,2. *My burden light is.* Literally, *It is absolutely so* ; where-  
as &c., *It is comparatively so* ; hence &c., 322,1.

622,3. See Mark i. 21 and iii. 2.

623. *His disciples were an hungered, &c.* Literally, *All of them*  
*so acted* ; whereas &c., *Some who were disciples acted as is de-  
scribed* ; hence &c., 322,1.

625. *Eat the bread &c.* Literally, *Entirely consumed it* ; where-  
as &c., *Partook of it* ; hence &c., 321.

for them that were with him, except for the priests only,

5. or ye read not in the law, that for Sabbaths, the priests, in the temple, the Sabbath profaned, yet blameless they exist.

6. Truly I say unto you, that <sup>626</sup>greater than the temple there exists here.

7. But if ye had known, what exists, I desire <sup>601</sup>mercy, and not sacrifice, not probably ye condemned the innocent.

8. For a Lord the son of the man <sup>626,1</sup>*i e him of the* <sup>493</sup>*human race that is the son* is of the Sabbath,

9. and having departed thence, he went into their synagogue,

10. and behold a man a hand having withered *there was*, and they asked him, saying, whether it is lawful on the Sabbaths to heal, in order that they should have accused him.

11. And the <sup>494</sup>*Jesus* said unto them, what man <sup>322,2</sup>shall there be among you, who shall have one sheep, <sup>626,2</sup>and if this should have fallen on the Sabbaths, into a pit, is it not, he will draw out it, and lay hold.

12. And a man is better <sup>627</sup>how much than a sheep, wherefore it is lawful on the Sabbaths good to do.

13. Then he saith to the man, stretch forth *hand*, and he was stretching forth, and *whole as the* other it was restored.

14. Then the Pharisees having gone out, a council they held against him, how they should have destroyed him.

15. But the Jesus having known, he withdrew from thence, and *many followed him*, and he healed them all,

16. but charged them, in order that not known they should have made him,

626. *Greater than the temple.* Literally, *Of greater dimensions; whereas &c., Of greater importance; hence &c., 321.*

626,1. *For a Lord the son of the man is.* Literally, *For Lord of the sabbath; whereas &c. I conceive, For a Lord of the Sabbath; hence &c., 321.*

626,2. *This should have fallen.* Literally, *Should fall on the sabbath; whereas &c., Should on the Sabbath be found to have fallen; hence &c., 321.*

17. in order that that that was spoken by means of Esaias the prophet's declaring should have been fulfilled.

18. Behold my servant whom I chose, my beloved whom *my soul was well pleased with*, I will put my spirit, upon him, and he shall declare a judgment to the Gentiles, <sup>630</sup>

19. he shall not strive nor cry, nor any shall hear in the streets his voice,

20. he shall not break a reed having been bruised, <sup>498</sup>or quench flax being smoking, until perhaps, he should have sent forth unto victory the judgment *he has declared*,

21. verily <sup>632</sup>Gentiles will have confidence through his name.

22. Then they brought unto him a blind and dumb *man* having been possessed with a devil, and he healed him, as the dumb to speak and to see,

23. and all the people were under astonishment, and said, what is this *man* the son of David.

24. But the Pharisees having heard, they said, this man doth not cast out the devils, but by the Beelzebub, prince of the devils.

25. And having known their thoughts, he said unto them, *every kingdom* having been divided against itself, is brought to desolation, and *every city or house* having been divided against itself, will not be preserved,

26. and if the Satan casts out the Satan, against himself, he was divided. Then how will his kingdom be preserved,

27. and if I, by Beelzebub, cast out the devils, your sons, by what, do they cast out, as to this *charge*, they judges shall exist of you.

627. *A man is better how much &c.* Literally, *Acts more correctly; whereas &c., Is more entitled to attention; hence &c., 321.*

630. *He shall declare a judgment &c.* Literally, *He shall declare a judgment against the Gentiles; whereas &c., He shall declare to the Gentiles that judgment will come; hence &c., 321.*

632. *Verily Gentiles will have confidence through his name.* Literally, *Shall confide in his name; whereas &c. I conceive, Shall feel confidence through bearing his name; hence &c., 321.*



28. But if by a spirit from God, I cast out the devils, then the kingdom of the God came unexpectedly to you,

29. verily how is any one able to have entered into the house of the strong and his goods to have spoilt, except first he should have bound the strong man, and then he will spoil his house,

30. he that is not with me, against me, he exists, and he that unites not with me, he disperses *opposition to me*,

31. on account of this, I declare unto you, every sin and blasphemy shall be forgiven to you by the men *that are with me*. Except the blasphemy against the Spirit, it shall not be forgiven,

32. even whosoever should have spoken a word, against the son of the man *i e against him of the human race that is the son*, it shall be forgiven to him *by these men*. But whosoever should have spoken against the Spirit that is Holy, it should not have been forgiven to him *by these men*, neither of this the age, neither of that that is about to come,

33. either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt. For by the fruit, the tree is known,

633. *By a spirit from God*. Observe not, *The Spirit*, because the Article is omitted; not, *Of God*, because the Article is omitted, it must be, *From God*.

634. *He will spoil his house*. Literally, *Necessarily he will do so*; whereas &c., *He will do it, should such be his pleasure*; hence &c., 321.

635. *Every sin and blasphemy shall be forgiven by the men*. Literally, *It shall be so under all circumstances*; whereas &c., *They shall have power to do so under fitting circumstances*; hence &c., 322,1.

The reason why the sin against the Holy Spirit shall not be forgiven by these men, is assigned, Mark iii. 29, namely, *Because he, the sinner, is to be retained for an age of judgment*, which I consider means, For God's judgment, that is, determination, whether he sees meet to forgive or to punish.

That this is an authorized Sense of *forgiveness*, is evident, from other portions of Holy Scripture. It is used with the same restriction in Luke xvii. 4. *And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him*. Man is there stated to forgive his fellow man, although it by no means follows, or is implied, that God has forgiven the offender. Thus understanding forgiveness, we are not compelled to correct Holy Scripture, and to read as follows, Matt. xi. 28, *Come unto me all ye that labour and are heavy laden, except those who have sinned against the Holy Ghost, and I will give you rest*. Or John vi. 47, *Verily verily I say unto you, he that believeth on me, except he hath sinned against the Holy Ghost, he hath eternal life*. Or 1 John i. 7, *The blood of Jesus Christ his Son, cleanseth from all sin, except that against the Holy Ghost*; and to the same

34. O generation of vipers, how are ye able good things to speak, evil existing. For out of the abundance of the heart, the mouth speaks,

35. the good man, out of the good treasure, bringeth forth good things, and the evil man, out of the evil treasure, bringeth forth evil things.

36. But I say unto you, that every idle word which the men *that are with me* shall speak, they shall give concerning it an account, at a day of judgment.

37. For by thy words, thou shalt be justified, and by thy words, thou shalt be condemned.

38. Then certain of the Scribes answered him, saying, master we wish from thee a sign to have seen.

39. But the *Jesus* having answered, he said unto them, an evil and an adulterous generation, a sign it seeks, but a sign shall not be given to it, save the sign of Jonas the prophet.

40. For as Jonas was existing in the belly of the whale three days and three nights. So the son of the man *i e him of the human race that is the son* will exist in the heart of the earth three days and three nights,

41. men of Nineveh will rise in the judgment,

effect, passages without end. The other records of this are, Mark iii. 28, and Luke xii. 10.

636. *Except the blasphemy against the spirit*. Literally, *The blasphemy the spirit has committed*; whereas &c. as in the Paraphrase; hence &c., 321.

637. *The tree is known*. Literally, *In every case*; whereas &c., *In ordinary cases*; hence &c., 322,1.

637,1. *Which the men shall speak*. Literally, *Even if repented of*; whereas &c., *If that word is adhered to*; hence &c., 321.

638. *Three days and three nights*. "*The usus loquendi*" of the Jews was not to use the Phrase *Day and night* simply as a term to express a period of twenty-four hours, since they employed another term for that object; their custom in relation to this point was in no respect different to our own. Their term for the expression of twenty-four hours was the simple word *Day*, *And the evening and the morning were the first day*; and the phrase *Day and Night* is never used as a measure of time, when in the period to which it relates, the whole of either of the days of which the number is specified, or the whole of either of the nights is excluded. It is indeed true, that so many *Days* and so many *Nights* may be used to record an equal number of twenty-four hours; but it is indeed false to state, that the Jews had no other means of expressing any given number of such periods of time; or that it was ever employed by them, simply because it was the *only*, or even, because it was the ordinary mode of expressing such periods of time. See Note on Mark viii. 31.

639. *Men of Nineveh will rise in the judgment*. Literally, *They will actually do what is stated*; whereas &c., *They will be able to do so*; hence &c., 322,1.

with this generation, and will condemn it, for they repented at the preaching of Jonas, and behold a greater than Jonas here <sup>is</sup>,<sup>639</sup>

42. a queen from south will be raised up in the judgment, with this generation, and will condemn it, for she came from the uttermost parts of the earth to have heard the wisdom of Solomon, and behold a greater than Solomon here <sup>is</sup>.

43. Verily when the unclean spirit should have gone out of the man <sup>that is afflicted with devils</sup>, it walketh through dry places, seeking rest, but it does not find.

44. Then it saith, into my house, I will return. From whence I came out, and having returned, it findeth it being unoccupied by its having been swept and garnished.

45. Then it goeth, and taketh with itself seven other spirits more wicked than itself, and having entered in, it dwells there, so the last of that man becomes worse than the first. Thus it will exist also with this generation that is wicked,

46. after his speaking to the people. Behold the mother and his brethren had stood without, desiring with him to have spoken.

47 & 48. And the Jesus having answered, he said to him that told him, who is my mother, and who are my brethren,

49. and having stretched forth his hand, toward his disciples, he said. Behold my mother and my brethren.

50. For whosoever should have done the will of my father that is in the heavens, he, my brother, and sister, and mother exists,

# CHAPTER XIII.

1. in that day, the Jesus having gone out of the

house where he was stopping, he was sitting by the sea,

2. and great multitudes were gathering together unto him, so as for him, into a ship having entered, to have sat down, but all the people, on the shore, he had placed,

3. and he spoke unto them many things, in parables, saying. Behold he that sows went forth in respect of that he should sow,

4. and in the act him to sow, what seeds verily fell by the way, even the fowls having come, they devoured up them.

5. And what other fell upon the stony places. Where they were not having much earth, and forthwith having sprung up on account of the fact not to have depth of the earth.

6. Even they were scorched after sun having risen, and was withered away on account of the fact not to have a root.

7. And what other fell among the thorns, and the thorns sprang up and choked them.

8. But what other fell into the ground that is good, and was bringing forth fruit, the indeed hundred fold. And the sixty fold. And the thirty fold,

9. he that hath ears to hear, hear,

10. and the disciples having come, they said unto him, why in parables, speakest thou unto them.

11. And the Jesus having answered, he said unto them, because it hath been given in my teaching unto you who receive it to have understood the mysteries of the kingdom of the heavens. But it hath not been given to those who do not receive it.

640. When the unclean spirit should have gone out. Literally, Of its own accord removed; whereas &c., Should have been caused to remove; hence &c., 322,1.

641. Seven other spirits. The word Seven is Disarranged, See Rule 321, in order to mark that the number is used as an Indefinite Number—Had the other words been Arranged Regularly it would have implied, that the spirits were Actual Existences. Hence &c., 321.

642. The mother and his brethren had stood without. Literally implies, The outside of the place he occupied; whereas &c., That they stood at a distance from him, outside, not the place, but the people he was teaching; hence &c., 322,1.

643. And was withered away &c. Literally, Because it had no root; whereas &c., Because it had not a sufficient root; hence &c., 321.

12. For whosoever hath *received my teaching*, it shall be given to him *to understand*, and he shall be increased *in knowledge*. But whosoever hath not *received it*, even what he hath *heard*, it shall be carried away from him *by his not understanding it*,

13. on account of this, in parables to them, I speak, for seeing *the teacher*, they see not *his mission*, and hearing *his words*, they hear not or understand *their meaning*,

14. thus the prophecy of *Esaias* is fulfilled in them, that says, ye will hear with the ear, and should not have understood, and seeing, ye will see, and should not have perceived.

15. For the heart of this people was waxed gross, and they heard with their ears dully, and they closed their eyes. Lest at any time they should have seen with the eyes, or heard with the ears, or understood with the heart, and so have been converted, and I shall heal them.

16. But blessed your eyes *are*, for they see, and your ears, for they hear.

17. For verily I say unto you, that many prophets and righteous *men* desired to have seen, what things ye see, and saw not, and to have heard, what things ye hear, and heard not.

18. Therefore ye, hear the parable of him that sowed,

19. the wicked *one* cometh after each hearing the word of the kingdom and not understanding, and snatches away that that has been sown in his heart, this that that was sown by the wayside is.

645. *Ye will hear with the ear.* Literally, *Ye will not be deaf*; whereas &c., *Ye will receive the words of instruction*; hence &c., 321.

646. *Or heard with the ears &c.* Literally in this Context, *They closed their eyes to effect these ends*; hence &c., 321.

647. *That many prophets and righteous men desired.* Literally, *The actual thing specified*; whereas &c., *They desired that which resulted in the attainment of the thing specified*; hence &c., 322,1.

648. *That that was sown &c.* Literally, *That which intentionally is so placed*; whereas &c., *That which grew on such positions*; hence &c., 321.

649. *But the care of the age and the deceitfulness of that that*

20. And that that was sown in the stony places, this he that heareth the word is, and anon with joy, receiveth it.

21. Yet he hath not a root, in himself, but transient is. For immediately he is offended after tribulation or persecution having come on account of the word.

22. And that that was sown among the thorns, this he that heareth the word is, but the care of the age and the deceitfulness of that that is rich choke the word, and unfruitful he becomes.

23. And that that was sown in the good ground, this he that heareth the word is, and having understood, who therefore beareth fruit, and the indeed hundred fold bringeth forth. Also the sixty fold. Also the thirty fold.

24. He put forth another parable to them, saying, the kingdom of the heavens was likened to a man sowing good seed, in his own field.

25. And his enemy came and sowed tares in the time the men there to sleep, in midst of the wheat, and departed.

26. But when the blade sprang up, and brought forth fruit. Then there appeared also the tares.

27. So the servants of the householder having come, they said unto him, sir, is it not, good seed thou sowed in the thy field. Then from whence hath it tares.

28. Then the *householder* said unto them, man's enemy this thing did. And the *servants* say unto him. Then thou wilt, we having departed should have gathered up them.

*is rich chokes the word.* Literally, *Necessarily do so*; whereas &c., *Are made the means of doing so*; hence &c., 321.

650. *Another parable to them.* Literally, *What he spake remained as a parable, not being understood by them*; whereas &c., *That though delivered as a parable, they understood the meaning of it*; hence &c., 321.

651. *His enemy &c.* Literally, *Exclusively his*; whereas &c., *One who was an enemy to him*; hence &c. of the words, *His enemy*. Literally, *He came at the particular time specified*; whereas &c., *He came at a time at which they could not see him*; hence &c., 321.

652. *And brought forth fruit.* Literally in this Context, *The blade brought forth fruit*; whereas &c., *The seed produced it*; hence &c., 321.

29. But the <sup>494</sup>householder says, nay. Lest gathering the tares, ye should have rooted up with them the wheat,

30. permit to be increased together both, until the harvest, and in time of the harvest, I will say to the reapers, gather together first the tares, and bind them, in bundles, for the *end* to have burnt them. Then the wheat *bind in bundles*, and gather together into my barn,

31. he put forth another <sup>650</sup>parable unto them, saying, like the kingdom of the heavens is to a grain of mustard seed, which a man having taken, he sowed in his field,

32. which least indeed exists of all the seeds. But when it should have been grown, greatest of the herbs it exists, even it becomes a tree for to have come the birds of the heaven even to lodge in its branches,

33. he spake another <sup>650</sup>parable unto them, like the kingdom of the heavens is unto leaven, which a woman having taken, she hid in three measures of meal, until when, all was leavened,

34. all these things the Jesus spoke in parables to the multitudes, and without a parable, nothing he was speaking to them,

35. that that had been spoken by means of the prophets declaring should have been fulfilled, I will open in parables my mouth, I will utter things having been kept secret from beginning.

36. Then having sent away the multitudes, he went into the house, and <sup>496</sup>his disciples came unto him, saying, declare unto us the parable of the tares of the field.

37. And the *Jesus* having answered, he said, he that soweth the good seed the son of the man <sup>493</sup>*is* <sup>322,2</sup>*him of the human race that is the son is.*

38. And the field the world is. And the good

654. *The harvest a termination of an age exists. Literally, A final end of the age; whereas &c., Only of the existing circumstances connected with the age; hence &c., 322,1.*

655. *And the reapers angels exist. Literally, They do what is*

seed these the sons of the kingdom are. But the tares the sons of the wicked *one* are.

39. And the enemy that sowed them the devil is. And the harvest a termination of an age exists. And the reapers angels exist.

40. Therefore just as the tares are gathered together and <sup>656</sup>burned in a fire. Thus it will exist at the end of the age *we live in*,

41. the son of the man <sup>493</sup>*is* *him of the human race that is the son* will send forth his angels, and they shall gather out of his kingdom all things that offend, and those that effect the iniquity *that then exists*,

42. and will cast them, into the furnace of the fire *that is* there, the wailing and the gnashing of the teeth will exist.

43. Then the <sup>496</sup>righteous will shine forth, as the sun, in the kingdom of their father, he that hath ears, hear,

44. like the kingdom of the heavens is unto treasure having been hid in the field, which a man having found, he hid, and with the joy on account of it, he goeth and selleth, whatsoever he hath, and buyeth that field.

45. Again, like the kingdom of the heavens is unto a merchant seeking goodly pearls,

46. and having found one pearl of great price, having departed, hath sold, all things whatsoever he was having, and bought it.

47. Again, like the kingdom of the heavens is unto a net having been cast into the sea, and of every kind, having gathered,

48. which when it was full, having drawn to the shore, and sat down, they gathered the good, into vessels. But the bad away cast.

49. Thus it will exist at the end of the age *we live in*, the angels will come forth, and sever the wicked, from midst of the just,

*stated; whereas &c., They perform that which according to the allegory must be performed by angels; hence &c., 322,1.*

656. *Burned in a fire. Literally, Are necessarily so treated; whereas &c., Are commonly so treated; hence &c., 321.*

50. and cast them, into the furnace of the fire *that is* there, the wailing and the gnashing of the teeth will exist,

51. ye understood all these things, they say unto him, yea.

52. Then the <sup>494</sup>*Jesus* said unto them, by this *means*,  
<sup>333</sup>every scribe having been instructed for the kingdom of the heavens, like he exists to a man, an householder, who brings forth out of his treasures new things and old things,

53. and it came to pass, when the Jesus ended these parables, he departed thence,

54. and having come into his country, he was teaching them, in their synagogue, as even them to be astonished and to say, whence in this *man*,  
this wisdom and the mighty works,

55. not this *man's they are*, he the son of the <sup>657</sup>*carpenter* is, *they are* not his mother's, she is called <sup>322,3</sup>Mary, and his brethren, James, and Joses, and Simon, and Judas,

56. and his sisters, is it not, all, with us, they exist. Then how in this man, all these things,

57. and they were offended with him. Then the <sup>496</sup>*Jesus* said unto them, a dishonored prophet exists not, unless in the country and in the house of him,

58. and he did not there many mighty works, because of their unbelief,

#### CHAPTER XIV.

1. about that the time, Herod the tetrarch heard of the fame of Jesus,

2. and said unto his servants, this <sup>322,3</sup>*John the Baptist* is, he was raised from the dead, and on account of this, the <sup>658</sup>mighty works were <sup>659</sup>powerfully wrought by him.

3. For the Herod then having laid hold on the

John, he bound, and in the prison, put, on account of Herodias the wife of Philip his brother.

4. For the John said unto him, it is not lawful for thee to have her,

5. though wishing him to have put to death, he was afraid of the multitude Because that they were <sup>660</sup>esteeming as a prophet him.

6. But the daughter of the <sup>495</sup>Herodias danced in the midst at *one of the* birthdays being kept of the Herod, and pleased the Herod.

7. Whereupon with an oath, he promised to her to have given, whatsoever she should have asked.

8. And the *daughter* having been incited by her mother, give me says she. Here in a charger, the head of John the Baptist,

9. and the king having been sorry, on account of the oath, and those that sit with him at meat, he commanded *it* to have been given,

10. and having sent, he beheaded John, in the prison,

11. and his head was brought in a charger, and given to the damsel, and she brought *it* to her mother,

12. and his disciples having come, they took up the dead body, and they buried him, and having come, they told to the <sup>491</sup>*human form* of Jesus.

13. And the Jesus having heard, he departed <sup>333</sup>thence by ship, into a desert place *near to his house* see xiii. 54, in a private *manner*, but the people having heard, they followed him on foot, out of the cities,

14. and having gone forth he saw a <sup>333</sup>great multitude, and was moved with compassion toward them, and healed their sick.

15. And the <sup>496</sup>disciples came to him after evening <sup>495</sup>having come, saying, a desert the place is, and the

657. *The son of the carpenter.* Literally, *The only son*; whereas &c., *Him known to be a son of the carpenter*; hence &c., 321.

658. See Rom. i. 4.

659. *The mighty works were powerfully wrought by him.* Liter-

ally, *Him as their originator*; whereas &c., *Him as their executor*; hence &c., 321.

660. *They were esteeming as a prophet him.* Literally, *They esteemed him who was a prophet*; whereas &c., *They were esteeming him to be a prophet*; hence &c., 321.

hour now passed, send away the multitude, in order that having gone into the villages, they should have bought themselves victuals.

16. But the <sup>496</sup>Jesus said unto them, they have not <sup>661</sup>need to have departed, give to them, ye, to have eaten.

17. And the <sup>494</sup>disciples say unto him, we have not <sup>333</sup>here but five loaves and two fishes.

18. Then the <sup>494</sup>Jesus said, bring to me hither them,

19. and having commanded the multitudes to have been set down on the grass, having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed, and having broken, he gave to the disciples the loaves. And the disciples to the multitude,

20. and all eat and were filled, and they took up that that remains over of the fragments <sup>338</sup>twelve baskets full.

21. And they that eat men about <sup>322, 3</sup>five thousand were, beside women and children,

22. and straightway he constrained his disciples to have entered into a ship and to precede him, unto the other side, until when, he should have sent away the multitudes,

23. and having sent away the multitudes, he went up into the mountain *in that place see v. 13*, in private, to have prayed. And alone he was existing <sup>495</sup>there after evening having come.

24. But the ship, now many stadia, from the land, was being kept distant, being tossed with the waves. For contrary the wind was existing.

25. Then he went to them at fourth <sup>662</sup>watch of the <sup>333</sup>night, walking on the sea.

26. And the disciples having beheld him, on the sea, walking, they were troubled, saying, verily an

apparition it exists, and from the fear, they cried out.

27. But straightway the Jesus spoke unto them, saying, take courage, I exist. Be not afraid.

28. And the Peter having answered, he said to him, Lord if thou exist, command me to have come unto thee, on the waters.

29. And the <sup>494</sup>Jesus said, come, and Peter having come down out of the ship, he walked on the waters, and went to the Jesus.

30. But seeing the wind boisterous, he was afraid, and having begun to be sinking down, he cried, saying, Lord save me.

31. And immediately the Jesus having stretched forth the hand, he caught him, and says unto him, O having little faith, on account of what, didst thou doubt,

32. and the wind <sup>495</sup>ceased after their having come into the ship.

33. Then they that were in the ship worshipped him, saying, truly of God, a son thou existest,

34. and having passed over, they came into the land of Gennesaret,

35. and the men of that place <sup>496</sup>having knowledge of him, they sent out into all that country round about, and brought unto him all that illness had,

36. and were beseeching him, in order that only they should have touched the hem of his garment, and as many as touched, they were made perfectly whole.

# CHAPTER XV.

1. Then Scribes and Pharisees come to the <sup>496</sup>human <sup>491</sup>form of Jesus, from Jerusalem, saying,

2. why do thy disciples transgress the tradition <sup>310</sup>of the presbyters. For they wash not the hands. When they should eat <sup>664</sup>bread.

661. *They have not need.* Literally, *In the ordinary course of nature there is not an occasion for them to depart; whereas &c., I will interpose to render it unnecessary for them to depart; hence &c., 321.*

662. *Then he went to them &c.* Literally, *At the exact time specified; whereas &c., That it was about that time; hence &c., 321.*

664. *When they should eat.* Literally, *They make a rule not to*

3. But the *Jesus* having answered, he said unto them, why even ye do transgress the commandment of the God, by means of your tradition.

4. For the God <sup>665</sup>said, honour the father and the mother, and he that curseth father or mother, <sup>666</sup>let him complete a death.

5. But ye say, whosoever should have said to the father or the mother, a gift whatsoever, by me, thou shouldst have been profited, he shall not honour his father,

6. thus ye rendered void the declaration of the God, by means of your tradition,

7. hypocrites. Well Esaias <sup>496</sup>prophecied concerning you, saying,

8. this people honoreth with the lips <sup>667</sup>me. But their hearts far off are distant from me.

9. But in vain they worship me, teaching for doctrines, commandments of men,

10. then having called the multitude, he said unto them, hear and understand,

11. not that that goeth into the mouth, defileth the man, but that that cometh out of the mouth, this defileth the man.

12. Then the disciples having come, they say unto him, thou hast known, that the Pharisees having heard the saying, they were offended.

13. But the *Jesus* having answered, he said, every plant which <sup>668</sup>my father that is heavenly planted not, will be rooted up,

14. leave alone them, blind instructors they are, and blind if it should lead <sup>498</sup>blind, both, into ditch, will fall.

15. Then the Peter having answered him, he said, declare unto us the parable.

16. And the *Jesus* <sup>494</sup>said. Yet even ye without understanding exist,

17. do ye not understand, that every thing that entereth in at the mouth, into the belly, it goeth, and into the draught, it is cast.

18. But those things that proceed out of the mouth, from the heart, cometh <sup>363</sup>forth, and those things defile the man.

19. For out of the heart, evil thoughts proceed, murders, adulteries, fornications, thefts, false witness, blasphemies,

20. these the things that <sup>322,3</sup>defile the man are. But it does not defile the man the *act* to have eaten with <sup>333</sup>unwashed hands,

21. then the *Jesus* having gone out thence, he departed into the coast of Tyre and Sidon,

22. and behold a woman a Canaanite, out of those coasts, having come, she cried, saying, have mercy on me O Lord, son of David my daughter grievously is vexed with a devil.

23. But the *Jesus* <sup>494</sup>answered not her a word, then his disciples having come, they were beseeching him, saying, release her, for she crieth after us.

24. But the *Jesus* having answered, he said, I was not sent <sup>670,1</sup>to cast out devils, except in the sheep that have lost themselves *through the disease* of house of Israel.

25. Then the *woman* having come, she was worshipping him, saying, O Lord help me.

26. But the *Jesus* having answered, he said, it exists not meet to have taken the children's bread, and to have cast to the dogs *referred to*.

27. Then the *woman* <sup>494</sup>said, truth Lord, yet the dogs *referred to* eat of the crumbs that fall from their master's table.

28. Then the *Jesus* having answered, he said unto her, O woman great thy faith *is*, be unto thee, even

*eat after washing their hands; whereas &c., They refuse not to eat till they have washed their hands; hence &c., 321.*

665. *The God said.* Literally, *He personally uttered*; whereas &c., *He instructed Moses to utter*; hence &c., 322,1.

666. *Complete a death.* Literally, *Is annihilated*; whereas &c., *Ceases to live in this world*; hence &c., 321. Why is not this passage Translated as Gen. iii. 4, *Surely dies*.

667. *Honoreth with the lips me.* Literally, *Giveth me true honor*; whereas &c., *Professedly honoreth me*; hence &c., 321.

668. *Which my father that is heavenly planted not.* Literally, *Which he personally did not plant*; whereas &c., *Which he caused not to be planted*; hence &c., 321.

670,1. *Lost themselves, that is, The knowledge of their being in this world God's people.*

as thou wilt, and her daughter was made whole from that hour,

29. then the Jesus having departed thence, he came nigh to the sea of the Galilee, and having gone up into the mountain *in that place*, he was sitting down there,

30. and <sup>496</sup>great multitudes came unto him, having of themselves *i e their own accord brought persons* lame, maimed, blind, dumb, and many others, and cast down them, at his feet,

31. and he healed them insomuch as the multitudes seeing *it* to have wondered at deaf *persons* hearing, maimed whole, and lame walking, and blind seeing, and they glorified the God of Israel.

32. Then the Jesus having called his disciples, he said, I am moved with compassion for the multitude, because three days they continue with me, and have not, any thing they should have eaten, and so I desire not to have sent away them fasting. Lest they should have fainted by the way,

33. then the <sup>496</sup>disciples say unto him, whence to us, in a wilderness, so much bread *exists* as to have fed so great a multitude,

34. then the Jesus <sup>496</sup>says unto them, how many <sup>333</sup>loaves have ye. And the <sup>494</sup>disciples said, seven and a few little fishes,

35. then having commanded the multitude to have sat down on the ground,

36. he took the seven loaves and the fishes, and having given thanks, he broke and was giving to the disciples. And the disciples to the multitudes,

37. and all eat and were filled, and that that remains of the fragments they took up, <sup>333</sup>seven baskets full.

38. and they that eat, about <sup>333</sup>four thousand men <sup>333,3</sup>were, beside women and children,

39. and having sent away the multitudes, he embarked in the ship *that brought him*, and came into the coasts of Magdala,

678. *Whom do the men declare &c. Literally, Publicly pro-*

CHAPTER XVI.

1. then the Pharisees and Sadducees having come, tempting, they desired him a sign, from the heaven, to have shewn them.

2. But he that answered said unto them,

3 & 4. a wicked and an adulterous generation, a sign asketh, and a sign shall not be given to it, but the sign of Jonas the prophet, and having left them, he departed,

5. then the disciples having come to the other side, they neglected to have taken bread.

6. And the <sup>496</sup>Jesus said unto them, take heed and beware of the leaven of the Pharisees and Sadducees.

7. Then the <sup>494</sup>disciples were considering among themselves, saying, why <sup>210</sup>took we not bread.

8. But the Jesus having knowledge, he said, why do ye consider among yourselves, O little faith, <sup>210</sup>why have ye not bread,

9. not yet understand ye, neither remember the five loaves of the five thousand, and how <sup>210</sup>many baskets ye took up,

10. neither the seven loaves of the four thousand, and how many baskets ye took up,

11. how do ye not understand, that not concerning bread, I spoke to you. So beware of the leaven of the Pharisees and Sadducees.

12. Then they understood, that he called not to beware of the leaven of the bread *of the Pharisees*, but *of the leaven* of the doctrine of the Sadducees and Pharisees.

13. Then the Jesus having come into the coasts of Cesarea of the Philippi, he was asking his disciples, saying, whom do the men *of this region* declare to exist the son of the man *i e that of the human race* <sup>493</sup>is the son.

14. And the <sup>494</sup>disciples said, the men verily say John the Baptist. And the men say Elias. And others say Jeremias, or one of the prophets,

claim; whereas &c., *Mentally regard*; hence &c., 321.



15. he saith to them. And ye, whom <sup>673</sup> declare ye me to exist.

16. And Simon Peter having answered, he said, <sup>322,2</sup> thou the Christ art, the son of the God that lives.

17. And the Jesus having answered, he said unto him, <sup>322,2</sup> blessed Simon Bar-jona thou art, for flesh and blood it hath not revealed unto thee, but my father that is in the heavens.

18. And now I say unto thee, that thou a <sup>675</sup> rock, <sup>322,2</sup> art, and on this the <sup>676</sup> *i e* that is a rock, I will build <sup>677</sup> my church, and <sup>678</sup> entrances of death will not prevail against it,

19. and I will give to thee <sup>679</sup> the keys of the kingdom of the heavens, and whatsoever thou shouldst have bound on the earth, it shall exist, having been bound in the heavens, and whatsoever thou shouldst have loosed on the earth, it shall exist, having been loosed in the heavens.

20. Then he strictly charged his disciples, in <sup>685</sup> order that they should have told no one, that he <sup>322,2</sup> the Christ is,

675. *I say unto thee.* Let it be particularly observed that, in verse 19, the *Arrangement is Regular*, consequently it may be, that St. Peter *Personally*, is exclusively referred to, in all that is stated in that verse; this may account for the difference of the power here given, to that given as recorded John xx. 23; here it is. *Whatsoever thou shouldst have bound on earth, it shall exist, having been bound in the heavens, and whatsoever thou shouldst have loosed on earth, it shall exist, having been loosed in the heavens*; whereas in the commission given to the whole of the Apostles, the power is expressly limited; it is, *Of whomsoever ye should have remitted the sins, they are remitted to them, and of whomsoever ye should retain (the sins) they have been (for a time) retained.* See Note on it. Let Catholics therefore explain these things ere they expect their claims relating to St. Peter to be estimated.

676. *Thou a rock art.* To justify the Translation, *Thou art Peter*, one instance of such a description of Translation ought to be produced; one instance in which all having perfect knowledge, one says, in fact, *Thou art thyself*; where all are not perfectly acquainted, then numberless passages may be produced, as, *Thou art the son of me. If thou art the Christ &c. &c.*

*And upon this the rock.* As far as man may be permitted to investigate such subjects, I must say, that there is here presented an appearance of strong probability, that our Saviour in uttering these words, foresaw the use that would in after ages be made of them; since in the expression of this passage, recourse is had to every means, to render the Sense usually attributed to it impossible. For 1st, it is impossible that this passage can have a direct relation to St. Peter, otherwise the whole would have been expressed in the Masculine Gender. 2nd. The Sense usually attributed to it requires the Pronoun *This* to be placed after the word *Rock*, See Rule 34, its not being so proves that the Antecedent individually is not referred to; and by the difference of Gender, that the individual material of it is not referred to; it then only remains, that the reference is to the quality in man of firmness; hence the Paraphrase. 3rd. It scarcely admits of doubt that had the Sense usually attributed to this pas-

21. from then Jesus began to shew to his disciples, that it behoveth him, unto Jerusalem, to have gone up, and many things to have suffered of the Presbyters, and Chief Priests, and Scribes, and to have been killed, yet the third day *after it* to have been raised,

22. but the Peter having taken him, he says to him, rebuking, gently with thee <sup>496</sup> *in speaking respecting sufferings*, Lord, <sup>322,2</sup> this will not be unto thee.

23. But the *Jesus* having turned, he said to the Peter, get behind me Satan, a scandal thou existest of me, for thou savourest not the things of the God, but the things of the men *opposed to God*.

24. Then the <sup>496</sup> *Jesus* said unto his disciples, if any one wishes after me to have come, deny himself, and take up his cross, and follow me.

25. For whomsoever should desire his life to have saved *at any cost*, he shall lose it. And whosoever should have lost his life, on account of me, he shall find it.

26. For what shall a man be profited, if he should

sage, been the Sense intended to have been conveyed, it would have been expressed, *And upon thee I will build my Church.*

677. *My church.* Literally, *Mine.* See Acts xx. 28. *The church of the God*; whereas &c., *The church established on the dispensation I proclaim*; hence &c., 321.

678. *Entrances of Death.* If the church of Christ here spoken of is his church in the present life, we perceive the reason why the Article is not expressed before the word *Entrances*. See Rule 343; since against that church, ultimately, that is, at the end of the world, *The entrances, i e visitations of death* shall prevail against it; hence the omission of the Article, to shew that the Sense is to be understood with Restriction, which is still further pointed out by the Arrangement of the word *death*. See Rule 322,1.

679. *The keys.* See Notes on verse 18. The Catholic keys are but sorry imitations of St. Peter's, and will never pass St. Peter's Lock. "*I absolve you from your sins*," is not difficult to say, but is most difficult to substantiate; and cannot exist with the Doctrine now propagated, "*That the recipient of Absolution, if not truly penitent, does but aggravate his guilt*;" unless, in every case, in which an impenitent receives absolution, it is admitted, that the Priest is by God's command made to speak a lie; this is blasphemy; I say, unless it is admitted, for he says without restriction, "*I absolve you*;" whereas in the impenitent's case he does not do so; and the poor Catholic can only feel, that which every Protestant enjoys, if truly penitent, he is forgiven. All then the Catholic key can unlock is, *I absolve you to the extent of the power that would be given in these words. Whatsoever thou shouldst have bound on earth, it may perhaps be bound in heaven; and whatsoever thou shouldst have loosed on earth, it may perhaps be loosed in heaven.* Farther than this no Catholic can go, in case he recognizes it; and recognizing it, what is it that he really effects by Absolution in the particular under consideration I will not attempt to describe; farther than that it is something that has no parallel with, or cannot be derived from the power given to St. Peter. *Whatsoever thou shouldst have bound on earth, it shall exist, having been bound in*

<sup>498</sup> have gained the whole world. Yet have <sup>686</sup> lost his life, or what shall a man give a ransom for his life.

27. For the son of the man *i e him of the human race that is the son* is about to come in the glory of his Father, with his <sup>686</sup> Father's angels, and then he shall reward each, according to their works.

28. Verily I say unto you, that some of them that have here stood exist, which shall not taste of death, until probably, they should have seen the son of the man *i e him of the human race that is the son* coming in his kingdom,

CHAPTER XVII.

1. and after six days, the Jesus taketh the Peter, and James, and John his brother, and bringeth up them, into an high mountain, in private,

2. and he was transfigured before them, and his face as the sun shone. And his clothes <sup>383</sup> they were white as the light,

3. and behold there appeared unto them, Moses and Elias talking with him.

4. Then the Peter having answered, he said unto the <sup>491</sup> human form of Jesus, Lord, good it exists for us here to exist, if thou wilt, I will make here three tabernacles, for thee one, and for Moses one, and one for Elias,

5. yet of him speaking. Behold a bright cloud it overshadowed them, and behold a voice, out of the cloud, saying, this <sup>323,2</sup> my son that is beloved is, with whom, I was pleased, hear *this declaration* concerning him,

6. and the disciples *that were with Jesus* having heard, they fell on their face, and were afraid sorely,

7. but the Jesus came, and having touched them, he said, arise, and be not afraid.

*heaven, and whatsoever thou shouldst have loosed on earth, it shall exist, having been loosed in heaven; or from the commission given to all the Apostles, Of whomsoever he should have remitted the sins, they are remitted to them, and of whomsoever ye should retain (the sins) they have been (for a time) retained.*

680. *Father.* I believe that in Greek this is the only right Antecedent of the Pronoun *His*.

685. *They saw no one.* Literally, *To see no one is impossible; but, They saw that there was no one; hence &c., 321.*

686. *That it is necessary for Elias &c.* Literally, *There is a*

8. And having lifted up their eyes, they saw no one save him Jesus only,

9. and the Jesus <sup>496</sup> charged them after their coming down, from the mountain <sup>495</sup> up which he had taken them, saying, ye should have told to no one the vision <sup>685</sup> ye have just seen, until when, the son of the man *i e him of the human race that is the son*, from <sup>688,1</sup> the dead, should have been raised,

10. then his disciples *that were with him* asked him, saying. Then why do the Scribes say, that <sup>686</sup> it is necessary for Elias to have come first.

11. And he that answered said, Elias indeed doth come, and shall restore all things.

12. But I say unto you, that Elias even now came, yet they acknowledged not him, but did unto him, whatsoever they listed. Likewise also the son of the man *i e him of the human race that is the son* is about to suffer of them.

13. Then the disciples *that were with him* understood that of John the Baptizer *i e that baptizes*, he spoke unto them,

14. then a man <sup>496</sup> came to him after <sup>495</sup> having come to the multitude *that were waiting for Jesus*, kneeling down to him,

15. and saying, Lord, have compassion on my son, <sup>687,1</sup> for he is a lunatic, and much endures. For oftentimes he throweth himself into the <sup>687,2</sup> *i e that which is* fire, and oft into the *i e that which is* water,

16. And I brought him to thy disciples, and they were not able him to have cured.

17. Then the Jesus having answered, he said, O generation faithless and having been perverse, until when with you, shall I exist, until when, shall I suffer you, bring to me him hither,

*natural requirement; whereas &c., It is so, for accordance with the Divine prediction; hence &c., 321.*

687. *Likewise also the Son of the Man.* Literally, *Shall suffer by their doing to him whatsoever they listed, even destroying the recollection of him from the earth; hence &c., 322,1 to mark restriction.*

687,1. *My son.* Literally, *My only son; whereas &c., One that is my son; hence &c., 321.*

687,2. *He throweth himself.* See Shadwell's New Testament in loco.

18. and the <sup>496</sup>Jesus rebuked it, and the devil departed from him, and the serf was cured from that hour.

19. Then the disciples having come to the <sup>491</sup>human form of Jesus, in private, they said, why were we not able to have cast out it.

20. And the <sup>494</sup>Jesus says unto them, because of your smallness of belief. For verily I say unto you, if ye should have faith as *small as a grain of mustard seed*, ye shall say unto this mountain <sup>688</sup>of difficulty that has stopped you, remove to yonder place hence, and it shall remove, and nothing shall be impossible unto you.

21 & 22. Then the <sup>496</sup>Jesus said unto them after their being turned back into the Galilee <sup>495</sup>referred to, the son of the man <sup>493</sup>*i e him of the human race that is the son* is about to be betrayed into the hands of men,

23. and they will kill him, and he will be <sup>688,1</sup>raised up the third day *after*, and they were sorry exceedingly.

24. And they that receive the tribute <sup>495</sup>then demanded came to the Peter after their having come into Capernaum and said, doth not your master pay the tributes <sup>210</sup>that are commanded,

25. he saith, yes, but having entered into the house, the <sup>496</sup>Jesus prevented him, saying, what is present to thee Simon, the kings of the earth, from whom, custom or tribute take, from their sons, or from the strangers <sup>688,2</sup>*i e those that are strangers to them*.

26. And the <sup>496</sup>Jesus said to him after *his* having

688. *This mountain of difficulty that has stopped you.* As we learn from St. Mark ix. 28, that this was spoken by our Blessed Lord after he had entered into a House, I am of opinion, that had an Actual mountain been referred to, the Pronoun *This* would not have been employed; it must in that case have been *That mountain*; hence my Paraphrase.

688,1. *And he will be raised up the third day.* Literally, *After my now speaking*; whereas &c., *After I have been killed*; hence &c., 322,1.

688,2. *What is present to thee.* Literally, *To thy person*; whereas &c., *To thy mind*; hence &c., 321.

689. *And take a fish that came up first.* Literally, *That of its own accord swam up*; whereas &c., *That was forced to come up*; hence &c., 321.

said, from the strangers <sup>495</sup>*i e those that are strangers*, then indeed free the sons <sup>322,2</sup>*i e those that are sons* are.

27. Notwithstanding in order that we should not have offended them, having gone to a sea, cast a hook, and <sup>690</sup>take a fish that came up first, and having opened its mouth, thou shalt find a piece of money, having taken that, give to them, for me and thee.

#### CHAPTER XVIII.

1. Now about that the hour, the disciples came to the <sup>491</sup>human form of Jesus, saying. Verily who greatest exists in the kingdom of the heavens,

2. then having called a little child, he set him, in midst of them,

3. and said. Verily I say unto you, except ye should have been turned *from such vain desires*, and have become as the little children *of the kingdom*, ye should not have entered into the kingdom of the heavens.

4. Therefore whosoever shall humble himself as this little child, this <sup>322,2</sup>man the greatest in the kingdom of the heavens is,

5. and whosoever should have received one such <sup>333</sup>like little child, in my name, <sup>691</sup>receiveth me.

6. But whosoever should have caused to offend one of these little ones that believe in me, it is *an advantageous thing* for him, in order <sup>691,1</sup>to have prevented his so doing that a millstone should have been hanged about his neck, and he should have been drowned in the depth of the sea,

7. woe unto the world, through the things that cause offences. For a necessity <sup>692</sup>exists the things that cause offences to have come. Nevertheless woe

690. *Having taken that.* Literally, *That fish*; whereas &c., *That money*; hence &c., 321.

691. *Receiveth me.* Literally, *Absolutely doeth what is stated*; whereas &c., *He in effect doeth so*; hence &c., 321.

691,1. *In order that &c.* Had the Sense here been, *That it was an advantage to anyone that had caused a Christian to offend, that he should lose his temporal life*, there appears to me no doubt that the Conjunction used must have been *ori* and not *wa*. The Conjunction that is used, together with the Context, leads me to believe, that the Sense that is expressed in the Original is that which appears in the Paraphrase.

692. *The things that cause offences.* Literally, *That actively do what is stated*; whereas &c. *Passive, That are the means of causing*; hence &c., 322,1.

unto that man, by means of whom, the thing that causes offence doth come.

8. Wherefore if thy hand or thy foot causes to stumble thee, cut off it, and cast from thee, better it exists for thee to have entered into the life maimed or halt, than two hands or two feet having to have been cast into the fire that is eternal,

9. or if thine eye causes to stumble thee, pluck out it, and cast from thee, better it exists for thee one eyed, into the life that is eternal, to have entered, than two eyes having to have been cast into the hell of *i e* into the destruction by the fire that effects this end,

10. take heed. Ye should not have despised one of these little ones. For I tell you, that their messengers to the heaven, at any time, see the face of my father that is in heavens,

11 & 12. what think ye, if there should have been with any man an hundred sheep, and one of them should have been lost, is it not, he shall leave the ninety and nine sheep, in the mountains, and having gone, he seeketh that that is gone astray,

13. and if he should have happened to have found it. Verily I say unto you, that he rejoices over it more, than over the ninety and nine that had not been lost.

14. Likewise I tell you, a desire exists not before my Father that is in heavens, so that in gratifying it one of these little ones might have perished.

15. Therefore if thy brother should have trespassed, go, convince him, between thee and him

alone, if he should have heard thee, thou *hast* escaped thy brother from sin.

16. But if he should not have heard, take then one or two, with thee, in order that in the mouth of two witnesses or three, every word should have been established.

17. And if he should have neglected them, speak to the church. And if indeed he should have neglected the church, let him be to thee bound to receive treatment only, as the heathen, or the publican.

18. Verily I say unto you, whatsoever ye *i e* a Christian should have bound upon the earth, it shall exist having been bound in heaven, and whatsoever ye *i e* a Christian should have loosed on the earth, it shall exist having been loosed in heaven.

19. Again *i e* farther verily I say unto you, that if two should have agreed for you, on the earth, concerning an entire rule of action, whatsoever they should have asked, it shall be made a rule to them, of my father that is in heavens.

20. For where two or three having been united on account of the my name are. There I exist in midst of them *i e* there my authority to teach is recognized by them.

21. Then the Peter having come, he said to him, Lord, how oft shall my brother sin against me, and I forgive him. Till seven times,

22. the Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven,

23. on account of this, the kingdom of the heavens

693. By means of whom. Observe it does not say, By whom. Man can neither make the allurements, or when permitted to make it, can he compel his brother to offend, by subjecting him to its influence.

694. Their messengers to the heaven. Had the Sense here been, That their angels who are now in the heavens, the Article must have been expressed before the word Heavens, such being the Literal Sense, its Omission shews that some other Sense is intended to be conveyed, which I judge to be that expressed in the Paraphrase.

696. He should have heard thee. Literally, The sound of thy voice; whereas &c., Assented to what was stated by thee; hence &c., 321.

697. If indeed he should have neglected the church. Literally, Should neglect the church: whereas &c., Should neglect the decision of the church; hence &c., 321.

698. If two should have agreed. Literally, That precise number; whereas &c. Indefinite, Two, Three, or more; hence &c., 321.

699. The evident design of this verse, is to establish a preceding statement, what preceding statement is established by our Blessed Lord's personal presence with his people, I cannot unfold; but the union of men on account of his name, does establish their belief in the existence of his authority to declare, what is fitting for man to observe; and hence does assign the reason why, and so does establish the correctness of, the preceding declarations being delivered, as the personal declarations of our Blessed Lord, Verily I say unto you; hence my Paraphrase.

700. An entire rule of action. I have no direct authority for this Translation. The Authorized, Anything, cannot be defended.

was likened unto a man, a king, who wished to have taken an account, of his servants.

24. And a debtor of ten thousand talents was brought unto him after his having begun to reckon.

25. So the Lord commanded him to have been sold after his not having to have paid, also his wife, and the children, and all things whatsoever he has, for *him* to have been repaid.

26. But the servant having fallen down, he was worshipping him, saying, have patience with me, and all things I will pay to thee.

27. And the lord of the servant having been moved with compassion, he loosed him, and the debt left alone to him.

28. But the servant having gone out, he found one of his fellow servants, which owed him an hundred pence, and having laid hands on him, he was taking by the throat, saying, pay me, whatever thou owest.

29. Then his fellow servant having fallen down, he was beseeching him, saying, have patience with me, and I will pay thee.

30. But the *servant* was not willing, but having departed, he cast him, into a prison. Until he should have paid that that is owed.

31. Then his fellow servants having seen that that was done, they were sorry very greatly, and having come, they told unto the own lord all things that are done.

32. Then his lord having called him, he says unto him, O wicked servant, I left alone to thee all that debt. Because thou desiredst me,

33. was it not meet for even thee to have had compassion on thy fellow servant, as even I had compassion on thee,

34. and his lord having been wrath, he delivered

701. *His fellow servants.* Literally, *His servants*; whereas &c., *Servants with him of the Lord he served*; hence &c., 321.

702. *As even I had compassion on thee.* Literally, *Thee in particular*; whereas &c. General, *All such as thou art*; hence &c., 321.

708. *My father that is heavenly will do unto you.* Literally,

him unto the tormentors. Until he should have paid all that is owing.

35. So also my Father that is heavenly will do unto you, unless ye each should have forgiven his brother, from your hearts.

#### CHAPTER XIX.

1. Then it came to pass, when the Jesus finished these sayings, he departed from the Galilee, and came into the coasts of the Judea, beyond the Jordan,

2. and great multitudes followed him, and he healed them there,

3. but Pharisees came unto him, tempting him, and saying, whether it is lawful for a man to have put away his wife, for every cause.

4. Then he that answered said, ye have not understood, that he that made at the beginning, male and female he made them,

5. and said, on account of this, a man shall leave the father and the mother, and shall be united to his wife, and the two shall exist as regards flesh one,

6. wherefore no more they exist two, but one flesh. Therefore what the God joined together, man separates not,

7. they say unto him. Then why commanded Moses to have given a writing of divorcement, for to have put away her, he saith unto them,

8. assuredly Moses, for the hardness of your hearts, suffered you to have put away your wives. But from beginning, it hath not been so.

9. And I say unto you, whosoever should have put away his wife, saving for a cause of fornication, he causeth her to have been debauched, and he that married any person, his wife having been put away saving for a cause of fornication, committeth adultery,

10. the disciples say unto him, if thus the case of

*He personally will do it*; whereas &c., *He will cause it to be done*; hence &c., 322,1.

703,1. *Unless ye each should have forgiven.* Literally, *Unless every individual Christian should have done it*; whereas &c., *Unless each that is blessed should have done it*; hence &c., 321.

708,2. See Matt. v. 32.

the man exists with the woman, it is not good to have married.

11. Then the <sup>494</sup>*Jesus* said unto them, not all <sup>704</sup>receive the saying, save to whom it hath been given.

12. For eunuchs exist, who which, from womb of mother, were born so, and eunuchs exist, which were made eunuchs on account of the men *they serve*, and eunuchs exist, which made eunuchs themselves, on account of the kingdom of the heavens, he that is able to contain, contain.

13. Then little children were brought unto him, in order that he should have laid the hands on them and prayed. But the disciples rebuked them.

14. Then <sup>210</sup>said the *Jesus*, suffer the little children, and forbid not them to have come unto me. For the kingdom of the heavens is after the such like,

15. and having laid the hands on them, he was departed thence,

16. and behold one having come to him, he said, O master, what good thing shall I do, in order that I should have eternal life.

17. Then the <sup>494</sup>*Jesus* said unto him, why <sup>706</sup>askest thou me, concerning the good, one that is good there is. But if thou wishest into the life to have entered, keep the commandments,

18. he saith unto him, of what sort. Then the <sup>709</sup>*Jesus* said *i e enumerated*, the *injunction* thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness,

19. honour the father and the mother, and thou shalt love thy neighbour as thyself,

20. the young man saith unto him, all these things I kept, what yet lack I,

21. the <sup>496</sup>*Jesus* says unto him, if perfect <sup>710</sup>thou de-

sirest to exist, go, sell that that <sup>711</sup>exists for thee, and give to the poor, and thou shalt have treasure, in heavens, and come, follow me.

22. But the young man having heard this saying, he went away, being grieved. For <sup>322,2</sup>having great possessions he was.

23. Then the <sup>496</sup>*Jesus* said unto his disciples. Verily I say unto you, that a rich man hardly will enter into the kingdom of the heavens.

24. And again, I say unto you, easier it exists for a camel, through an eye of a needle to have gone, than a rich man to have entered into the kingdom of the God.

25. Then the disciples having heard, they were being amazed exceedingly, saying, who then is able to have been saved.

26. But the *Jesus* having beheld, he said unto them, with men, this impossible exists. But with God, all things possible *are*.

27. Then the Peter having answered, he said unto him. Behold we forsook all things, and followed thee, what therefore shall exist for us.

28. Then the <sup>496</sup>*Jesus* said unto them. Verily I say unto you, that ye that followed me, in the regeneration. When the son of the man <sup>493</sup>*i e him of the human race that is the son* should have set on throne of his glory, ye shall sit, even ye, on <sup>323</sup>twelve thrones, judging the twelve tribes of the Israel,

29. and everyone whosoever forsook house, or brethren, or sisters, or father, or mother, or children, or lands, on account of the my name, he shall <sup>713</sup>receive manifold <sup>713</sup>in *value*, and inherit eternal life.

30. But many first <sup>322,2</sup>in *such possessions* last will be in *date of service*, and last first.

704. *Not all receive.* Literally, *Bodily possess*; whereas &c., *Mentally accept*; hence &c., 322,1.

706. *In order that he should have laid the hands.* Literally, *Do what is stated*; whereas &c., *That they should receive his blessing*; hence &c., 321.

708. *Askest thou me.* Literally, *Me in particular*; whereas &c. *General, Any one*; hence &c., 321.

709. *Then the Jesus said.* I think it probable, that this means

Literally, *Then the Jesus originated*; whereas &c., *Then the Jesus recapitulated*; hence &c., 322,1.

710. *Perfect thou desirest to exist.* Literally, *Perfect in all things*; whereas &c., *If thou desirest fully to effect what thou hast stated*; hence &c., 321.

711. *That exists for thee.* Literally, *What is stated*; whereas &c., *That over which thou hast control*; hence &c., 321.

713. *He shall receive manifold.* Literally, *Possess while on earth*; whereas &c., *Realize in heaven*; hence &c., 321.

## CHAPTER XX.

1. For like the kingdom of the heavens<sup>322,3</sup> is to a man, an householder, which went out with morning to have hired labourers, for his vineyard.

2. And having agreed with the labourers, for a penny, the day, he sent them, into his vineyard,

3. then having gone out about third<sup>333</sup> hour, he saw others having stood in the market place idle,

4. and he said<sup>496</sup> unto those, go, even ye, into the vineyard, and whatsoever<sup>322,2</sup> just should be, I will give to you.

5. And the men<sup>494</sup> went. Again having gone out about sixth and ninth<sup>333</sup> hour, he did likewise.

6. And about the eleventh hour, having gone out, he found others having stood, and saith unto them, why here idle have ye stood all the day,

7. they say unto him, because no one hired us, he saith unto them, go, even ye, into the vineyard.

8. Then the lord of the vineyard saith unto his steward after evening having come, call the labourers, and give them the hire, having begun with the last even unto the first.

9. Then they that were of the eleventh hour having come, they received each a penny,

10. but the first having come, they supposed, that more they will receive, but they received, each a penny, even they.

11. And having received, they murmured against the good man of the house,

12. saying, these the last wrought one hour,<sup>717 333</sup> and thou made equal unto us them that bore the burden<sup>718</sup> of the day, and the heat.

13. But he that answered<sup>496</sup> said unto one of them, friend I do no wrong to thee, is it not after a penny, thou agreed with me,

14. take the thine, and depart, I desire to this last to have given as even to thee,

717. *Wrought one hour.* Literally, *The exact time specified*; whereas &c., *They wrought only a short period*; hence &c., 321.

718. *Made equal unto us them.* Literally, *In all respects*;

15. is it not lawful for me, what I desire to have done with the mine to do, or does thine eye<sup>210</sup> evil necessarily exist, because I good exist.

16. So i e to this extent the last in date of service first shall exist in what is attained, and the first last.

17. Then Jesus being about to go up to Jerusalem, he took the twelve disciples, in private, and in the way, he said unto them.

18. Behold we go up to Jerusalem, and the Son of the man i e him of the human race that is the son<sup>493</sup> will be betrayed unto the chief priests and scribes, and they will condemn him,

19. and will deliver him to the Gentiles, with the intent, to have mocked, and scourged, and crucified, but he will rise again<sup>681</sup> the third day.

20. Then the mother of the sons of Zebedee came to him, with her sons, worshipping and desiring a certain thing of him.

21. But the Jesus<sup>494</sup> said unto her, what wilt thou. Then the woman<sup>494</sup> said unto him, command, in order that these my two sons should have sat, one, on right hands, and one, on left hands of thee, in thy kingdom.

22. But the Jesus having answered, he said, ye have not known, what thing ye ask, are ye able to have drunk of the cup, which I am about to have drunk of, they say unto him, we are able,

23. he saith unto them, the indeed cup of me ye shall drink of. But it is not for me to have given the to have set on right hands of me, or on left hands, save to whom it hath been prepared by my father,

24. then the ten having heard, they were moved with indignation against the two brethren.

25. But the Jesus having called them, he said, ye have known, that the princes of the Gentiles exercise

whereas &c., *Is restricted to the payment of their hire*; hence &c., 321.

723. *It is not for me to have given.* Literally, *I am not to distribute*; whereas &c., *I am not of myself to select*; hence &c., 321.

dominion over them, and the great *ones* exercise authority upon them,

26. not thus it shall exist with you, but whosoever should desire great, among you to have been, your minister he shall exist,

27. and whosoever a chief should desire to exist among you, your servant he shall exist,

28. just as the son of the man *i e him of the human race that is the son* came not to be ministered unto, but to minister, and to have given his life a ransom, for many,

29. then a great multitude followed him during their departure from Jericho,

30. and behold two blind *persons* sitting by the wayside, having heard that Jesus there passed by they cried out, saying, O Lord have mercy on us, Son of David.

31. But the multitude rebuked them, in order that they should have been silent. But the more they cried out, saying, O Lord have mercy on us, son of David,

32. then Jesus having stood still, he called them, and said, what do ye desire, I shall do for you,

33. they say unto him, Lord in order that our eyes should be opened.

34. Then the Jesus having been moved with compassion, he touched of them the eyes, and immediately they received sight and followed him.

#### CHAPTER XXI.

1. And when they drew nigh unto Jerusalem, even came to Bethphage, unto the mount *there* with the olives *i e celebrated for its olives*. Then Jesus sent two disciples,

726. *The son of the man came not to be ministered unto. Literally, That was not his object in coming; whereas &c., That end was not attained by his coming; hence &c., 322,1.*

730. *Then Jesus sent two Disciples. Literally, Actually what is stated; whereas &c., He sent, and two disciples departed; hence &c., 322,1.*

732. *Haith need. Literally, Absolutely requires; whereas &c., Deems it desirable to have them; hence &c., 321.*

733. *Then the great multitude spread &c. Literally, The entire body so acted; whereas &c., Some of them did it, and the rest offered no objection; hence &c., 322,1.*

2. saying unto them, depart into the village that is over against you, and straightway ye will find an ass having been tied, and a colt, with her, having loosed, bring to me,

3. and if any one should have said unto you anything, ye shall say, verily the Lord of them hath need. And straightway he will send them.

4. Now all this happened, in order that that that was spoken by means of the prophet's saying, should have been fulfilled,

5. tell the daughter of Zion. Behold thy king cometh unto thee, meek, even having mounted on an ass, yea on a colt, a foal of an ass.

6. And the disciples having been departed, and having done. Just as the Jesus commanded them,

7. they brought the ass and the colt, and put on them the clothes, and he sat upon them.

8. Then the great multitude spread their own garments, in the way. And others were cutting down branches, from the trees, and were strawing in the way.

9. And the multitudes that go before him and that follow were crying, saying, Hosanna to the son of David, having been blessed he that cometh in the name of Jehovah is, Hosanna, in the highest,

10. and all the city was moved after his having come into Jerusalem, saying, who is this.

11. But the multitudes said, this the prophet Jesus that is of Nazareth of the Galilee is,

12. then Jesus went into the temple, and cast out all that sell or buy in the temple, and overthrew the tables of the money-changers, and the seats of them that sell the doves,

734. *Their own garments. Literally, All their garments; whereas &c., Each parted with some of his garments; hence &c., 321.*

735. *And others were cutting down &c. Literally, The individuals that spread were different to those that cut down; whereas &c., That the acts were different, yet might be performed by the same persons; hence &c., 322,1.*

735,1. *And overthrew the tables &c. Literally, The whole of them; whereas &c. I conceive, He did so to some, and made such a disarrangement as to preclude their carrying on their traffic; hence &c., 321.*



13. and says unto them, it hath been written, my<sup>736</sup> house a house of prayer shall be called. But ye<sup>737</sup> make it a den of thieves,

14. then blind and lame<sup>494</sup> persons came to him, in the temple, and he healed them.

15. But the Chief Priests and the Scribes having seen the wonderful things, which he did, and the serfs that cry in the temple, and say, hosanna to the son of David, they were sore displeased,

16. and said unto him, thou hearest, what these say. Then the Jesus<sup>496</sup> says unto them, yea never ye read, that out of the mouth of babes and sucklings, thou perfected praise,

17. then having left them, he went out of the city, into Bethany, and he was lodged there.

18. But in the morning returning into the city, he hungered,

19. and having seen one fig tree, in the way, he came to it, but nothing he found on it save leaves only, then he says unto it, not henceforth on thee, fruit there should have been unto the ever, and the fig tree was withered immediately,

20. and the disciples having seen, they marvelled, saying, how soon was the fig tree withered.

21. Then the Jesus having answered, he said unto them. Verily I say unto you, if ye should have faith, and should not have been doubtful, not only the concerning the fig tree, ye shall do, but also if ye should have said<sup>738</sup> to this mountain, be removed, and be cast into the sea, it shall be done,

22. yea, all things whatsoever possible ye asked in the prayer ye make for it, believing, ye shall receive,

23. then the Chief Priests and the Presbyters of

736. *A house of prayer shall be called.* Literally, *Shall be so designated*; whereas &c., *Shall be so esteemed*; hence &c., 322,1.

737. *Make it.* Literally, *Absolutely changed it to that state*; whereas &c., *You made it practically resemble what is stated*; hence &c., 321.

738. *Ye should have said to this mountain.* Literally, *Address the mountain*; whereas &c., *Said in relation to the mountain*; hence &c., 321.

739. *Gave thee this authority.* Literally, *Absolute and un-*

the people came<sup>495</sup> to his teaching after his having come into the temple, saying, by what authority, these things doest thou, and who gave thee this authority.<sup>739</sup>

24. Then the Jesus having answered, he said unto them, I will ask you, even I, one question, which if ye should have told me, then I will tell you, by what authority, these things I do,

25. the baptism the *i e that is* of John whence was it existing, from heaven, or from men. Then the men<sup>494</sup> were reasoning among themselves, saying, if we should have said from heaven, he will say unto us. Then why believed ye not him.

26. But if we should have said from men, we are in fear of the people. For all, as a prophet, hold the John,

27. so having answered the human<sup>491</sup> form of Jesus, they said, we have not known, he said unto them, even he *did*, then I do not tell you, by what authority, these things I do.

28. Now what do you determine, a man was<sup>496</sup> having two children, and having come to the first, he said, child, go to-day, work in my vineyard.

29. And he that answered said, I O Lord, but yet he went not.

30. Then having come to the second, he said likewise. And he that answered said, I will not. Afterward having repented, he went,

31. which, of the two, did the will of the father, they say, the last, the Jesus<sup>496</sup> says unto them. Verily I say unto you, that the publicans and the harlots<sup>743</sup> go before you, into the kingdom of the God.

32. For John came unto you, in a way of righteousness, yet ye believed not him. But the publicans and the harlots<sup>744</sup> believed him. And ye having seen,

limited control of it; whereas &c., *Permitted thee to exercise it as thou dost*; hence &c., 321.

743. *That the Publicans and the Harlots go before you.* This literally implies, *That the Publicans and Harlots at some time do enter into the Kingdom of God*; whereas &c., *That their title to enter is greater*; hence &c., 322,1.

744. *But the Publicans and the Harlots believed him.* Literally, *As a body they did so*; whereas &c., *Persons that were such did so*; hence &c., 322,1.

were not even concerned afterwards in respect of  
<sup>321</sup>that ye should have believed him,

33. hear another parable, a man an householder  
<sup>322,2</sup>there was, which planted a vineyard, and put round  
 a hedge to it, and digged in it a wine press, and  
 builded a tower, and let out it to husbandmen, and  
 went into a far country.

34. And when the time of the fruits drew near, he  
 sent his servants, to the husbandmen, to have re-  
 ceived the fruits of it,

35. but the husbandmen having seized his ser-  
 vants, *he* whom indeed they beat. And *he* whom  
 they killed. And *he* whom they stoned.

36. Again, he sent other servants more than the  
 first, and they did unto them likewise.

37. Then last of all he sent unto them his son,  
 saying, they will be ashamed by my son.

38. But the husbandmen having seen the son,  
<sup>322,2</sup>they said among themselves, this the heir is, come,  
 we should kill him, that we should have possessed  
 his inheritance,

39. so having caught him, they cast out of the  
 vineyard, and slew.

40. Therefore when the lord of the vineyard  
 should have come, what will he do unto those  
 husbandmen,

41. they say unto him, miserably <sup>746</sup>he will destroy  
<sup>498</sup>those miserable persons, and will let out the vineyard  
 to other husbandmen, which will render him the  
 fruits, in their season,

42. the Jesus saith unto them, never read ye in  
<sup>498</sup>the scriptures, a stone which they that built rejected,  
<sup>747</sup>this stone was placed in head of a corner, by Jehovah,  
<sup>498</sup>this came to pass, and <sup>322,2</sup>deserving of wonder it is in  
 our eyes,

746. *Miserably he will destroy those miserable persons.* Literally, *The particular persons specified; whereas &c., Persons of that character; hence &c., 321.*

747. *Placed in head of a corner.* Let this be noted. That the Preposition I translate *In*, is expressed in the original, and so cannot be omitted in Translation; and that the Article is no where expressed, and so the Translation cannot be, *The head of the corner.*

43. on account of this, I say unto you, that  
<sup>496</sup>the kingdom of the God will be taken from you,  
 and will be given to a nation bringing forth the  
 fruits of it,

44. and he that fell by this stone, will be broken  
 in pieces. And on whosoever it should have fallen,  
 it will grind to powder him,

45. and the Chief Priests and the Pharisees having  
 heard his parables, they perceived, that concerning  
 them, he speaks,

46. though desiring him to have laid hold of, they  
 were afraid *to do so for* the people. Because for a  
 prophet, <sup>748</sup>they took him,

#### CHAPTER XXII.

1. then the Jesus having answered. Again he  
 spoke in parables unto them, saying,

2. the kingdom of the heavens was likened to a  
 man, a king, which made marriage feasts for his  
 son,

3. and sent forth his servants to have called them  
 that had been bidden to the marriage feasts, but  
 they were not willing to have come.

4. Again, he sent forth <sup>333</sup>other servants, saying, tell  
 them that have been bidden. Behold my dinner I  
 have prepared, my oxen and the <sup>749</sup>fatlings have been  
 killed, and all things ready *are*, come unto the mar-  
 riage feasts.

5. But they that made light departed, who indeed  
 to the his own farm. And who to his merchan-  
 dize.

6. And the remnant having taken his servants,  
 they entreated spitefully and slew.

7. But the king was wrath, and having sent his  
 armies, he destroyed those murderers, and <sup>498</sup>burned  
 up their city.

748. *They took him.* Literally, The Pronoun *They*, would here have reference to the Chief Priests and Pharisees, whereas the reference is, *To the people; hence &c., 321.*

749. *My oxen and the fatlings have been killed.* Literally, *All the oxen &c. that are mine; whereas &c., All that are required by me for the feast; hence &c., 322,1.*

8. Then he says to his servants, the indeed wedding ready exists. But they that have been bidden worthy were not.

9. Therefore go into the outlets of the ways, and whosoever ye should have found bid to the marriage feasts,

10. so those servants having gone into the ways, they gathered together all as many as, they found, bad and also good, and the wedding chamber was furnished with guests.

11. But the king having come in to have seen the guests, he saw there a man not having put on a garment for a wedding,

12. so he saith unto him, friend, how camest thou in hither. Not having a garment for a wedding. But the man was speechless.

13. Then the king said to the ministers, having bound feet and hands of him, cast him, into the darkness that is outer in that place. the weeping and the gnashing of the teeth will exist i e will not cease to be there.

14. For many called are to the feast. But few chosen are to be guests, seeing they will not come.

15. Then the Pharisees having departed, a council they took, how they should have entangled him, in word,

16. so they sent out unto him their disciples, with the Herodians, saying, master, we have known, that true thou existest, and teachest the way of the God in truth, for it i e truth concerneth not thee, through any one. For thou regardest not the person of men.

17. Therefore tell us, what decrees thee, is it lawful to have given tribute unto Cesar, or not.

752. *Having bound feet and hands of him. Literally, What is stated; whereas &c., Having secured him from resistance; hence &c., 321.*

755. *Decrees thee. Literally, What decrees thou of thy own accord issues; whereas &c., What decrees art thou commissioned to issue; hence &c., 321.*

756. *Why tempt ye me. Literally, Effect what is stated; whereas &c., Why do ye attempt to do it; hence &c., 321.*

18. But the Jesus having perceived their wickedness, he said, why tempt ye me O hypocrites,

19. show to me the money of the tribute. And the men brought unto him a penny,

20. then he saith unto them, of whom is this image and the superscription,

21. they say, Cesar's. Then he saith unto them. Now render the things of Cesar to Cesar, and the things of the God to the God,

22. and having heard, they marvelled, and having left him, they departed,

23. about that the day, Sadducees came to him, declaring not to exist a resurrection, and they asked him,

24. saying, master, Moses said, if any one should have died. Not having children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now seven brethren were existing with us, and the first having married, died, and not having issue, he left his wife to his brother.

26. Likewise also the second, and the third, unto the seventh.

27. And last of all, the woman died.

28. Therefore in the resurrection, of whom of the seven will the woman exist. For all had her.

29. Then the Jesus having answered, he said unto them, ye are misled. Not having known the scriptures neither the power of the God.

30. For in the resurrection, neither they marry nor are given in marriage, but as angels, in the heaven, they exist.

31. But as touching the resurrection of the dead, ye understood not that that was spoken to you, by the God's declaring,

32. I the God of Abraham am, and the God of

757. *Moses said. Literally, Actually originated; whereas &c., Recorded for our instruction; hence &c., 322,1.*

758. *Observe. The Article is omitted in the injunction respecting the manner in which we are to love God, before the words Heart and Soul, as these are to be understood in a Metaphorical Sense, but it is expressed before the word Mind, as that is to be understood Literally.*

Isaac, and the God of Jacob, the God a God of dead *persons* exists not, but of living,

33. and the multitude having heard, they ~~were~~ being astonished at his doctrine.

34. But the Pharisees having heard, that he put to silence the Sadducees, they were assembled on account of the same,

35. then one of them a lawyer asked, tempting him,

36. master, which commandment greatest is in the law.

37. Then the <sup>494</sup>*Jesus* said unto him, thou shalt love <sup>758</sup>Jehovah thy God, with all thy heart, and with all thy soul, and with all thy mind,

38. <sup>333</sup>this the great and first <sup>322,2</sup>commandment is.

39. *The* second like is, thou shalt love thy neighbour as thyself,

40. on these the two commandments, all the law <sup>496</sup>is hung, also the prophets.

41. Then the *Jesus* asked them after the Pharisees having been gathered together, saying,

42. what seems it to you, concerning the Christ, of whom a son exists he, they say unto him, of the David,

43. he saith unto them. Then how doth David, in spirit, call him lord, saying,

44. Jehovah said unto my lord, sit on right hands of me, until perhaps, I should have put thy enemies, under thy feet.

45. Now if David calls him Lord, how a son of his exists he,

46. and no one was able to have answered him a word, neither any one dared after that the day to have questioned him any more.

#### CHAPTER XXIII.

1. Then <sup>496</sup>*Jesus* spoke to the multitudes and to his disciples,

2. saying, in the Moses's seat, the Scribes and the Pharisees set.

759. *Ye do not suffer to have entered in those that are entering.*

3. Therefore all things whatsoever they should have bid you, do and observe. But after their works. Do not. For they say, but they do not.

4. Also they bind heavy burdens, and grievous to be borne, and lay on the shoulders of the men *that are subject to them*. But they desire not to have <sup>496</sup>moved them with their finger.

5. And all their works they do with the *object* to have been seen by the men *that are subject to them*. Even they make broad their phylacteries, and enlarge the borders *of them*.

6. And love the uppermost room, in the feasts, and the chief seats, in the synagogues,

7. and the greetings, in the markets, and to be called of the men *that are subject to them*, Rabbi.

8. But ye should not have been called Rabbi. <sup>322,2</sup>For one the master is of you. <sup>496</sup>And all ye brethren exist,

9. and father ye should not have called by you *i e Christians*, upon the earth. For one the father that is heavenly is of you. <sup>322,2</sup>

10. Or masters ye should not have been called. For a master <sup>322,2</sup>of you *that are Christians* one the Christ there is.

11. And the greatest of you a minister shall be <sup>496</sup>of you.

12. And whosoever shall exalt himself, shall be abased, and whosoever shall humble himself, shall be exalted.

13 & 14. woe unto you, Scribes and Pharisees hypocrites, that ye shut up the kingdom of the heavens, against the men *that are entering into it*. For ye do not enter in, and ye do not suffer to have <sup>759</sup>entered in those *that are entering in*,

15. woe unto you, Scribes and Pharisees hypocrites, that ye compass the sea and the land to have made one proselyte, and when he should have been

Literally, *Ye stop their entrance*; whereas &c., *Ye endeavour to do so*; hence &c., 821.

made, ye make him a son of hell two-fold more than of you,

16. woe unto you, blind guides, that say, whosoever should have sworn by the temple, nothing he exists. But whosoever should have sworn by the gold of the temple, he is a debtor,

17. fools and blind. For whether greater exists, the gold, or the temple that sanctified the gold,

18. also whosoever should have sworn by the altar, nothing he exists. But whosoever should have sworn by the gift that is upon it, he is guilty,

19. fools and blind. For whether greater the gift, or the altar that sanctifieth the gift.

20. Therefore he that swore by the altar, sweareth by it, and by all things that are upon it,

21. and he that swore by the temple, sweareth by it, and by him that abides in it,

22. and he that swore by the heaven, sweareth by the throne of the God, and by him that sitteth upon it,

23. woe unto you, Scribes and Pharisees hypocrites, that ye pay tythe of the mint, and the anise, and the cummin *that you may grow*, yet ye omitted the authoritatives of the law, the judgment, the mercy, and the faith *it enjoins*. Verily these it was necessary to have done, and those not to omit,

24. blind guides, straining at the gnat *as regards* <sup>498</sup> *difficulties*. And <sup>498</sup> *swallowing down the camel*,

25. woe unto you, Scribes and Pharisees hypocrites, that ye make clean the outside of the cup and of the platter. But within it is full of extortion and excess,

26. blind Pharisee, cleanse first the within of the cup and of the platter, in order that the outside of them clean should have become indeed,

27. woe unto you, Scribes and Pharisees hypocrites, that ye are like unto sepulchres having been

whited, which outwardly indeed beautiful are made to appear. But inwardly they are full of bones of dead *persons*, and of all uncleanness.

28. So also ye outwardly indeed righteous are <sup>496</sup> made to appear to the men *that behold you*. But <sup>322,3</sup> inwardly full of hypocrisy and iniquity ye are,

29. woe unto you, Scribes and Pharisees hypocrites, that ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. and say, if we had been in the days of our fathers, probably <sup>760</sup> *partakers* we had not been with them, in the blood of the prophets,

31. wherefore ye bear witness unto yourselves, that sons ye exist of them that killed the prophets, even ye,

32. fill up the measure of your fathers,

33. serpents, generation of vipers, how should ye have escaped from the condemnation of the hell,

34. on account of this *being your state*. Behold I send unto you prophets, both wise and scribes, of them, ye will kill and crucify, and of them, ye will scourge in your synagogues, and persecute from city, to city,

35. that there should have come through you <sup>333</sup> every *kind of* righteous bloodshedding on the earth, from the blood of Abel that is righteous, to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, there will happen all these things, through this generation,

37. Jerusalem, Jerusalem, that killest the prophets, and stonest those that have been sent unto her. How often I desired to have gathered together thy children, which manner a hen gathers her chickens, under the wings, but ye would not.

38. Behold your house is left unto you. <sup>496</sup>

39. For I say unto you, ye should not have seen <sup>771</sup>

760. *Partakers we had not been*. Literally, *We have not participated in the act*; whereas &c., *We have not assented to its justice*; hence &c., 321.

771. *Ye should not have seen me*. Literally, *Me personally*; whereas &c., *Me to be the Messiah*; hence &c., 321.

me from henceforth, until perhaps ye should have said, blessed is he that cometh in name of Jehovah,

CHAPTER XXIV.

1. then the Jesus having gone out from the temple, he was departing, and his disciples having come to have shewn him the buildings of the temple.

2. And he that answered said unto them, see ye not all these things. Verily I say unto you, a stone should not have been left here on a stone, which will not be thrown down.

3. And the disciples in private having come to him after his sitting down on the mount of the olives, saying, tell us, when the things will exist, and what the sign of the thine arrival <sup>772</sup> *i e the arrival of thy prediction* and completion of the age,

4. then the Jesus having answered, he said unto them, take heed. Not any one should have deceived you.

5. Yet many will come in my name, saying, I the Christ am, and will deceive many.

6. And ye will be about to hear of wars, and rumours of wars, take heed. Be not troubled. For it is necessary to have come, for thus the end exists.

7. For nation will rise against nation, and kingdom against kingdom, and famines and earthquakes will exist in divers places.

8. But all these things a beginning of sorrows are.

9. Then they will deliver up you, to affliction, and will kill you, and being hated of all the nations <sup>322,2</sup> *that are opposed to you* ye will be on account of my name,

10. and then many will be offended, and will betray one another, and hate one another,

11. also many false prophets will arise, and will deceive many,

12. and the love of the many *for me* will wax cold because of the <sup>776</sup> *fact* the disregard *for my having come* to have been multiplied.

13. Nevertheless he that held out unto end *for my having come*, this man will be saved *from being deceived*,

14. and this the gospel of the kingdom <sup>778</sup> shall be preached in all the world, for a witness unto all the nations *that are opposed to me*, and then the end shall have come.

15. Therefore when ye should have seen the abomination of the desolation that was spoken of by Daniel the prophet, *it* having stood in a holy place, he that readeth, understand.

16. Then they that are in the Judea, flee to the mountains,

17. he that is on the housetop. Not come down to have taken anything, out of his house,

18. or he that is in the field. Not return back to have taken his garment.

19. And woe to them that are with child, and to them that give suck in those the days.

20. And pray, in order that your flight should not have been with <sup>307,3</sup> *i e so long as to have* a winter, not even with *i e so long as to have* a sabbath.

21. For great tribulation will exist at that time, such as hath not been from beginning of world, until the now, neither ever should have been,

22. and except those days were shortened, pro-

772. *The thine arrival.* Let this be noted. The Gender of the Pronoun *Thine*, makes it impossible for it to have reference to Christ's personal appearance, hence it must have reference to something connected with Christ, and hence the Paraphrase. The *Regular Government* would imply, that the prediction was absolutely his, whereas &c., *The prediction thou hast delivered.*

773. *Many will come.* Literally, *Many in relation to the world*; whereas &c., *Many in relation to the object*; hence &c., 322,1.

775. *And will betray one another.* Literally, *Will betray those that betray*; whereas &c., *Many Christians will be betrayers of Christians*; hence &c., 321.

776. *Many false prophets will arise.* Literally, *Shall be created*; whereas &c., *Many will become false prophets*; hence &c., 322,1.

777. *And the love &c.* Literally, *The coldness of man's love was more intense, because disregard was multiplied*; whereas &c., *The multiplication of disregard caused more to allow their love to wax cold*; hence &c., 321.

778. *For this the gospel &c.* Had the *Arrangement* been *Regular*, the Pronoun *This* would have had reference to the declaration that immediately preceded it; hence &c., 321.

bably all flesh <sup>779</sup> *i e every class of mankind* were not saved. But on account of the elect, those days shall be shortened.

23. Then if any one <sup>496</sup> should have said unto you. Lo here *is* the Christ, or there. Ye should not believe.

24. For false Christs and false prophets will arise, and great signs and wonders will shew so as to have deceived if possible even the elect.

25. Behold I have foretold you.

26. Therefore if they should have said unto you. Behold in the desert, he exists. Ye should not have gone forth. Behold in the secret chambers. Ye should not have believed.

27. For as the lightning <sup>780</sup> cometh out of the east, and shineth even unto the west. Thus even the coming of the son of the man *i e him of the human* <sup>493</sup> *race that is the son* shall exist.

28. Wheresoever the carcase should exist. There the eagles will be gathered together.

29. Now immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the heaven, and the powers of the heavens will be shaken,

30. and then the sign of the son of the man <sup>493</sup> *i e him of the human race that is the son* will appear in heaven, and then all the tribes of the earth will mourn, and they will see the son of the man <sup>493</sup> *i e him of the human race that is the son* coming in the clouds of the heaven, with power and great glory,

31. and he will send his angels, with a great sound of a trumpet, and they will gather together his elect, from the four winds, from extremes of heavens, unto their extremes.

32. Now by the fig tree, learn the parable <sup>322,3</sup> *that I am about to deliver*. When yet its branch tender should have existed, and the leaves it should put forth, know, that near the summer is.

33. So likewise ye. When ye should have seen all these things, know, that near it exists to the doors.

34. Verily I say unto you, that this generation <sup>781</sup> should not have passed, until perhaps, all these things should have been fulfilled,

35. the heaven and the earth <sup>782</sup> will pass away. But my words <sup>783</sup> should not have passed away.

36. But of that day and hour, no one hath known, not even the angels of the heavens, neither the son, but the father only.

37. Thus as the days of the Noe *perere*. So the coming of the son of the man *i e him of the human* <sup>493</sup> *race that is the son* will exist.

38. For as they were existing in those days that were before the flood, eating and drinking, marrying and giving in marriage, until which day, Noe entered into the ark,

39. and knew not. Until the flood came and took away all. So the coming of the son of the man <sup>493</sup> *i e him of the human race that is the son* will exist.

40. Then two shall exist in the field, one is taken, <sup>784</sup> and one is left,

41. two grinding at the mill, <sup>784</sup> one is taken, and one is left.

42. Therefore watch, for ye have not known what day, your lord doth come.

43. And that *want of knowledge*, understand, for when the good man of the house has known, in what watch the thief comes, he watched probably,

779. See Whitby on Acts ii. 17, and 1 John ii. 21, *No lie &c.*

780. *For as the lightning cometh out of the East*. Literally, *On all occasions*; whereas &c., *On certain occasions*; hence &c., 322,1.

781. *This generation should not have passed*. Literally, *Should not have been annihilated*; whereas &c., *Should not have terminated its mortal life*; hence &c., 321.

782. *The heaven and the earth will pass away*. Literally, *They*

*will absolutely be terminated*; whereas &c., *Their present relation to man will cease*; hence &c., 322,1.

783. *But my words should not have passed away*. Literally in this connexion, *Should never be completed*; whereas &c., *Should not pass without their completion*; hence &c., 322,1.

784. *Irregular*, See Rule 322,1, in order to shew, that the numbers specified are *Indefinite*.

and not perhaps permitted to have broken open his house,

44. on account of this also, ye <sup>322,2</sup> ready exist, for it might exist, ye think not of hour, the son of the man <sup>493</sup> <sup>785</sup> *i e him of the human race that is the son* doth come.

45. Hence any one *so acting* the faithful servant <sup>322,2</sup> and wise is, who the lord <sup>785,1</sup> made ruler over his household in respect of that he should have given to them the meat, in season,

46. blessed that servant *is*, he whom his lord having come shall find thus doing.

47. Verily I say unto you, that over all that are his, he will make ruler him.

48. But if that evil servant should have said in his heart, my lord delayeth,

49. and should have begun to beat his fellow servants. And should eat and drink with them that are drunken,

50. the lord of that servant will come in a day, which he looketh not for, and in an hour, which he knows not,

51. and will cut asunder him, and his portion, with the hypocrites, he will place. There the weeping and the gnashing of the teeth will exist.

CHAPTER XXV.

1. Then the kingdom of the heavens shall be likened unto <sup>323</sup> ten virgins, which having taken their own lamps, went forth to meet the bridegroom.

2. And <sup>322,2</sup> five of them, foolish were, and five wise.

3. For the foolish having taken their lamps, they took not for themselves oil.

4. But the wise took oil, in the vessels of their own lamps.

5. Now all slumbered and slept by the bridegroom's delaying.

785. *The son of the man &c.* Literally, *On all occasions he does so*; whereas &c., *On the particular occasion referred to in the Context he does so*; hence &c., 322,1.

6. But a cry <sup>495</sup> there was after midst of night. Behold the bridegroom, go out for meeting.

7. Then all those virgins arose and trimmed their own lamps.

8. And the foolish <sup>496</sup> said unto the wise, give us, of your oil, for our lamps are gone out.

9. But the wise answered, saying. Lest it should not have satisfied for us and you, go rather to them that sell, and buy for yourselves.

10. But the bridegroom came after their departing to have bought, and the ready went in with him, to the marriage, and the door was shut.

11. And afterward the other virgins came also, saying, Lord, Lord, open to us.

12. But the *Lord* having answered he said. Verily I say unto you, I have not known you.

13. Therefore watch, for ye have not known the day neither the hour.

14. For *ye are placed* as a man travelling into a far country, he called the his own servants, and delivered to them the things that are his,

15. and to whom indeed he gave <sup>323</sup> five talents. And to whom two. And to whom one, to each, according to the his own ability, and took his journey straightway,

16. he having <sup>784</sup> received the five talents that departed, traded with them, and gained other five.

17. Likewise also he that *received* the two, he gained other two.

18. But he that <sup>784</sup> received the one having departed, he dug up earth, and hid the money of his lord.

19. And after <sup>323</sup> a long time, the lord of those servants cometh, and taketh an account, with them,

20. then having come he that <sup>784</sup> received the five talents, he brought other five talents saying, lord, thou deliveredst five talents unto me, behold other <sup>323</sup> five talents I gained,

785,1. *The Lord made ruler.* Literally, *God or Christ*; whereas &c., *His master in relation to that service*; hence &c., 321.

789. *Thou deliverest &c.* Literally, *Thou personally gave me*; whereas &c., *I received five talents of thine*; hence &c., 321.



21. his lord said <sup>496</sup> unto him. Well done O good  
and faithful servant, over a few things, faithful thou <sup>821,2</sup>  
wast, over many things, I will make ruler thee, <sup>790</sup>  
enter into the joy of thy Lord,

22. having come also he that had received the <sup>784</sup>  
two talents, he said, lord, thou deliveredst two talents <sup>789</sup>  
unto me, behold other two talents I gained, <sup>833</sup>

23. his lord said unto him. Well done O good  
and faithful servant, over a few things, faithful thou <sup>790</sup>  
wast existing, over many things, I will make ruler  
thee, enter into the joy of thy lord.

24. Then having come also he that had received <sup>784</sup>  
the one talent, he said, lord, I knew thee, that hard  
thou existest, a man reaping. Where thou sowed  
not, and gathering. Where thou strawed not,

25. and having been afraid, having departed, I hid  
thy talent, in the earth, lo thou hast the thine.

26. Then his lord having answered, he said unto  
him, O wicked servant and slothful, hast thou  
known, that I reap. Where I sowed not, and  
gather. Where I strawed not.

27. Then it was necessary for thee to have put  
my money to the exchangers, that having come,  
I obtained probably the mine, with usury.

28. Therefore take from him the talent, and give  
unto him that hast the ten talents.

29. For there shall be given to every one that <sup>791</sup>  
hath, and he shall have abundance. But there shall  
be taken away from him that hath not even what he <sup>791</sup>  
hath,

30. and cast the unprofitable servant, into the <sup>793</sup>  
darkness that is outer in that place, the weeping and  
the gnashing of the teeth will exist.

31. For when the son of the man *i e him of the* <sup>493</sup>  
*human race that is the son* should have come in his

glory, and all the angels, with him. Then he will  
sit on a throne for his glory,

32. and there will be gathered before him all <sup>333</sup>  
the nations, and he will separate them, from one  
another, as the shepherd separates the sheep, from  
the goats, <sup>793</sup>

33. and he will set the indeed sheep, on right  
hands of him. But the goats, on left hands.

34. Then the king will say unto them that are  
on right hands of him, come, those that have been  
blessed of my father, inherit a kingdom that hath  
been prepared for you, from foundation of world.

35. For I hungered, and ye gave me to have eaten,  
I thirsted, and ye gave drink to me, a stranger I had  
existed, and ye took in me,

36. naked, and ye clothed me, I was sick, and  
ye visited me, in prison, I had existed, and ye came  
unto me.

37. Then the righteous will answer him, saying, <sup>496</sup>  
Lord, when saw we thee hungering, and gave food, <sup>810</sup>  
or thirsting, and gave drink.

38. Or when saw we thee a stranger and took in, <sup>810</sup>  
or naked, and clothed.

39. Or when saw we thee being sick, or in prison, <sup>810</sup>  
and came unto thee,

40. Then the king having answered he will say  
unto them. Verily I say unto you, inasmuch as, ye  
did *it* to one of these my brethren that are least, ye <sup>794</sup>  
did *it* to me.

41. Then he will say also to them that are on left  
hands, depart from me, having been cursed to the  
fire that is everlasting, that has been prepared for  
the devil and his angels.

42. For I hungered, and ye gave not me to have  
eaten, and I thirsted, and ye gave not to drink me,

790. *I will make ruler thee.* Literally, *I will give thee absolute authority over them; whereas &c., I will entrust them to thy care; hence &c., 321.*

791. *For there shall be given to every one that hath.* Literally, *Any thing; whereas &c., Hath rightly used what he hath; hence &c., 321.*

792. *And cast the unprofitable servant.* Literally, *What is stated; whereas &c., Cause him to enter; hence &c., 321.*

793. *As the shepherd separates the sheep.* Literally, *In the same manner; whereas &c., With the same result; hence &c., 321.*

794. *Ye did to me.* Literally, *Absolutely, to me personally; whereas &c., In effect, to me personally; hence &c., 321.*

43. a stranger I had existed, and ye took not in me, naked, and ye clothed not me, sick, and in prison, and ye visited not me.

44. Then they will answer, even they, saying, Lord, when saw we thee <sup>210</sup>hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we ministered not unto thee.

45. Then he will answer them, saying. Verily I say unto you, inasmuch as, ye did not to one of these that are least, verily ye did <sup>794</sup>it not to me,

46. then these will go away into punishment everlasting. But the righteous, into life eternal,

CHAPTER XXVI.

1. and it came to pass, when the Jesus finished all these sayings, he said unto his disciples,

2. ye have known, that after <sup>333</sup>two days, the pass-over it is, then the son of the man <sup>493</sup>i e him of the <sup>795</sup>human race that is the son is betrayed with the intention for him to have been crucified.

3. Then the Chief Priests and the Presbyters of the people were assembled together at the palace of the high priest that is called Caiaphas,

4. and consulted, in order that they should have taken the Jesus by fraud and kill him.

5. But they said. Not on the feast, lest an uproar there should have been among the people.

6 & 7. Now a woman came unto him having an <sup>496</sup>alabaster box of ointment very precious, after the Jesus having come, in Bethany, into a house of Simon the leper, and poured on his head after his lying down.

794.1. These will go away. Literally, These particular persons; whereas &c. General, Men of this character; hence &c., 321.

795. Then the son of the man is betrayed. Literally in this connexion, The Doctors knew that in two days Christ would be betrayed; whereas &c., They knew that after two days came, the passover was, at which our Blessed Lord here tells them, he was to be betrayed; hence &c., 322,1.

796. And consulted in order that they should have taken the Jesus. Literally, The consultation was necessary to their taking him; whereas &c., That the object of their consultation was how to take him; hence &c., 321.

797. Trouble afford ye. Literally, Why do ye effect that end; whereas &c., Why do ye attempt to effect it; hence &c., 321.

8. Then the disciples having seen, they had indignation, saying, for what, is this waste.

9. For it was fitting this to have been sold for much, and to have been given to poor persons.

10. But the Jesus having understood, he said unto them, why <sup>797</sup>trouble afford ye to the woman. For a good work she wrought upon me.

11. For always ye have the poor, with yourselves. But not always ye have me.

12. For she having poured this ointment, on my body, she acted towards the <sup>798,1</sup>end to have prepared for interment me.

13. And verily I say unto you. Wheresoever this <sup>799,2</sup>gospel should have been preached in all the world, <sup>800</sup>there shall be told also, what she did, for a memorial of her.

14. Then one of the twelve that was called Judas Iscariot having departed unto the chief priests,

15. he said, what will ye to me to have given, and I will deliver him unto you. And the <sup>494</sup>chief <sup>333</sup>priests covenanted with him for thirty pieces of silver,

16. and from that time he was seeking an opportunity, in order that he should have betrayed him.

17. Now the disciples came to the <sup>495</sup>human <sup>491</sup>form of Jesus by the first <sup>496</sup>day of the unleavened breads drawing nigh, saying, where wilt thou, we should have prepared for thee to have eaten the Pass-over.

18. And the <sup>494</sup>Jesus said, go into the city, to the any body that has rooms for the feast, and say unto

798. Ye have the poor. Literally, They are ever actually present; whereas &c., They are ever near; hence &c., 321.

799. But not always ye have me. Literally, In any manner; whereas &c., Actually visibly present; hence &c., 321.

799,1. She acted towards the end &c. Literally, She knowingly and intentionally did so; whereas &c., That end was effected by what she did; hence &c., 321.

799,2. Wheresoever this Gospel should have been preached. Literally, The fact referred to should actually be disclosed; whereas &c., Should be so connected with that which is preached as to be made known to the hearers; hence &c., 321.

800. What she did. Literally, To obtain for herself a memorial; whereas &c., It shall be told, for a memorial of her; hence &c., 321.

him, the master saith, my time near it exists, with thee, I would keep the Passover, with my disciples,

19. then the disciples did, as the Jesus appointed them, and they made ready the Passover.

20. And he sat down with the twelve after evening having come,

21. and said after their eating. Verily I say unto you, that one, of you, will betray me,

22. and being sorrowful exceedingly, each one began to say unto him. Far from *doing* it I exist O Lord.

23. Then he that answered said, he that dipped with me the hand, in the dish, this *man* will betray me,

24. the indeed son of the man *i e him of the human race that is indeed the son* goeth. As it

804. *The Master saith.* Literally, *Utters the following words; whereas &c., Instructs us to the effect of what the following words convey; hence &c., 322,1.*

805. *Each one began to say unto him.* Literally, *Actually to utter the words specified; whereas &c., Either words to that effect or giving their assent to the utterance of such words; hence &c., 321.*

812. *That man was not born.* Literally, *At any time, that is, Never had existence; whereas &c. I conceive as in the Paraphrase; hence &c., 321.*

814. *This ceremony.* It is quite possible for a Pronoun placed as it here is, to have relation to either one of two distinct Antecedents. Thus, *Take this bread, eat it, This bread is;* or, *Take this bread, eat it, This eating is,* but I am not aware that it is possible, with this context, for it to have any other Anterior Relation. For the Pronoun to have the relation, *This bread is,* it is indispensable that it be expressed in the Masculine Gender; and if the relation, *This eating is,* that it be expressed in the Neuter Gender; and this we find it is; and consequently, it does not admit of doubt, that the Relation of the Pronoun *This,* is not to the bread, but to the eating of it; hence my Paraphrase, *This Ceremony.*

The Records in Holy Scripture of our Blessed Lord's last supper are as follows, Matt. xxvi. 26, 30. Mark xiv. 18, 26. Luke xxii. 15, 24, and 1 Cor. xi. 23, 30.

815. *equ. Its Usage and Sense.* Every scholar admits, That the Primary Sense of the Greek Auxiliary Verb is, *To be;* that is, *To exist;* and every scholar admits, That the Greek Auxiliary Verb, is used to express a different Sense. In, "*I am meek,*" Mat. xi. 29—and "*I am a door,*" John x. 7, the Greek Auxiliary Verb is admitted by all, to express different Senses. But where is to be found any Rule to determine, in which of the Senses any Author has used it! As no rule exists, it follows, that every one considers, and considers justly, he has authority to regard it, as used to express that Sense, which in his own Private opinion, he considers it is used to express.

But does experience sanction such a course; does investigation determine, that there is no difference in any respect, in the circumstances of the use of the Auxiliary Verb, in either of the Senses? does it determine, that in respect of either Sense, there is no Distinct Peculiarity, by which to fix the Particular Sense in which it is used? and yet to render just such a conclusion, each of these points should not only be able to be established, but should actually have been established, before with justice, either could be admitted.

But so far from these points being established, they have not even so much as been investigated; and therefore it is in vain to expect a correct conclusion in relation to either of them, till it be absolutely determined, either that no Peculiarities do exist; or if existing, by determining and stating what those Peculiarities are. I shall therefore proceed to prove, not only, That there are circumstances Peculiar to each of the Senses, and invariably attendant on each, but also, what those Peculiarities are.

hath been written concerning him. Nevertheless woe unto that man, by means of whom, the son of the man *i e him of the human race that is the son* is betrayed, good it exists for him, if that man was not yet born.

25. Then Judas that betrays him having answered, he said. Far from *doing* it I exist master, he saith unto him, thou promised to do it.

26. Then the Jesus having taken bread after their eating, and having blessed, he brake, and having given to the disciples, he said, take, eat, this ceremony exists to man *i e keeps in remembrance* my body *i e my human existence,*

27. and having taken a cup, and given thanks he gave to them, saying, drink of it, all.

In the first place, then, I would direct attention to the Theory respecting the Sense. The Primary Sense of the Auxiliary Verb, expresses, *Existence;* this necessarily implies in relation to others, *Separate Individuality;* and consequently, that Individuality can never actually be, other than itself. We can say of it—It is true—It is lovely—It is strong—It is excellent &c. &c. &c.; but we cannot say of it—It is any other *Individuality,* except we mean thereby, *It Represents,* or is *Similar* to that other; for *Separate Individuality* cannot become, another *Separate Individuality,* it can but *Represent* that other—To Represent, then, is a second Sense of the Auxiliary Verb; and as such, requires a *Peculiar,* or *Irregular Arrangement.* See my Rules;

Thus then it follows, 1st. That in no Sentence of *Regular Arrangement* and *Government,* there can be two *Existences* that are connected together by the Auxiliary Verb.

2ndly. That in every Sentence in which there are two *Existences* that are connected together by the Auxiliary Verb, the *Arrangement* must be *Irregular,* and the Sense expressed by the Auxiliary Verb must always be the secondary Sense.

To render Transubstantiation possible, it is necessary that the Pronoun *This,* should have been masculine. See Ephes. i. 23 or some such word as *Substance* must have succeeded the Pronoun. What example can be produced, in which a Demonstrative Pronoun has relation to an *Existence,* where the *Existence* is no where actually specified; in all such cases, the relation of the Pronoun is to the circumstances, or something attendant on, or connected with the *Existence* or *Existences* that are specified.

The objection, That after consecration the bread cannot be referred to as bread, may be estimated, by 1 Cor. xi. 26. *The bread this,* that is, *The bread thus consecrated.*

According to St. Paul 1 Cor. xi. 24 the words, *Take, eat,* are not necessary to the account.

It is truly painful on such a subject, to find a learned divine of the present day, putting aside the consideration of an important part of this subject, by asserting "Nor is there any case in Holy Scripture in which, being figurative, it is not indicated in the context that it is figurative." Since the reverse of this proposition is far nearer the truth. As the error of this proposition, and consequently of the whole of this Divine's argument on this part of the subject, cannot exist in opposition to a single actual example, I shall content myself with the production of one passage of Holy Scripture, Matt. xii. 50. "*The same is my brother, and sister, and mother,*" which is a direct contradiction to his assertion.

The same learned Divine contends for the Particular spiritual presence of our Blessed Lord in the bread and wine, but he does not explain what is meant by, *This is my body which is broken for you;* was it our Blessed Lord's Spiritual body that was broken for us?

In my opinion, *Keeps in remembrance my body* is intended to express, *Keeps in remembrance my having had a human existence.*

28. For this <sup>814</sup>*ceremony* my blood of the covenant exists to man *i e* keeps in remembrance, that that unre-  
<sup>817</sup>strictedly flows for many, for a remission of sins  
<sup>818</sup>*i e* for an assurance that sins are remittable.

29. And I declare unto you, I should not have drank from now, of this the fruit of the vine, until  
<sup>821</sup>*i e* before that day. When it I should drink by means of you fresh, in the kingdom of my father.

30. then having sung an hymn, they went out into the mount of the Olives.

31. Then the Jesus <sup>495</sup>saith unto them, all ye will cause scandal to me, during this night. For it hath been written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But I will go before you, into the Galilee, after the <sup>495</sup>*act*, me to have been raised again.

33. Then the Peter having answered, he said unto him, though all shall be offended with thee, I never will be offended,

34. the Jesus <sup>496</sup>said unto him. Verily I say unto thee, that in this the night, <sup>823</sup>thrice thou wilt deny me, before cock to have crowed,

35. the Peter <sup>496</sup>saith unto him, though it should behove me, with thee to have died, I will not deny thee. In like manner also all the disciples spoke.

36. Then the Jesus <sup>496</sup>cometh with them, unto a place being called Gethsemane, and commands the disciples, abide for him, until when, having departed. Yonder I should pray,

37. and having taken the Peter and the two sons of Zebedee, he began to be sorrowful and very heavy.

817. It is not possible in accordance to the usage in Greek, that the Article, St. Luke xxii. 20, commencing the clause, *That flows for you*, can have reference thus, *That blood that flows for you*, had it had such reference, it must have been in the Dative case; hence my Paraphrase.

*That unrestrictedly flows for many.* Literally, *Not requiring the assent of the party*; whereas &c., *Not rejecting any person that accepts it*; hence &c., 321.

818. *For a remission of sins.* Had the Sense here conveyed, had reference to the object for which the ceremony was instituted, *For obtaining the remission of sins*, the Preposition *Περί*, and not *εἰς*, would have been expressed. The Preposition *εἰς* has reference to the result obtained, which result, if actually obtained, requires the expression of the Article before the word *Remission*; the omission of

38. And saith unto them, exceedingly <sup>822,2</sup>sorrowful my soul is unto death, tarry here and watch with me,

39. and having gone farther a little, he fell on his face, praying and saying, O my father, if possible it exists, pass by from me this cup. Nevertheless not as I will, but as thou,

40. then he cometh to the disciples, and findeth them sleeping, so he saith unto the Peter. So ye are not able one hour to have watched with me,

41. watch and pray, in order that ye should not have entered into temptation, the indeed spirit willing *it is*. But the flesh weak *it is*.

42. Again, *that is*, for a second time, having departed, he prayed, my father, if it be not possible for this to have passed, except it I should have drunk, be done thy will,

43. then having come again, he found them sleeping. For <sup>826</sup>their eyes having been heavy were existing,

44. and having left them again, having departed, he prayed for a third time, <sup>826</sup>having said the it word again.

45. Then he cometh to the disciples, and saith unto them, sleep henceforth and take rest. For behold the hour has drawn near, and *behold* the son of the man *i e* <sup>493</sup>him of the human race that is the son is betrayed into hands of sinners.

46. Arise, we should go hence. Behold he that betrays me has drawn near,

47. and still of him speaking. Behold Judas one of the twelve came, and with him, a great mul-

it therefore shews, that the Sense conveyed, is other than the Literal Sense. See Rule 101. *It does not obtain remission*, but, *An assurance that sins are remittable*; hence my Paraphrase.

821. *By means of you.* Observe the Preposition employed is not *οὖν*.

822. *Thrice thou wilt deny me before cock to have crowed.* Literally, *Before any cock crows*; whereas &c. has reference I conceive, *To a period of time having come, that was denominated cock crow*; hence &c., 321. See Whitby, and Mark xiv. 68.

825. *Their eyes.* Literally, *What is stated*; whereas &c., *They were sleepy*; hence &c., 321.

826. *Having said the it word.* His saying the same word was no proof that he did it for the third time, which the Literal Sense here requires that it should be; hence &c., 321.

titude, with sword and staves, from the Chief Priests and Presbyters of the people.

48. Now he that betrays him gave them a sign, saying, whomsoever I should have kissed, he *that person* exists, hold fast him,

49. and forthwith having come to the <sup>491</sup>human form of Jesus, he said, hail master, and kissed him.

50. Then the <sup>496</sup>Jesus said unto him, friend, on account of what, art thou come. Then having come, they laid the hands, on the Jesus, and took him,

51. and behold one of them that was with him, having stretched out the hand, he drew his sword, and having smote the servant of the high priest, he <sup>838</sup>smote off his ear.

52. Then the <sup>496</sup>Jesus said unto him, put up again thy sword, into its place. For all that take a sword, with a sword, they will perish,

53. verily dost thou think, that I am not able to have prayed to my father, and he will presently give me now above <sup>333</sup>twelve legions of angels.

54. But then how should the scriptures have been fulfilled, so thus it is necessary to have been,

55. about that the hour, the Jesus said to the multitudes, as against a thief, came ye out with swords and staves to have taken me, by day, in the temple, I was sitting, teaching, and ye laid not hold on me.

56. But all this was done, in order that the scriptures of the prophets should have been fulfilled. Then all his disciples having forsaken him, they fled.

57. And they that laid hold on the Jesus, led away to Caiaphas the high priest. Where the Scribes and the Presbyters were assembled.

58. But the Peter was following him, at a distance, unto the palace of the high priest, and having

entered in, he was sitting with the officials to have seen the end.

59. Now the chief priests, and all the council were seeking false witnesses, against the Jesus, that they should have put to death him,

60. but they did not find after <sup>333</sup>many false witnesses having come. But at last two having come,

61. they said, this *man* said, I am able to have destroyed the temple of the God, and in <sup>333</sup>three days, to have built,

62. then the high priest having arisen, he said unto him, nothing repliest thou, something these *men* witnessed against thee.

63. But the Jesus was silent, then the high priest <sup>496</sup>said unto him, I adjure thee, by the God that liveth, in order that thou shouldst have declared unto us, whether thou the Christ the son of the God art,

64. the Jesus saith unto him, thou *hast* declared that I am. Over and above *such a declaration* I declare unto you, after now, ye shall see the son of the man *i e him of the human race that is the son* sitting on right hands of the power that governs, and coming in the clouds of the heaven.

65. Then the high priest rent his clothes, saying, he blasphemed, what farther have we need of witnesses, behold now ye heard the blasphemy,

66. what <sup>837,1</sup>decreeth you. Then they that answered said, obnoxious to death he exists.

67. Then they spat in his face, and buffeted him. And the <sup>494</sup>men smote with the palms of the hand,

68. saying, prophesy unto us O Christ, who is he that smote thee.

69. Now the Peter was sitting without in the palace, and one a damsel having come unto him saying, verily thou wast existing with Jesus of the Galilee.

838. *His ear.* Literally implies, *That he had but one ear*; hence &c., 821.

836. *Then the High Priest rent his clothes.* Literally, *Tore them*; whereas &c., *He performed a ceremony that was so designated*; hence &c., 822,1.

837. *Have we need.* Literally, *The evidence that had been given was no longer required*; whereas &c., *That no additional witness was required*; hence &c., 821.

837,1. *Decreeth you.* Literally, *What is stated*; whereas &c., *What do you advise to be decreed*; hence &c., 821.

70. Even the <sup>494</sup>*Peter* denied before all, saying, I have not known, what thou sayest.

71. Then another <sup>496</sup>*woman* saw him <sup>495</sup>having gone out into the porch, and saith unto them that were there, this *man* was existing with Jesus of the Nazareth,

72. and again he denied with an oath, verily I have not known the man.

73. And after awhile, they that had stood by having come, they said to the Peter. Surely also thou, of them, art existing. For even thy speech <sup>839</sup>maketh manifest thee.

74. Then he began to curse and to swear, verily I have not known the man, and immediately <sup>822,1</sup>cock crew,

75. then the Peter was reminded of the word of Jesus having declared, that <sup>822,1</sup>thrice thou wilt deny me before cock to have crowed, and having gone out, he wept bitterly.

#### CHAPTER XXVII.

1. Then counsel all the Chief Priests and the <sup>495</sup>Presbyters of the people held after morning having come against the Jesus for to have put to death him,

2. and having bound him, they led away and delivered to Pilate the governor.

3. Then Judas that betrayed him having seen, that he was condemned, having repented, he brought again the thirty pieces of silver to the Chief Priests and Presbyters,

4. saying, I sinned, <sup>494</sup>having betrayed innocent blood. But the *council* said, what, to us *is it*, thou shouldst have looked after *that*,

5. then having cast down the pieces of silver, in the temple, he departed, and having gone out, he hanged himself.

6. Then the Chief Priests having taken the silver

839. *Maketh manifest thee.* Literally implies, *Absence of all doubt*; whereas &c., *That it is strong evidence*; hence &c., 321.

840. *That field was called.* Literally, *Was actually so design-*

pieces, they said, it is not lawful to have put them, into the treasury. Because price of blood it exists.

7. And having held a council, they bought with them the field of the potter, for burying the strangers.

8. Wherefore <sup>840</sup>that field was called a field of blood, unto the this day.

9. Then that that was spoken by means of Jeremy the prophet's declaring was fulfilled, and they took the thirty pieces of silver, the price of him that had been valued, whom they valued from sons of Israel,

10. and gave them, for the field of the potter. As <sup>496</sup>Jehovah prescribed by me.

11. Then the Jesus was placed before the governor, <sup>841</sup>and the governor interrogated him, saying, thou the <sup>322,2</sup>king of the Jews art. And the Jesus <sup>496</sup>said unto him, thou sayest.

12. But nothing he answered in the *act* him to have been <sup>495</sup>accused by the Chief Priests and the Presbyters.

13. Then the Pilate saith unto him, dost thou not hear, many things against thee they witness,

14. but he answered not him, to neither of *the accusations* one word, as to wonder the governor greatly.

15. Now at feast, the governor had been accustomed to release one unto the people, a prisoner, whom they were desiring.

16. And they were holding then a notable prisoner being called Barabbas.

17. So the Pilate <sup>496</sup>said unto them <sup>495</sup>after their having been gathered together, what do ye desire, shall I have released unto you the Barabbas, or Jesus that is called Christ.

18. For he had known, that through envy, they delivered him.

19. Then his wife <sup>496</sup>sent unto him after his having

*nated*; whereas &c. I conceive, *Was with justice so designated*; hence &c., 321.

841. *Then the Jesus was placed before the Governor.* Literally, *Expressly before him*; whereas &c., *At his tribunal*; hence &c., 322,1.

<sup>495</sup> sat down on the judgment seat, saying, *let* nothing unto condemnation exist by thee, or by that just man. For many things I suffered this day in a dream, on account of him.

20. But the Chief Priests and the Presbyters persuaded the multitudes, in order that they should have asked for the Barabbas. And destroy the Jesus.

21. Then the governor having answered, he said unto them, which will ye of the two, I shall release unto you. And the men said the Barabbas,

22. the Pilate saith unto them. Then what shall I do with Jesus that is called Christ, all say, be crucified.

23. Then the governor said. Because of what evil he effected. But the multitude more were crying out, saying, be crucified.

24. And the Pilate having seen, that nothing he prevails, but rather a tumult is made, having taken water, he washed the hands, before the multitude, saying, innocent I exist of the blood of this person, ye shall look after it,

25. then all the people having answered, they said, his blood be on us and on our children.

26. Then he released unto them the Barabbas. And having scourged the Jesus, he delivered, in order that he should have been crucified.

27. Then the soldiers of the governor having taken the Jesus, into the common hall, they gathered unto him all the band,

28. and having provided for him a scarlet robe, they put it on him,

29. and having platted a crown, of thorns, they put on his head, and a reed, in his right hand, and having bowed the knee before him, they were mocking him, saying, hail, King of the Jews,

843. But the Chief Priests and the Presbyters &c. Literally, As a body they so acted; whereas &c., Men who were of these bodies so acted; hence &c., 322,1.

844. And destroy the Jesus. Literally, Personally effect his destruction; whereas &c., Cause him to be destroyed; hence &c., 321.

30. and having spit upon him, they took the reed, and were smiting on his head,

31. and after they were mocking him, they took off from him the robe, and put on him his raiment, and led away him, with the intent to have crucified.

32. And coming out, they found a Cyrenian man by name Simon, this man they compelled, in order that he should have borne his cross,

33. and having come unto the place that is called Golgotha, a place which being called is after a skull,

34. they gave him to have drunk wine, with gall, having been mingled, but having tasted, he willed not to have drunk.

35. And having crucified him, they parted his garments, casting a lot,

36. and sitting down, they were watching him there,

37. then they set up over his head his accusation having been written, this Jesus the King of the Jews is.

38. At that time two thieves are crucified with him, one, at right hands, and one, at left hands.

39. Then they that pass by were reviling him, wagging their heads,

40. and saying, thou that destroyest the temple, and in three days, buildest, save thyself, if a son of God thou existest, come down from the cross.

41. Likewise also the chief priests mocking with the scribes and the presbyters said,

42. he saved others, he is not able himself to have saved, a king of Israel he exists, come down now from the cross, and we will believe in him,

43. he hath trusted in the God, deliver now, if he desires him. For he said, verily a son of God I am.

845. Having scourged the Jesus. Literally, Personally done so; whereas &c., Caused him to be scourged; hence &c., 321.

846. Provided for. I have no direct authority for this Translation.

848. He saved others. Literally, From eternal punishment; whereas &c., From some present suffering; hence &c., 321.

44. And the it also the thieves that were crucified with him were casting in teeth of him.

45. Now from six hour, darkness there was over all the land, unto ninth hour.

46. And about the ninth hour, the Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, this is, O God of me, O God of me, why forsaked thou me.

47. And some of them that there had stood, having heard, said, surely Elias this man calls,

48. and straightway one of them having run, and taken a sponge. And having filled with vinegar, and put on a reed, he was giving to drink him.

49. But the others said, let be, we should have seen, if Elias cometh, going to save him. And another having taken a spear, he pierced the side of the human form of him, and there came out water and blood.

50. Then the Jesus again having cried with a loud voice, he dismissed the spirit,

51. and behold the veil of the temple was rent from top, to bottom, in two, and the earth was shaken, and the rocks were rent,

849. *And the it also the thieves that were crucified with him were casting in teeth of him*; (See Note 532.) This does not necessarily imply that each of the thieves so spake, thus contradicting the Record of the other Evangelists, inasmuch as it is not recorded, *That each of them did so speak*, a requisite in Greek to the existence of such a conclusion; all that the Sense authorized by the Greek sanctions, is, *That the body designated The Thieves gave utterance by one or more of their number to such an observation*; and thus in like manner the statement that the Apostles inquired, "*Who then shall be saved*," does not imply that more than one of them gave utterance to the observation on the part of the entire body.

850. *He pierced the side of the human form of him*. See my Tract on 'Ιγρόν. I can see no other reason for the *Disarrangement* here than to express the Sense given in the Paraphrase. See John xix. 34.

If this Passage is carefully examined, it will be found in no respect to contradict St. John's Record of the same event. St. Matthew states, that after our Blessed Lord had tasted the vinegar, a soldier pierced his side, after which Jesus having cried with a loud voice, (possibly uttered a deep groan) dismissed from his earthly body the spirit. St. John records, That after having tasted the vinegar, he said, It has been accomplished, and having bowed the head, he surrendered the control over the spirit, that is, there remained alone the muscular action of the body; but the soldiers coming to him, and seeing that then he was (not dead, but) dying, they broke not his legs, but one pierced his side, and then as St. John records, he cried with a loud voice, (probably uttered a deep groan), and dismissed from his mortal body the spirit.

The whole Sense of this passage is dependent on the Sense conveyed by three words. One in John xix. 33, which I translate, *Having been dying*, is only used 13 times in the New Testament, and in all these cases I believe, should be translated in the Sense of, *To be dying*; a Sense authorized by Liddell and Scott, and required

52. and the graves were opened, and many bodies of saints that had been asleep were raised,

53. and having come out of the graves, after his resurrection, they went into the holy city, and were made apparent unto many.

54. Now the centurion and they that were with him watching the Jesus, having seen the earthquake and the things that happen were afraid greatly, saying. Truly a son of God this man was.

55. And many women were existing there, at a distance, beholding, which followed the human form of Jesus, from the Galilee, ministering unto him,

56. among whom, Mary the Magdalene there was, and Mary the mother of the James and Joases, and the mother of the sons of Zebedee.

57. Now there came after evening having come, a rich man, from Arimathea, the name Joseph, who also himself was a disciple to the human form of Jesus,

58. this man having gone to the Pilate begged the body of the Jesus. Then the Pilate commanded it to have been delivered,

by the necessities of this place. In relation to the other Two words, it has escaped observation, that different words are used Matt. xxvii. 50, "*He dismissed the spirit*," meaning, *He absolutely separated it from his earthly body*, and St. John xix. 30, "*He surrendered control over the spirit*," meaning, *That exercise of the spirit which is directed by the reason was dismissed*; there then remained only Muscular Action. This Action was sufficient to give utterance to a groan, which is an utterance sufficient to verify the declaration Matt. xxvii. 50, *Again having cried with a loud voice*. Observe the word, *Again*.

I judge that it was owing to the deficiency of the knowledge of Greek after the 5th century to distinguish between the difference of the Senses of these Greek words, that the Records of the Two Evangelists appeared to contradict each other, and in order to avoid this contradiction, the Passage respecting the Soldier's piercing the side was *Intentionally Omitted* in St. Matthew's Gospel.

It appears to me probable, that the breaking of the legs of crucified persons was not an act performed on them to shorten life, but that it was performed on them after they had expired, possibly, as an attesting mark to the friends of the sufferer, of the permission of the Inflicters of the punishment for the body to be taken down from the Cross.

851. *And behold the veil of the Temple was rent*. Had the Arrangement here been *Regular*. See Rule 322.1. I conceive it would have implied, That the various events specified in this and the following verse, were necessary consequences of the event recorded in verse 50; hence the *Disarrangement* here.

851.1. *Mary the mother of the James &c.* Had Mary been Literally the actual mother of the James &c. here referred to, the Arrangement would not I think have been *Irregular*; hence &c., 321.

851.2. *The Pilate commanded*. Literally, *Actually gave the order*; whereas &c., *Sanctioned the order being given*; hence &c., 322.1.



59. and the Joseph having taken the body, he wrapped it, in a clean linen cloth,

60. and laid it, in his new tomb, which he hewed out in the rock, and having rolled a great stone to the door of the tomb, he departed.

61. And there was existing there, Mary the Magdalene, and the other Mary, sitting over against the sepulchre.

62. Now the Chief Priests and the Pharisees were come together unto Pilate the next day which exists after the preparation,

63. saying, sir we were mindful, that that man the deceiver said, yet living, after three days, I shall be raised again.

64. Therefore command to have been made sure the sepulchre, until the third day. Lest the disciples having come, they should have stole away him, and have said to the people, he was raised from the dead, so the last error worse than the first will exist,

65. the Pilate said unto them, ye have a watch, depart, make sure, though ye have known my decree.

66. So they that departed made sure the sepulchre, having secured the stone, by the guard of soldiers.

#### CHAPTER XXVIII.

1. And after end of Sabbaths, Mary the Magdalene and the other Mary came in the dawning unto the day one after Sabbaths to have seen the sepulchre,

2. and behold a great earthquake did exist. For an angel of Jehovah having descended from heaven, and having come, he rolled back the stone, and was sitting upon it.

3. And his countenance like lightning was existing, and his raiment white as snow.

4. And from the fear of him, the keepers were disturbed and dead men were become as.

852. See Mark viii. 31.

853. Ye seek Jesus that has been crucified. Literally, What is stated; whereas &c., Ye seek the body of the Jesus that was crucified; hence &c., 321.

5. But the angel having answered, he said unto the women. Be not afraid, ye. For I have known, that ye seek Jesus that has been crucified,

6. he exists not here. For he was raised. As he said, come, see the place. Where he was laying,

7. and quickly having been departed, tell his disciples, that he was raised from the dead, and behold he goeth before you, into the Galilee. There will ye see him. Lo I told you,

8. and having departed quickly from the sepulchre, with fear and great joy, they ran to have brought word to his disciples,

9. and behold Jesus met them, saying, Hail. But the women having come, they laid fast hold of his feet, and prostrated themselves before him.

10. Then the Jesus saith unto them. Be not afraid, depart, tell my brethren, in order that they should have gone into the Galilee, for there will they see me.

11. And behold some of the watch having come into the city after their having departed, they shewed unto the Chief Priests all things that were done.

12. then they having assembled with the Presbyters. And a council having held, large money they gave unto the soldiers,

13. saying, say, that his disciples by night having come, they stole him after our being asleep,

14. and if this should have been heard by the governor, we will persuade him, and so make you secure.

15. So the soldiers having taken the money, they did, as they were taught, and this saying was commonly reported among the Jews, until the this very day.

16. But the eleven disciples were departed into the Galilee, into the mountain. Where the Jesus appointed them,

854. Behold Jesus met them. Literally, What is stated; whereas &c., What appeared to them to be such; hence &c., 322,1.

855. His feet. Literally, The extremity of the leg alone; whereas &c., The leg and foot; hence &c., 321.

17. and having seen him, they prostrated them-  
selves. Though the <sup>494</sup>*eleven* doubted,

18. but the Jesus having come, he spoke unto  
them, saying, all power was <sup>739</sup>given to me, in heaven,  
and on the earth.

19. Therefore having departed, make disciples all

858. *Exist.* Observe it is not, *I exist with you.* To express the Received Translation, the Pronoun *I*, must have been *Arranged* after the Verb. See Rule 322,2; observe also, that the Preposition

the nations, having baptized them, in the name  
of the Father, and of the Son, and of the Holy Spirit,

20. teaching them to observe all things, what-  
soever I commanded you, for lo I, together with  
you <sup>858</sup>*i e as well as you*, exist all the days, unto the  
end of the age.

used is not *σὺν*, but *μετὰ*, which expresses only *Partial Participa-  
tion*; hence, *As well as*, See Rom. vi. 4.

## A LITERAL TRANSLATION

OF THE

## GOSPEL ACCORDING TO MARK.

### CHAPTER I.

1. A commencement of the gospel of Jesus Christ,  
a Son of God.

2. Just as it hath been written in the Esaias that  
is the prophet. Behold I send my angel, before thy  
face, who shall prepare thy way,

3. a voice of crying, in the wilderness, prepare  
the way of Jehovah, <sup>500</sup>make straight his paths,

4. John that baptises was in the wilderness, preach-  
ing a baptism of repentance, for a remission of sins,

5. and there was going out unto him, all the Judea  
region, and all the natives of Jerusalem, and were  
being baptized by him, in the river Jordan, confess-  
ing their sins,

6. and the John having been clothed with camel's  
hair was existing, and a skin girdle, about his loins,  
and eating locusts and wild honey *was*,

500. See Matt. iii. 8.

500,1. *A voice came.* Literally, *Actually did what is stated*;  
whereas &c., *Appeared to man to do so*; hence &c., 322,1.

7. and he was preaching, saying, my mightier  
cometh hereafter, of whom worthy having stooped  
to have <sup>322,2</sup>unloosed the latchet of his shoes I am not,

8. I baptized you with water. But he will baptize  
you with a spirit <sup>492</sup>holy *i e freed from guilt*,

9. it came to pass in those the days, Jesus came  
from Nazareth of the Galilee, and was baptized in  
the Jordan, of John,

10. and straightway coming up out of the water,  
he perceived the heavens being divided even the  
spirit <sup>492</sup>*sensibly yet gently* as a dove descending upon  
him,

11. and a voice <sup>500,1</sup>came from the heavens *to him*,  
thou <sup>322,2</sup>my son that is beloved art, with thee, I was  
well pleased,

12. and immediately the spirit <sup>501</sup>*i e the imagination*  
draws forth him *in fancy*, into the wilderness,

501. *Draws forth him.* Literally, *The spirit obliged him to go*;  
whereas &c., *His imagination made him fancy that he did so*;  
hence &c., 321.

13. that he was existing in the wilderness <sup>333</sup> forty days, being tempted by the devil, also *that* he was existing with the wild beasts, and *that* the angels <sup>502</sup> were ministering unto him,

14. now the Jesus came into the Galilee after <sup>495</sup> the *act* to have been cast into prison the John, preaching the gospel of the God,

15. and declaring, that the time hath been fulfilled, and the kingdom of the God hath stood up, repent and believe in the gospel,

16. now passing by the sea of the Galilee, he saw Simon, and Andrew the brother of Simon, casting round into the sea. For fishers <sup>322,2</sup> they were,

17. and the Jesus said unto them, come after me, <sup>496</sup> and fishers of men I will make you to have become, <sup>502,1</sup>

18. and straightway having forsaken the nets, they followed him,

19. and having gone a little, he saw James the son of the Zebedee, and John his brother, but they were in the ship, mending the nets,

20. and straightway he called them, and having left their father Zebedee, in the ship, with the hired servants, they went after him,

21. then they enter into Capernaum, and straightway <sup>503</sup> having entered in *i e* during the sabbaths, into the synagogue, he was teaching,

22. and they were being astonished at his doctrine. For he teaching <sup>322,2</sup> was them, as having <sup>503,1</sup> authority, and not as the Scribes,

23. and immediately there was existing in their synagogue, a man, with an unclean spirit, and he cried out,

24. saying, what to us *is thy coming*, even thou after *i e* as Jesus, O Nazarene, <sup>491</sup> camest to have destroyed us, I have known thee, who <sup>322,2</sup> thou the holy of the God art,

25. then the Jesus <sup>496</sup> rebuked him, saying, be silent, and come out of him,

26. and the unclean having torn him, and cried with a loud voice, he came out of him,

27. and all were amazed as even to question them saying, what is this thing existing, a new doctrine, with authority, even he <sup>504</sup> commands the spirits that are unclean, and they obey him,

28. and his fame spread abroad immediately everywhere throughout all the region of the Galilee,

29. and forthwith out of the synagogue, having come, he entered into the house of Simon and Andrew, with James and John.

30. But the wife's mother of Simon was laying, being sick of a fever, and anon they tell him, of her,

31. and having come, he lifted up her, having laid fast hold of the hand, and the fever left her, and she was ministering unto them.

32. And when the sun <sup>495</sup> sat through evening having come, they were bringing unto him all that ill *i e* <sup>505</sup> illness have, or being possessed with devils,

33. and all the city <sup>333</sup> having been gathered together was existing at the door,

34. and he healed many ill *i e* <sup>505</sup> illness having with divers diseases, and many devils he cast out, but he suffered not the devils to say, that they had knowledge of him Christ to exist,

35. and very early during the night having arisen, he went out into a solitary place, <sup>333</sup> and there was praying,

36. and Simon followed <sup>496</sup> after him, also they that were with him,

37. and they found him, and say unto him, <sup>505</sup> assuredly all seek for thee,

38. and he says unto them, we should go else-

502. See Matt. iv. 11.

502,1. See Matt. iv. 19.

503. *Having entered in the Sabbaths.* Literally, *Having commenced the Sabbaths*; whereas &c., *During the Sabbaths having entered into the synagogue*; hence &c., 321. See Matt. xii. 1 and Mark iii. 2.

503,1. See Matt. vii. 29.

504. *He commands the spirits that are unclean.* Literally, *Originates the direction*; whereas &c., *Conveys the Divine decree*; hence &c., 321.

505. *All seek for thee.* Literally, *All the world do so*; whereas &c., *The majority of persons present do so*; hence &c., 322,1.

where, into towns that are joining, in order that even there I should have preached. For for this *thing*, I came forth,

39. then he came, preaching in their synagogues throughout all the Galilee, and the devils casting out,

40. and there comes to him, a leper beseeching him, saying to him, Lord surely if thou shouldest will, thou art able me to have made clean,

41. and having been moved with compassion, having put forth his hand, he touched and says to him, I should will, be clean,

42. and immediately the leprosy departed from him, and he was cleansed,

43. and having forbidden under a penalty him forthwith to question his perfect recovery, he sent away him,

44. and says unto him, take heed to no one, nothing thou shouldst have asked *as to thy being clean*, but depart, shew thyself to the priest, and offer for thy cleansing, what Moses commanded for a testimony unto them.

45. But he that went out commenced to publish much, and blaze abroad the matter, so as no longer him to be able openly into a city to have entered, but without in desert places *he was*, and they were coming to him from every quarter,

#### CHAPTER II.

1. and having entered again into Capernaum, after days, it was noised, that in house, he exists,

2. and many were gathered together as even no more to be capable of containing, not even the spaces that are about the door, and he was preaching to them the word,

3. and they come, bringing unto him one sick of palsy being borne of four,

4. and not being able to have come nigh unto

506. *Show thyself.* Literally, *Let the priest look at thee; whereas &c., Let the priest certify that thou art clean; hence &c., 321.*

him, for the press, they uncovered the roof. Where he was existing, and having broken up *it*, they let down the bed. Where the person sick of palsy was lying,

5. then the Jesus having seen their faith, he says unto the sick of palsy, child, thy sins have forgiven.

6. But certain of the Scribes were existing there, sitting by, and reasoning in their hearts,

7. why doth this *man* thus speak, he blasphemeth, who is able to forgive sins, except one, the God,

8. and immediately the Jesus having perceived in his spirit, what thing they reason within themselves, he says, why these things do ye reason in your hearts,

9. whether exists it easier to have said to the sick of palsy, thy sins have forgiven, or to have said, arise, and take up thy bed and walk.

10. But in order that ye should know, that the son of the man *i e him of the human race that is the son* hath power to forgive sins, on the earth, he says to the sick of palsy,

11. I say unto thee, arise, and take up thy bed, and go unto thy house,

12. and he rose up, and immediately having taken up the bed, he went forth before all as even to be overwhelmed with amazement all, and to glorify the God, *saying*, that thus never we saw,

13. and he went forth again by the sea, and all the multitude was resorting unto him, and he was teaching them,

14. and having passed by he saw Levi the of the Alpheus sitting at the receipt of custom, and says unto him, follow me, and having arisen he followed him,

15. and it happens to sit at meat him, in his house, and many publicans and sinners were sitting together with the *human form* of Jesus and his dis-

507. *What Moses commanded.* Literally, *Originated; whereas &c., Was instructed by God to command; hence &c., 321.*

508. See Matt. ix. 5.

509. See Matt. ix. 6.

ciples. Truly many there <sup>322,2</sup>were, and they followed him,

16. and the Scribes of the Pharisees having seen that he eats with the sinners, and the publicans, they said unto his disciples, how with the publicans and the sinners, doth he eat,

17. and the Jesus having heard, he says unto them, because they that are whole <sup>510</sup>have no need of a physician, but they that ill *i e* illness have, I came not to have called righteous *persons*, but sinners,

18. and the disciples of John, also the Pharisees fasting were existing, and they come and say unto him, why do the disciples of John and the disciples of the Pharisees fast. But the <sup>511</sup>disciples to thee fast not,

19. and the Jesus <sup>496</sup>said unto them. The sons of the bridechamber are not able, during when, the bridegroom, with them, exists, to fast, as long time as they have the bridegroom, with them, they are not able to fast.

20. But days will come. When the <sup>496</sup>bridegroom should have been taken away from them, and then they will fast in that the day,

21. no one a piece of new cloth seweth on an old garment. For else the filling up of itself that is new taketh away from the old, and a worse rent is made,

22. and no one putteth <sup>333</sup>new wine, into old bottles. For else the wine will burst the bottles, and the <sup>513</sup>wine is lost, also the bottles, but <sup>333</sup>new wine *should be put* into new bottles,

23. and it came to pass him, on the sabbaths, to go through the corn fields, and his disciples began an act to do, plucking the ears of corn,

510. See Matt. ix. 12.

511. *The disciples to thee.* Literally, *To thee personally*; whereas &c., *To the dispensation thou preacheest*; hence &c., 321.

512. See Matt. ix. 16.

513. See Matt. ix. 17.

514. See Matt. xii. 8.

515. *He had need.* Literally, *Absolute necessity*; whereas &c., *Ordinary requirement*; hence &c., 321.

516. *And he hungered.* Literally, *Whenever he hungered*;

24. and the Pharisees <sup>496</sup>said unto him, behold, why do they on the Sabbaths, what is not lawful,

25. and he said unto them, never ye read, what <sup>514</sup>David did, when he had need, and he <sup>516</sup>hungered, also they that were with him,

26. he went into the house of the God, to high priest Abiathar, and eat the bread of the <sup>517</sup>offering, which it is not lawful *for any one* to have eaten, except *for* the priests, and gave also to them that <sup>517,1</sup>are with him,

27. and he said unto them, the Sabbath, for the man *that observes it*, was made, and not the man *that observes it*, for the Sabbath,

28. wherefore a Lord the son of the man <sup>322,2</sup>*i e* him of <sup>493</sup>human race *that is the son* is even of the Sabbath,

### CHAPTER III.

1. then he entered again into a synagogue, and <sup>322,2</sup>a man there was there, having the hand having been withered,

2. and they were watching him whether in *i e* <sup>518</sup>during the Sabbaths, he will heal him, in order that they should have accused him,

3. and he saith unto him that has the withered hand, rise up in the midst,

4. and he saith unto him, is it lawful on the Sabbaths to have done good, or to have done <sup>519</sup>evil, to have saved life, or to have killed. But the <sup>494</sup>men were silent,

5. and having looked round about on them, with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth the hand, and he was stretching forth, and his hand was restored,

whereas &c., *On a particular occasion when he was hungry*; hence &c., 321.

517. See Matt. xii. 4.

517,1. *Them that were with him.* Literally, *All his partisans*; whereas &c., *All of them that immediately accompanied him*; hence &c., 321.

518. See Matt. xii. 1 and Mark i. 21.

519. *To have saved life.* Literally, *To effect what is stated*; whereas &c., *To attempt to effect it*; hence &c., 321.

6. and the Pharisees having gone out straightway with the Herodians, counsel they were giving against him, how they should have destroyed him,

7. so the Jesus, with his disciples, withdrew to the sea, and a great multitude, from the Galilee, followed, and from the Judea,

8. and from Jerusalem, and from the Idumea, even beyond the Jordan, and about Tyre and Sidon, a great multitude hearing, whatsoever he does, came unto him,

9. and he spake to his disciples, in order that small ships should wait on him, because of the multitude, lest they should throng him.

10. For he healed many as even to press upon him, in order that they should have touched him, as many as were having plagues,

11. even the spirits that were unclean when they were seeing him, were falling down to him, and crying out, saying, verily thou the son of the God art,

12. although greatly he was charging them, lest they should have made him conspicuous,

13. then he goeth up into the mountain in that place, and calls, whom he was desiring, and they came unto him,

14. and he ordained twelve, whom also he named apostles, in order that they should exist with him, and that he might send forth them to preach, and to have power to cast out the devils that afflict men, so he ordained the twelve,

15 & 16. and he placed a name upon the Simon Peter,

17. and James the of the Zebedee, and John the

brother of the James, even he placed upon them a name Boanerges, which sons of thunder is,

18. and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the of the Alpheus, and Thaddeus, and Simon the Canaanite,

19. and Judas Iscariot, which also betrayed him, and they go into an house,

20. and the multitude cometh together again as even not to be able them not even bread to have eaten,

21. and the friends that are of him having heard, they went out to have laid hold on him. For they said, that he was overcome with amazement,

22. but the Scribes, they that came down from Jerusalem, said, that Beelzebub he hath, and that by the prince of the devils, he casteth out the devils,

23. then having called them, in parables, he said unto them, how is Satan able Satan to cast out,

24. for if a kingdom, against itself, should have been divided, that kingdom is not able to have stood,

25. or if a house, against itself, should have been divided, that house will not be able to have stood,

26. so if the Satan rose up against himself, and was divided, he is not able to have stood, but an end hath,

27. nevertheless not any one into the house of the strong having entered is able his goods to have spoilt, except first he should have bound the strong man, and then he will spoil his house.

28. Verily I say unto you, that all the kinds of sins committed by man shall be forgiven by the sons

the Scribes that came down; whereas &c. as in the Paraphrase; hence &c., 321.

527. See Matthew xii. 26.

528. An end hath. Literally, *Itself ceases to exist*; whereas &c., *Its power is not extended*; hence &c., 322, 1.

529. He should have bound the strong &c. Literally, *He should have done exactly what is specified*; whereas &c., *He should have restrained the power of the strong*; hence &c., 321.

530. All the sins. Literally, *Every sin that had been committed*; whereas &c., *Every description of sin*; hence &c., 321. *Every description, in certain cases of it, shall be forgiven*; hence the expression of the verb in the singular. See Rule 382; otherwise the sense conveyed would have been, *That every sin should be pardoned in every case*. See Matt. xii. 31.

520. See Matthew xii. 14.

522. For he healed many. Literally, *He personally effected their cure*; whereas &c., *He was the means of effecting their cure*; hence &c., 321.

523. They should have touched him. Literally, *To touch*; whereas &c., *To obtain a cure*; hence &c., 321.

524. When they were seeing him. Literally, *Him personally*; whereas &c., *The power he exercised*; hence &c., 321.

525. See Matthew xii. 16.

525, 1. He was desiring. Literally, *Whom he personally chose*; whereas &c., *Whom God instructed him to select*; hence &c., 321.

526. But the Scribes, they that came down &c. Literally, *But*

of the men *that commit them*, and whatsoever blas-  
phemies they should have blasphemed.<sup>531</sup>

29. Except whosoever should have blasphemed  
against the spirit that is holy, he hath not forgive-  
ness, during the age *he lives in*, but retained he exists  
of endless *ie during life of sin*,

30. wherefore I declared, *as respects man*, an un-  
clean spirit he hath,

31. then his mother and his brethren came, and  
without standing, they sent unto him, calling him,

32. for a multitude<sup>496</sup> was sitting about him. And  
they say unto him. Behold thy mother and thy  
brethren without seek for thee,

33. then having answered them he says, who is<sup>322,3</sup>  
my mother, or the brethren,

34. having looked round on those that are sitting  
about him in a circle, he says, behold my mother  
and my brethren,

35. whosoever should have done the wills of the  
God, he a brother of me, and a sister, and mother  
exist,

#### CHAPTER IV.

1. and again he began to teach by the sea, and a  
great multitude<sup>496</sup> is gathered unto him so as he, into  
the ship, having entered to sit down on the sea, and all

the multitude, by the sea, on the land, were existing,

2. and he was teaching them, by parables, many  
things, and said unto them, in his doctrine,

3. hearken. Behold he that sows went out to  
have sown,

4. and it came to pass in the *act* to sow, what  
*seed* indeed fell by the way, that the fowls came and  
devoured up it,

5. and other<sup>532</sup> fell on the stony ground, and where  
it was not having much earth, and immediately it  
sprung up on account of the *fact* not to have depth  
of the earth.

531. See Matthew xii. 31.

532. See Matthew xiii. 5.

534. *It did not yield fruit.* Literally, *Not any*; whereas &c.,  
*Nothing worthy of that name*; hence &c., 321.

6. But when the sun arose, they were scorched,  
and on account of the *fact* not to have a root, it was  
withered away,

7. and other<sup>533</sup> fell among the thorns, and the thorns<sup>534</sup>  
sprang up and choked it, and it did not yield fruit,

8. and other<sup>533</sup> fell into the ground that is good, and  
was bringing forth fruit springing up and being in-  
creased, even it was bearing, one thirty, and one  
sixty, and one an hundred,

9. then he said, who hath ears to hear, hear,

10. and when he was alone, they that were about<sup>496</sup>  
him with the twelve were asking him the parables,

11. and he said unto them, it hath been given *in*<sup>535</sup>  
*my teaching* unto you *who receive it* the mystery of  
the kingdom of the God. But the all things of *God's*  
*kingdom* they exist to those that are without *you* in  
parables,

12. in order that seeing, they should see *it*, yet  
should not *without you* have perceived *it*, and hear-  
ing, they should hear of *it*, yet they should not  
*without you* have understood *concerning it*. Lest  
they should *without you* have been converted, and  
it *their rejection of you* should have been forgiven  
them,

13. then he says unto them, ye have not under-  
stood this parable, and so how shall ye<sup>210</sup> understand  
all the parables,<sup>533</sup>

14. he that sows the word *is he that soweth*.

15. And these that are by the way side they are.<sup>322,3</sup>  
Where the word is sown, which when they should  
have heard. Immediately the Satan cometh and  
taketh away the word that had been sown in them,

16. and these that are sown on the stony ground<sup>536</sup>  
they are in like manner, who after they should have  
heard the word. Immediately with gladness, receive  
it,

17. but they have not a root, in themselves, and so

535. See Matthew. xiii. 11.

536. See Matt. xiii. 20.

transient they exist. Afterwards immediately they  
 are offended after affliction or persecution having  
 come on account of the word,

18. and others that are sown among the thorns  
 are, these that have heard the word they are,

19. but the cares of the age *they live in*, or the  
 deceitfulness of the riches *of it*, or the *deceits* that  
 enter in by the other lusts, they choke the word,  
 and so unfruitful it is,

20. and those that were sown on the ground  
 that is good are, they which hear the word, and re-  
 ceive *it*, and bring forth fruit, one thirty fold, also  
 sixty, and an hundred,

21. then he said unto them, for what is the candle  
 brought, in order that under the bushel, it should  
 have been put, or under the bed, not in order that on  
 the candlestick, it should have been set.

22. For a secret exists not, unless it should have  
 been made manifest, neither was concealed, but in  
 order that it should have been made apparent,

23. if any one hath ears to hear, hear,

24. then he said unto them, take heed, what ye  
 hear, with what measure, ye mete, it will be measured  
 to you, yea more will be given unto you.

25. For he who hath, it will be given to him, and  
 he who hath not, even what he hath, it will be taken  
 from him,

26. also he said. Thus the kingdom of the God  
 exists, as a man should have cast the seed, into the  
 ground,

27. when thou shouldst sleep, and it should be  
 raised up night and day, and the seed spring and is  
 grown up, how he hath not known,

28. the earth of its own accord brings forth,  
 first a blade, then one ear, then one full corn, in  
 the ear.

29. But when the fruit may be ripe. Immediately  
 he putteth in the sickle, because the harvest hath  
 come,

30. also he said, how should we have likened  
 the kingdom of the God, or with what comparison,  
 we might have compared it as to a grain of mustard  
 seed,

31. which *seed* when it should have been sown  
 in the earth, which *seed* less than all the seeds that  
 be in the earth *are*,

32. yet when it should have been sown, it groweth  
 up and becometh greater than all the herbs, and  
 shooteth out great branches as that to be able under  
 the shadow of it the fowls of the heaven to lodge,

33. thus he was speaking to them the word in  
 many such parables. As they are able to hear,

34. and without a parable, he was not speaking to  
 them. But in private, he was expounding all things  
 to the his own disciples,

35. and he says unto them, about that the day  
 after evening having come, we should have passed  
 over unto the other side.

36. and having sent away the multitude, they  
 took him, as he was existing into the ship, other  
 ships there was existing with him,

37. and a great storm of wind arose, and the  
 waves was beating into the ship so as now the ship  
 to be filled,

38. yet he was existing the hinder part, on the  
 pillow, sleeping, so they awake him, and say unto

536.1. See Matthew xiii. 22.

536.2. *The deceits that enter in by the other lusts.* Literally, *That the other lusts necessarily produce*; whereas &c., *That they suggest*; hence &c., 321.

536.3. See Matthew xiii. 23.

537. *The seed spring.* Literally, *Actively do what is stated*; whereas &c. *Passive, Be caused to spring*; hence &c., 322.1.

540. *He was speaking to them the word in many such parables.* Literally, *He introduced the word he had to deliver into the par-*

*ables*; whereas &c., *He by the parable unfolded the word*; hence &c., 321.

541. *He was expounding all things to the his own disciples.* Literally, *Exclusively to them*; whereas &c., *To them and those with them*; hence &c., 321.

542. *And the waves was beating into the ship.* Literally, *They were actively doing what is stated*; whereas &c. *Passive, They were driven by the wind into the ship*; hence &c., 322.1. Literally, *All were so acted on*; whereas &c., *Only some of them were so, the majority were so, hence collectively speaking, all were so*; hence the *Peculiar Person* of the Verb. See Rule 382.



him, master it concerneth not thee, that we are lost,

39. and having been raised he rebuked the wind and said unto the sea, peace, be still, and the wind, ceased, and a great calm was,

40. and he said unto them, why fearful exist ye, not yet have ye faith,

41. and they were terrified with great fear, and said to one another, what then does this *man* exist, that even the wind and the sea obeys him,

#### CHAPTER V.

1. then they came over unto the other side of the sea, into the country of the Gadarenes,

2. and a man met him out of the tombs after his having come out of the ship, with an unclean spirit,

3. who was having the dwelling, among the tombs, and not even yet any one was able him to have bound not even with a chain,

4. for the case had been him, often with fetters and chains, to have been bound, and to have been plucked asunder by him the chains, and the fetters to have been broken to pieces, and no one was able him to have tamed,

5. for continually night and day, in the mountains, and in the tombs, he was existing, crying, and cutting himself with stones,

6. but having seen the Jesus, from afar off, he ran and worshipped him,

7. and having cried with a loud voice, he says, what *is* to me, *is* also to thee after *i e as* Jesus, O son of the God that is most high, I adjure thee by God. Thou shouldst not have tormented me by casting me out.

8. For he said unto him, go out the spirit that is unclean from the man,

9. then he was asking him, what name *is* to thee, and he says to him, name Legion is to me, for many we exist,

10. then he was beseeching him much, lest them he should have sent away out of the country.

11. Now there was existing there nigh unto the mountain, a great herd of swine being fed,

12. and they besought him, saying, send us, unto the swine, in order that into them, we should have entered,

13. and he gives leave to them, and the spirits that were unclean having gone out entered into the swine, and the herd ran violently down the precipice, into the sea, about two thousand, and they were being choked in the sea,

14. and they that feed them fled, and told in the city and in the country, and they went out to have seen, what that had been done it is,

15. and they come to the Jesus, and see him that is possessed with devils sitting, having been clothed as being of sound mind, him that had had the legion, and they were afraid,

16. and they that saw told them. How it befell to him that is possessed of devils, also concerning the swine,

17. and they began to pray him to have departed out of their coasts,

18. and he that was possessed with devils was praying him after his having come into the ship, in order that with him, he should exist,

19. but he suffered not him, but saith unto him, go to thy house, to the friends, and tell them, whatsoever things the Lord hath done for thee, that he had compassion on thee,

20. and he departed, and began to publish in the Decapolis, whatsoever things the Jesus did to him, and all were marvelling,

543. See Matthew viii. 27.

544. See Matthew viii. 28.

545. *Was having the dwelling.* Literally, *Had a residence*; whereas &c., *He passed his life*; hence &c., 321.

549. *Whatsoever things the Lord hath done for thee.* Literally,

*Personally did*; whereas &c., *Was the means of thy obtaining*; hence &c., 321.

550. *And all were marvelling.* Literally, *Without any exception*; whereas &c., *As a whole they were doing so*; hence &c., 322, 1.

21. and much people were gathered unto him<sup>495</sup>  
after the Jesus having passed over by a ship again  
unto the other side, though he was existing nigh  
unto the sea,

22. and one of the rulers of the synagogue by name  
Jairus comes, and having seen him, he falls at his feet,

23. and was beseeching him much, saying, verily  
my little daughter at the point of death keeps, in  
order that having come, thou shouldest have laid the  
hands on her, in order that she should have been  
healed and have lived,

24. and he went with him, and much people was<sup>496</sup>  
following him, and were thronging him,

25. and a woman existing with an issue of blood<sup>553</sup>  
twelve years,

26. and many things having suffered of many phy-<sup>553</sup>  
sicians, and having spent all that was belonging to  
her, yet nothing having been bettered, but rather  
unto the worse having grown,

27. having heard the things that are belonging to  
the Jesus, having come in the press behind, she  
touched his garment.

28. For she said, verily if I should have touched  
if but his clothes, I shall be whole,

29. and straightway the fountain of her blood was  
dried up, and she felt in the body, that she had been  
healed of the plague,

30. and immediately the Jesus having perceived  
in himself that there was from him power having  
gone, having been turned about in the press, he said,  
<sup>551</sup>who touched my clothes,

31. then his disciples said unto him, thou seest<sup>496</sup>  
the multitude thronging thee, and thou sayest, who<sup>551</sup>  
touched me,

32. then he was looking round about to have seen<sup>552</sup>  
her that had done this thing.

551. *Who touched my clothes.* Literally, *Touched in any manner*; whereas &c., *Intentionally touched*; hence &c., 321.

552. *To have seen her that had done &c.* Literally this would imply, *That he was ignorant who it was that had done the act*;

33. But the woman having been afraid, even  
trembling, knowing, what hath been done in her,  
came and fell down before him, and told him all  
the truth.

34. And the Jesus<sup>494</sup> said unto her, daughter thy  
faith<sup>553</sup> hath made whole thee, go in peace, and be  
thou whole, of thy plague,

35. while he speaking, there comes from the ruler  
of the synagogue, saying, verily thy daughter<sup>554</sup> died,  
why any further troublest thou the master.

36. But the Jesus having neglected to hear the  
word that is spoken, saith unto the ruler of the syna-  
gogue. Be not afraid. Only believe,

37. then he suffered not any one, with him to  
have followed, save the Peter, and James, and John  
the brother of James,

38. and they come to the house of the ruler of the  
synagogue, and seeth a tumult, and weeping and  
wailing much,

39. and having come in, he saith unto them, why  
are ye disturbed and do weep, the damsel<sup>554</sup> died not  
but sleepeth,

40. and they were laughing to scorn him. But  
he, having put out all, taketh the father of the  
damsel, and the mother, and those that were with  
him, and enters in. Where the damsel was  
existing,

41. and having taken the damsel's hand, he saith  
unto her, Talitha cumi, which<sup>552,2</sup> being translated by  
the damsel is, I command thee to have awakened,

42. and straightway the damsel arose, and was  
walking. For she was existing of twelve years,  
and they were astonished immediately with great  
astonishment,

43. so he charged them much, in order that no  
one may have knowledge of this thing, then he

whereas &c., *That he conducted himself as one that had not such knowledge*; hence &c., 321.

553. See Matthew ix. 22.

554. *Thy daughter died.* Literally, *Actively did something*; whereas &c. *Passive, She was acted upon by death*; hence &c., 322,1.

commanded to have been given to her to have eaten,

#### CHAPTER VI.

1. and he went out from thence, and comes into his country, and his disciples follow him,

2. and he began to teach in the synagogue after sabbath having come, and the many hearing they were being astonished, saying, how in this man are these things, and whose is the wisdom that was given to this man, for such like mighty works, by means of his hands, being wrought,

3. not this man's, he the carpenter that is the son of the Mary is, and a brother of James, and Joses, and Juda, and Simon, verily not his, his sisters exist here with us, then they were being offended at him,

4. so the Jesus said unto them, verily a dishonored prophet exists not, unless in his own country, even among his kin, and in his house he is dishonored,

5. nevertheless he was not able there to have done any miracle, save having laid on a few sick folk the hands, he healed them,

6. then he was marvelling at their unbelief, notwithstanding he was going about the villages in circle, teaching,

7. so he summons the twelve, and began them to send forth two, two, and was giving them an authority concerning the spirits that are unclean,

8. and he gave a command to them, in order that nothing they should take for a journey, save a staff only. No bread. No scrip. Not in the purse money,

9. but having been shod with sandals, even not to have put on two coats,

555. *Save having laid &c.* Literally, *He healed them, because he had laid his hands on them*; whereas &c., *The manner in which he healed them, was by laying his hands on them*; hence &c., 321.

556. See Rom. i. 4.

556,1. *Others said.* Literally, *Actually uttered*; whereas &c., *So regarded him*; hence &c., 322,1.

10. and he said unto them. Wheresoever ye should have entered into an house. There abide, until probably, ye should have departed thence,

11. and whatsoever place should not have received you, nor heard you, departing thence, shake off the dust that is under your feet, for a testimony against them,

12. and having gone out they preached, in order that they should repent,

13. and many devils they were casting out, and were anointing with oil many sick persons, and were healing,

14. and the king Herod heard of him. For conspicuous his name became, and they said of him, that John that baptizes he hath been raised from the dead, and on account of this, the mighty works operate powerfully by him.

15. And others said, that Elias he exists. And others said, that a prophet like one of the prophets he exists.

16. But the Herod having heard, he said, whom I beheaded John he exists, this man was raised.

17. For he the Herod having sent forth laid hold on the John, and bound him, in prison, on account of Herodias the wife of Philip his brother, for he married her.

18. For the John said to the Herod, verily it is not lawful for thee to have the wife of thy brother.

19. Therefore the Herodias was having a quarrel against him, and was wishing him to have killed, but she was not able.

20. For the Herod was fearing the John, having perceived him a man just and holy to be, he was observing him, and having heard him, many things he was doubting, yet willingly of him, he was hearing,

557. *He married her.* Irregular I conceive to mark an improper connection; hence &c., 321.

558. *Therefore the Herodias was having &c.* Literally, *Necessarily so*; whereas &c., *In the particular instance referred to the case was so*; hence &c., 322,1.

558,1. *The Herod was fearing.* Literally, *Actively doing so*; whereas &c. *Passive, His conscience prevented his disregarding his instruction*; hence &c., 322,1.

21. and when Herod a supper made by convenient day having come *that was appointed for commemorating* his birth-days to his lords, and to the high captains, and to the chiefs of the Galilee,

22. then the king said to the damsel, indeed after <sup>495</sup> his daughter Herodias having come in, and danced, she pleased the Herod, and them that sit with him. Ask of me, whatsoever thou shouldst wish, and I will give thee,

23. and he swore to her, whatsoever <sup>559,1</sup> thou shouldst have asked of me, I will give to thee, unto a half of my kingdom,

24. and having gone forth, she said unto her mother, what should I ask. And the <sup>494</sup> mother said the head of John that baptizes,

25. and having come in straightway with haste, unto the king, she asked saying, I will, in order that immediately thou shouldst have given to me, in a charger, the head of John the Baptist,

26. though the king having been exceeding sorry, on account of the oath and them that sit with him, he desired not to have rejected her,

27. but immediately the king having sent an executioner, he commanded to bring his head,

28. so having departed he beheaded him in the prison, and brought his head, in a charger, and gave it to the damsel, and the damsel <sup>561</sup> gave it to her mother.

29. And his disciples having heard, they came and took up his corpse, and laid it, in a tomb,

30. then the apostles are assembled by the Jesus, and they told him all things, whatsoever they did, and whatsoever they taught,

31. and he says unto them, come, ye yourselves, in private, into a desert <sup>333</sup> place, and rest awhile. For they many <sup>322,2</sup> that come and go were, and they were <sup>562</sup> not having leisure not even to have eaten,

<sup>559,1</sup> *Whatsoever thou shouldst have asked of me. Literally, Without any limitation; whereas &c., With propriety demand of me; hence, in the limit of my power; hence &c., 321.*

<sup>561</sup> *And the damsel gave it. Literally, Personally did what is stated; whereas &c., Directed the head to be given; hence &c., 322,1.*

32. so they departed by the ship, into a desert <sup>333</sup> place, in private,

33. but they saw them departing, even many knew it, and on foot out of all the cities, they ran there, and came to them,

34. and having come out, he saw <sup>333</sup> much people, and was moved with compassion toward them, for they were existing as sheep not having a shepherd, and he began to teach them many things,

35. and now his disciples having come to him after <sup>496</sup> day much having been spent, they said, verily desert <sup>405</sup> the place is, and already much hour,

36. send away them, in order that having departed into the about country and villages, they should have bought themselves, what they should have eaten.

37. But he that answered said unto them, give to them, ye, to have eaten, and they say unto him, having departed, we should have bought with two hundred pence bread, that we should have given them to have eaten.

38. Then the <sup>494</sup> Jesus says unto them, how many <sup>310</sup> loaves have ye, go, see, and having known, they say <sup>333</sup> five, and two fishes,

39. then he commanded them to have been sit down all, companies, companies, upon the green grass,

40. and they sat down in companies, companies, of an hundred and of fifty,

41. and having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed, and brake the loaves, and was giving to the disciples, in order that they should set them before them, and he <sup>562,1</sup> divided to all the two fishes,

42. and all eat and were filled,

43. and they took up fragments twelve of baskets full, even of the fishes,

<sup>562</sup> *They were not having leisure &c. Literally, Absolutely prevented from doing it; whereas &c., They had not time for proper refreshment of themselves; hence &c., 321.*

<sup>562,1</sup> *And he divided to all the two fishes. Literally, What is stated; whereas &c., The two fishes by his miraculous power appeared to be divided amongst them all; hence &c., 321.*

10. For <sup>568</sup>Moses said, honor thy father and thy mother, and he that curseth father or mother, <sup>569</sup>let him die a death.

11. But ye say, if a man should have said to the father or the mother, Corban, which <sup>572,2</sup>thing a gift is, whatsoever, by me, thou shouldst have been profited,

12. no more ye suffer him anything to have done for the father or the mother,

13. making of none effect the word of the God through your tradition, which ye delivered, and many such like things ye do,

14. and having called again the people, he says unto them, hear of me, all, and understand,

15. nothing there exists from without the man entering into him that pollutes him, but the things that are out of the man coming <sup>573,2</sup>the things that defile the man are,

16 & 17. and when having entered into a house, from the people, <sup>496</sup>his disciples were asking him the parable,

18. and he saith unto them. Thus even ye without understanding exist, ye do not perceive, that every thing that from without entereth into the man, it is not able him to have defiled,

19. because it entereth not into him, into the heart, but into the belly, and into the drought, it goeth out, cleansing *the man* of all the meats.

20. Also he said, that <sup>498</sup>that proceedeth out of the man, that defileth the man.

21. For from within out of the heart of the man, <sup>498</sup>the thoughts that are evil proceed, fornications, thefts, murders,

22. adulteries, covetousnesses, wickednesses, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness,

568. *For Moses said.* Literally, *Personally originated*; whereas &c., *Was instructed to command*; hence &c., 322,1.

569. See Matthew xv. 4.

571. *Of whom her young daughter &c.* Literally I conceive, *An active possession of some existence by the daughter*; whereas &c.

23. all these the evils from within do proceed, and do defile the man.

24. And from thence have arisen, he went into the borders of Tyre and Sidon, and having entered into a house, no one he was wishing to have knowledge, but he was not able to have laid hid,

25. even immediately a woman having heard of him, of whom <sup>571</sup>her young daughter <sup>572,2</sup>an unclean spirit was having, having come, she fell at his feet.

26. Though <sup>572,2</sup>the woman a Greek was, a Syrophenician by the nation, yet she was beseeching him, in order that the devil he should cast forth out of her daughter,

27. but he said unto her, permit first to have been filled the children. For not <sup>572,2</sup>meet it is to have taken the children's bread, and unto the dogs to have cast.

28. And the <sup>494</sup>woman answered, and says unto him, truth Lord, yet the dogs, under the table, eat of the children's crumbs,

29. then he said unto her, on account of this the saying, depart, <sup>573</sup>the devil hath gone out of thy daughter,

30. and having come to her house, she found the child having been laid on the bed, and the devil having departed,

31. and again having departed from the coasts of Tyre, he went through Sidon unto the sea of the Galilee, through midst of the coast of Decapolis,

32. and they bring unto him a deaf *person*, and a stammerer, and they beseech him, in order that he should have put on him the hand,

33. and having been received by him, from the multitude, in private, he put his fingers, into his ears, and having spit, he touched his tongue,

34. and having looked up unto the heaven, he

*Passive.* She was acted on in being afflicted with the disease; hence &c., 321.

572. *The devil hath gone out of your daughter.* Literally, *Some existence hath left her*; whereas &c., *She no longer suffers from disease*; hence &c., 321.

sighed, and saith unto him, Ephphatha, which exists, be opened,

35. and <sup>496</sup>his ears were opened, and the string of his tongue was loosed, and he was speaking plainly,

36. then he charged them, in order that they <sup>573</sup>should have told no one. But as much as he was <sup>574</sup>charging them, they more much were publishing,

37. (for beyond measure they were being astonished,) saying. Well all things he hath done, for even he <sup>576</sup>maketh the deaf to hear, and dumb to speak,

#### CHAPTER VIII.

1. about those the days again of a multitude existing very great, and not having, any thing they should have eaten, having called his disciples, he saith unto them,

2. I am moved with compassion for the multitude, because already they continue three days, and have not, any thing they should have eaten,

3. and if I should have sent away them fasting, unto their house, they will faint by the way, for some of them at a distance exist,

4. but <sup>496</sup>his disciples answered him, now from <sup>510</sup>whence these, will any one be able here to have fed with bread, in a wilderness,

5. then he was asking them, <sup>510</sup>how many loaves have ye. And the <sup>494</sup>disciples said, seven,

6. then he commands the people to have sat down on the ground, and having taken the seven loaves, having given thanks, he broke and was giving to his disciples, in order that they should lay before, and they laid before the people,

7. and they were having little fishes, and having blessed them, he commanded even these to set before them,

8. and they did eat, and were filled, and they took <sup>533</sup>up remains of fragments, seven baskets.

573. *In order that they should have told no one. Literally, What is stated; whereas &c., They should not commonly talk of it; hence &c., 321.*

574. *He was charging them. Literally, Them in particular; whereas &c. General, Desiring it not to be made public; hence &c., 321.*

9. And <sup>522,3</sup>about four thousand they were, and he sent away them,

10. and straightway he having entered into the ship, with his disciples, he came into the parts of Dalmanutha,

11. then the Pharisees came forth, and began to question with him, seeking of him a sign, from the heaven, tempting him,

12. and having sighed deeply in his spirit, he says, why does this generation seek a sign. Verily I say, that there will be given through this generation a sign,

13. and having left them again, having gone on board, he departed to the other side,

14. now they neglected to have taken bread, and except one loaf they were not holding for themselves, in the ship,

15. and he was charging them, saying, take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,

16. then they were considering among one another, why they have not bread,

17. but having knowledge, he says unto them, why do ye consider, why ye have not bread, not yet perceive ye, neither understand, have ye your <sup>510</sup>heart having been hardened,

18. <sup>496</sup>having eyes, see ye not, and <sup>496</sup>having ears, hear ye not, and do ye not remember,

19. when <sup>576</sup>I broke the five loaves, among the five thousand, ye took up how many full baskets of fragments, they say unto him, twelve,

20. when the seven, among the four thousand, full of fragments ye took up how many baskets, and they say unto him, seven,

21. then he said unto them, how do ye not understand,

576. *He maketh the deaf. Literally, He causes it; whereas &c. I conceive, He administers it; hence &c., 321.*

578. *When I broke the five loaves. Literally, I personally did it; whereas I see no other reason for the Disarrangement than to shew, that the Sense intended to be conveyed is, When the five loaves were broken; hence &c., 321.*

22. then they come to Bethsaida, and bring unto him a blind *person*, and beseech him, in order that <sup>579</sup> he shall touch him, .....

23. and having taken the hand of the blind *man*, he brought him, out of the town, and having spit on his eyes, having placed the hands on him, he was asking him, if any thing thou seest,

24. and having looked up, he said, I see the men though as trees, I see *them* walking about,

25. then again he put the hands, on his eyes, and he looked up, and was restored, and saw clearly all things,

26. then he sent away him, unto his house, saying, not even into the town, thou shouldst have gone,

27. then the Jesus and his disciples <sup>582</sup> went out into the towns of Cesarea of the Philippi, and by the way, he was asking his disciples, saying unto them, whom <sup>580</sup> do the men *that speak on the subject*, declare me to exist. ....

28. And the <sup>494</sup> *disciples* spake unto him, saying, that, *they declare thee to be* John the Baptist, but some say Elias. And others, that one of the prophets,

29. then he was saying unto them. But ye, whom <sup>580</sup> declare ye me to exist, the Peter having answered, <sup>582,3</sup> he saith unto him, thou the Christ art, .....

579. *He shall touch him.* Literally, *Merely touch*; whereas &c., *So touch as to obtain a cure*; hence &c., 321.

580. See Matthew xvi. 13.

581. See Matthew xvi. 20.

581,1. *It behoveth the son of man many things to have suffered &c.* Let this be noted, it is not here said, *It behoveth the son of man to suffer*; but, *To have suffered many things, even*; not, *To be killed*, but, *To have been killed*; yet *after three days*, not, *To rise again*, but, *To have risen again*. After three days has been completed, the act referred to must have been completed; it would be untrue to say, After three days has been completed, he will complete the act, i e he will rise again; hence this passage quite agrees with Matt. xvi. 21, *Yet to have been raised the third day*, and Matt. xx. 19, *He will rise again the third day*, and all the records of this event, which are as follows, Matt. xvi. 21, xvii. 23, xx. 19, xxvi. 61, xxvii. 40, xxviii. 63, Mark viii. 31, ix. 31, x. 34, xiv. 58, xv. 29, Luke ix. 22, xiii. 32, xviii. 33, xxiv. 7, 21 and 46, John ii. 19, Acts x. 40, 1 Cor. xv. 4. Hence when it is *truly* expressed in a record, that an act is done, *After so many days*, that act can only be referred to, as done on that number of day, which succeeds the number of that on which the act is recorded to have been done after. Thus Hosea vi. 2, *He will revive us after two days, On the day that is third he will raise us up.* To this 2 Chron. x. 5 is no objection, it is not, *Come again after three days*, but, *Come again during or in three days*. Whitby's objection founded on Matt. xxviii. 63 has no weight, as it exists alone in an erroneous conception. By verse 62

30. then he charged them, in order that they <sup>581</sup> should tell no one, concerning him, .....

31. then he began to teach them, that it behoveth <sup>493</sup> the son of the man *i e him of the human race that is the son* many things to have suffered, even to have been rejected by the Presbyters, and the Chief Priests, and the Scribes, also to have been killed, yet after <sup>581,1</sup> three days, to have risen again,

32. and openly he was speaking the word, but the <sup>582</sup> Peter having taken him, he began to rebuke him.

33. But the *Jesus* having been turned about, and having looked on his disciples, he rebuked Peter, and says, get behind me Satan, for thou savorest not the *things* of the God, but the *things* of the men,

34. and having called the people, with his disciples, he said unto them, if any <sup>582,3</sup> wills after me to have come, deny himself, and take up his cross, and follow me.

35. For whosoever should will the life of himself <sup>582,3</sup> to have saved *at any cost*, he shall lose it. And whosoever shall lose his life, on account of me or the gospel, he shall save it.

36. For what does it profit a man to have gained a whole world, yet to have lost his soul.

37. For what <sup>210</sup> may the man have given *as* a ransom for the soul of himself.

we learn, that the application was made to Pilate, not, *on the day that our Blessed Lord was crucified*, but, *on the day that followed it*; hence an application to have a watch from that day, *Until the third day after it*, renders void the whole of his objection. Also his objection founded on Deut. xiv. 28 has no weight, the Sense being to this effect, *After three years thou shalt bring forth all*, that is, *thou shalt complete &c.*; all could not be done, till after the third year was completed, and might be doing during the whole of the years being completed; hence in accordance with Deut. xxvi. 12, *The third year*, might be, and was, the year of tything, without being in any manner inconsistent with what is stated, Deut. xiv. 28. Again Whitby's objection founded on Deut. xxxi. 10, is, in my opinion, of no weight. *After seven years, in the solemnity of the year of release*, I conceive means, *In the solemnity of the year of release &c, which is held, After the completion of the seventh year*, which Sense admits Deut. xv. 12 to be understood as Translated, without in any manner opposing what is advanced in Deut. xxxi. 10.

582. *And openly he was speaking the word.* Literally, *He proclaimed it in public assembly*; whereas &c., *He spoke it without reserve among the Apostles*; hence &c., 321.

582,1. *Jesus.* I think this has been accidentally omitted.

582,2. *If any wills after me to have come.* Literally, *Simply wishes*; whereas &c., *Strives*; hence &c., 322,1.

582,3. *Lost the life of himself.* Literally, *That which is absolutely his*; whereas &c., *The portion of it that he has in this world*; hence &c., 321.

38. Therefore whosoever should have been ashamed of me, or of the my words, in this generation that is adulterous and sinful, verily the son of the man *i e him of the human race that is the son* will be ashamed of him. When he should have come in the glory of his Father, with the angels that are holy,

## CHAPTER IX.

1. then he said unto them. Verily I say unto you, that some exist here that have stood, which shall not taste of death, till probably, they should have seen the kingdom of the God having come with power,

2. and after six days, the Jesus taketh the Peter, and the James, and John, even he leadeth up them, into a high mountain, into a private solitary, and was transfigured before them,

3. and his raiment became shining white exceedingly, such as a fuller, on the earth, is not able thus to have whitened,

4. and Elias appeared unto them, with Moses, and talking with the *human form* of Jesus they were,

5. and the Peter having answered, he says to the *human form* of Jesus, master, good it exists for us here to exist, for we should have made three tabernacles, for thee one, and for Moses one, and for Elias one.

6. For he had not regarded, what he should have answered. For affrighted they were,

7. as a cloud was overshadowing them, and a voice came out of the cloud, this *my son* that is beloved is, hear of him,

8. and suddenly having looked round about, no more they saw any one with themselves save the Jesus only,

9. then he charged them after their coming down from the mountain, in order that they should have

586. See Matthew xvii. 8.

587. See Matthew xvii. 9.

588. See Matthew xvii. 10.

589. *The disciples of him.* It has hitherto escaped observation, that in numberless passages the pronoun genitive is omitted, as it is here, (possibly) because if expressed, the Literal Antecedent of the

told no one, what things they saw, until when the Son of the man *i e him of the human race that is the son*, from the dead, should have risen,

10. so they kept the saying, to themselves, questioning, what exists the from the dead to have risen again,

11. then they were asking him, saying, why do the scribes say, that it is necessary for Elias to have come first.

12. And the Jesus said unto them, Elias indeed having come first, he restoreth all things, even how it hath been written of the son of the man *i e him of the human race that is the son*, in order that many things he should have suffered and have been set at nought,

13. but I say unto you, that even Elias hath come, yet they did unto him, whatsoever they were listing. As it hath been written of him,

14. and having come to the disciples of him, he saw a great multitude, about them, and Scribes questioning with them,

15. and straightway all the people having beheld him, they were greatly amazed, and running, they were saluting him,

16. then he asked them, what question ye with them,

17. and one answered him, out of the multitude, master, I brought my son, to thee, having a dumb spirit,

18. and wheresoever it should have taken him, it teareth him, and he foameth, and gnasheth with the teeth, and is withered, and I spoke to thy disciples, in order that it they should have cast out, but they were not able.

19. Then he that answered saith unto them, O faithless generation, until when, with you shall I

Pronoun would give an erroneous Sense. Thus in the present case had the Pronoun been expressed, the Sense of the passage would have been, *Even Elias hath come, as it is written of him, and having come to the disciples of him, that is, of Elias; hence the omission of the Pronoun, Of him.*



exist, until when, shall I suffer you, bring him, to me,

20. then they brought him, to him, and having known him, the spirit immediately tore him, and having fallen on the ground, he was wallowing, foaming,

21. then he asked his father, how long a time exists it. Since this came unto him. And the <sup>494</sup>father said, from infancy,

22. and oftentimes even into a fire, it cast him, and into the waters, in order that it should have destroyed him, but if any thing thou art able, help us, having been moved with compassion for us.

23. Then the <sup>496</sup>Jesus said unto him the following, if thou art able to be cured, all things possible are to him that believeth.

24. Straightway the father of the child having cried out, he said, I believe, help my unbelief.

25. Then the Jesus having seen, that a multitude ran together, he rebuked the spirit that was foul, saying to it the dumb and deaf spirit, I, I charge thee, depart out of him, and no more thou shouldst have entered into him, <sup>594</sup>

26. and the spirit having cried out and much lacerated him, it departed, and as if dead he was <sup>595</sup>so as the many to say, that he was dead.

27. But the Jesus having taken his hand, he lifted up him, and he arose,

28. then his disciples, in private, were asking of him after his having entered into a house, why were we not able to have cast out it, <sup>498</sup>

29. and he said unto them, this the kind of power, by nothing, is able to have come forth, but by prayer,

30. and thence having departed, they were passing

594. *I, I.* I think that one of these *I's* is an error in the Original MS.

595. *As if dead he was.* Literally, *As not being, but, only resembling being so*; whereas &c., *As not temporally, but being permanently dead*; hence &c., 321.

597. *The son of the man is delivered.* Literally, *Actively handed over*; whereas &c. *Passive, Man is permitted to take him*; hence &c., 322,1.

through the Galilee, and he was not willing, in order that any may have known.

31. For he was teaching his disciples, then he said, verily the son of the man <sup>597</sup>is <sup>493</sup>him of the human race that is the son is delivered into hands of men, and they will kill him, yet having been killed, after <sup>333</sup>three days, he will rise.

32. But the <sup>494</sup>disciples were not understanding the saying, and they were afraid him to have asked,

33. then they came to Capernaum, and in the house, being, he was asking them, what, in the way, were ye disputing.

34. But the <sup>494</sup>disciples were silent. For among one another, there were disputed by the way, who greatest was,

35. and having sat down, he called the twelve, and saith unto them, if any one first <sup>598</sup>desires to exist, last of all he shall be, and minister of all, <sup>599</sup>

36. and having taken a little child, he sat him, in midst of them, and having taken in the arms him, he said unto them,

37. whosoever one of the such like little children should have received on account of my name, <sup>600</sup>receiveth me, and whosoever should receive me, <sup>600</sup>receiveth not me, but him that sent me, <sup>496</sup>

38. the John said to him, Master, we saw one, in thy name, casting out devils, and we forbad him, because he was not following us.

39. But the <sup>496</sup>Jesus said. Forbid not him. For no one there exists, who shall do a miracle, in my name, that shall be able lightly to have spoken evil of me.

40. For he who exists not against us, for us, he exists.

41. And whosoever should have given to drink you

598. *If any one first desires to be.* Literally, *If any one before all things desires to exist*; hence &c., 321.

599. *Last of all.* Literally, *He shall actually be in that position*; whereas &c., *That is the position to which he approaches*; hence &c., 321. See Matt. ii. 16.

600. See Matthew xviii. 5.

a cup of water, through a name, that ye are after<sup>322,2</sup>  
Christ. Verily I say unto you, that he should not  
have lost his reward,

42. and whosoever should have caused to offend  
one of these little ones that believe in me, much<sup>322,2</sup>  
better it is for him, if an ass mill stone be hanged  
about his neck, and he hath been cast into the sea,

43. so if thy hand should have cause to offend<sup>496</sup>  
thee, cut off it, good it exists thee maimed to have  
entered, into the life *that is eternal*, than the  
two hands having to have gone into the hell, into  
the fire that is unquenchable.

44 & 45. or if thy foot should cause to offend thee,<sup>606</sup>  
cut off it, better it exists for thee to have entered  
into the *that is eternal* life lame, than the two feet  
having to have been cast, into the hell,

46 & 47. or if thine eye should cause to offend<sup>606</sup>  
thee, pluck out it, better it exists for thee with one  
eye to have entered into the kingdom of the God,  
than two eyes having to have been cast into a hell.

48. Where their worm dies not, and the fire is not<sup>605</sup>  
quenched.

49. For every one *so acting* shall be salted *i e pre-*<sup>498</sup>  
*served in i e from* fire,

50. good the salt *i e preservation is*. Yet if the<sup>498</sup>  
salt *i e preservation* saltness *i e the suitability of the*  
*entitled party* should have lost, by what means, it will  
ye season, have in yourselves salt *i e that which*  
*preserves*, and be peaceable as to another's *having it*,

603. See Matthew xiii. 8.

605. *Their worm dieth not, and the fire is not quenched.* Literally, *If the existence of the worm, and of the fire, had no end, I see no reason for the Disarrangement here. I conceive therefore that the object of the Disarrangement, See Rule 322,1, is to shew, that the Sense intended to be conveyed is to be thus limited, The worm that is employed in the destruction of human bodies, shall never be wanting there to effect that end; neither the fire which is employed in the destruction of the souls of men.*

606. See Matthew xviii. 8.

608. *Whosoever should have put away his wife &c.* The character of the reasoning here requires especial note. The command here is without restriction, no circumstance is specified in which a man is justified in putting away his wife, and yet by Matt. v. 32, we have our Blessed Lord's express authority for a man to put away his wife in case she has committed fornication. According to the mode of reasoning of the time of our Blessed Lord, in my opinion, these two injunctions were in strict perfect harmony. According to the Jewish law, a wife that committed fornication was to be stoned, God therefore and not Man under these circumstances put

## CHAPTER X.

1. and from thence having arisen, he cometh into  
the coasts of the Judea, even farther side of the  
Jordan, and multitudes resort again unto him, and  
as it had been customary. Again he was teaching  
them,

2. but Pharisees having come, they were asking  
him, whether it is lawful for a man a wife to have  
put away, tempting him.

3. And he that answered said unto them, what  
commanded Moses to you.

4. Then the *Pharisees* said, Moses suffered a bill<sup>494</sup>  
of divorcement to have written for to have divorced,

5. but the Jesus said unto them, for the hardness<sup>496</sup>  
of your hearts, he wrote you this precept.

6. For since beginning of creation, male and  
female he made them,

7. on account of this, a man will leave his father  
and the mother,

8. and the two shall exist as to flesh one, so then<sup>322,2</sup>  
no more two they are, but one flesh.

9. Therefore what the God united, man. Not  
separate,

10. and in the house again, the disciples, con-  
cerning this, were asking him,

11. and he saith unto them, whosoever should  
have put away his wife, and should have married<sup>608</sup>  
another, committeth adultery against her,

12. and if she having put away her husband,

away the wife, and hence in stating the injunction, the record in St. Mark does not set forth any different injunction to that in St. Matthew, it only states the injunction there given in more strictly accurate language.

The like character of reasoning occurs in the Septuagint Version of Deut. xxvii. 23, "*Cursed is he that lies with his wife's sister,*" for if we refer to Levit. xviii. 18, the just inference is, that the Jew was permitted to marry his wife's Sister after the death of his wife. A woman when dead is no longer a man's wife, in making any other woman his wife, he is not guilty of Polygamy, she that is dead is not his wife, but was his wife, the command therefore, "*Cursed is he that lies with his wife's Sister,*" is in perfect harmony with the command, Levit. xviii. 18, neither of which express the injunction ordinarily attributed to them, such injunction according to the then forms must have been expressed, "*Cursed is he that lies with her that is or was his wife's Sister.*" I think it probable that it is owing to the loss of the knowledge of this ancient character of reasoning, and from the difficulty that this injunction in consequence thereof presented, that it was intentionally omitted from all the Hebrew MSS.

should be married to another, she committeth adultery,

13. then young children were being brought to him, in order that he should have touched them. And the disciples rebuked them.

14. But the Jesus having seen, he was much displeased, and said unto them, suffer the little children to come unto me. Forbid not them. For the kingdom of the God is after the such like.

15. Verily I say unto you, whosoever should not have received the kingdom of the God as a little child, he should not have entered into it,

16. then having taken up in his arms them, he was blessing, putting the hands, on them,

17. then one having run and kneeled to him after his going forth on the way, he was asking him, O good master, what shall I do, in order that I shall inherit eternal life.

18. Then the Jesus said unto him, why callest thou me good, no one good is, save one, the God,

19. hast thou known the commandments. Thou shouldst not have killed. Thou shouldst not have committed adultery. Thou shouldst not have stolen. Thou shouldst not have borne false witness. Thou shouldst not have defrauded, honor thy father and the mother.

20. Then the young man said unto him, master, all these things I observed from my youth.

21. Then the Jesus having beheld him, he loved him, and said unto him, one thing robs thee, depart, whatsoever thou hast, sell and give to the poor, and thou shalt have treasure, in heaven, and come, follow me.

22. But the young man having lowered at the saying, he went away, being grieved. For having great possessions he was,

23. then the Jesus having looked round about, he

saith unto his disciples, how hardly they that have the riches, into the kingdom of the God, will enter.

24. Then the disciples were being astonished at his words. So the Jesus again having answered, he saith unto them, children, how hard it exists into the kingdom of the God to have entered,

25. easier it exists for a camel, through the eye of the needle, to have gone, than a rich man, into the kingdom of the God, to have entered.

26. So the more they were being astonished, saying to him, then who is able to have been saved,

27. the Jesus having looked upon them, he saith, with men, impossible it is, but not with a God. For all things possible with a God are,

28. the Peter began to say unto him. Lo we left all and have followed thee,

29. the Jesus said. Verily I say unto you, no one there exists, who left house, or brethren, or sisters, or mother, or father, or children, or lands, on account of me, or on account of the gospel,

30. if he should not have received a hundred fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, yet in the age that comes he will receive life everlasting.

31. But many first last will be, and the last first.

32. And they were existing in the way, going up to Jerusalem, and the Jesus going before them was existing, and they were being astonished. And they that follow were being terrified, for having taken again the twelve, he began to them to tell the things that are about to him to happen,

33. as behold we go up to Jerusalem, and the Son of the man i e him of the human race that is the son will be delivered unto the chief priests, and unto the

610. See Matthew xix. 18.

612. See Matthew xix. 29.

614. See Matthew xix. 17.

616. One thing robs thee. Literally, *Actively takes from thee*; whereas &c. *Passive, Thou makest it a means of injury to thyself*; hence &c., 821.

Scribes, and they will condemn him to death, and will deliver him to the Gentiles,

34. and they will mock him, and spit upon him, and scourge him, and kill, but after <sup>333</sup>three days, he will rise again,

35. then James and John the two sons of <sup>496</sup>Zebedee come unto him, saying to him, master, we should desire, in order that whatsoever we should have asked thee, thou shouldst have done for us.

36. And the <sup>494</sup>Jesus said unto them, what do ye desire me, I should have done for you.

37. Then the <sup>494</sup>men said unto him, grant unto us, in order that one by thee, on right hands, and one, on left hands, we should have sat in thy glory.

38. But the <sup>496</sup>Jesus said unto them, ye have not known, what thing ye ask, are ye able to have drunk of the cup, which I drink of, and the baptism which I am baptized with to have been baptized.

39. And the <sup>494</sup>men said unto him, we are able. Then the <sup>496</sup>Jesus said unto them, the cup which I drink of, ye will drink of, and the baptism which I am baptized with, ye will be baptized with.

40. But it exists not mine to have given the to <sup>620</sup>have sat on right hands of me, or on left hands, save to whom it hath been prepared,

41. then the ten having heard, they began to be much displeased with James and John,

42. but having called them, the <sup>496</sup>Jesus saith unto them, ye have known, that they that are accounted to rule over the Gentiles, exercise lordship over them, and their great ones <sup>621</sup>exercise authority upon them.

43. But not thus it exists with you, but whosoever great should desire to have been among you, <sup>322,2</sup>your minister he shall be,

617. *The son of the man will be delivered.* Literally, *He will be actively placed in their hands*; whereas &c. *Passive, They will be permitted to take him*; hence &c., 322,1.

620. See Matthew xx. 23.

621. *Their great ones exercise authority.* Literally, *They necessarily do so*; whereas &c., *They ordinarily do so*; hence &c., 322,1.

44. and whosoever first should desire among you to have been, <sup>322,2</sup>servant of all he shall be.

45. For even the son of the man <sup>498</sup>is he <sup>624</sup>him of the human race that is the son came not to have been ministered unto, but to have ministered, and to have given his life a ransom, for many,

46. then they came to Jericho, and the son of Timotheus, Bartimeus, a blind beggar, he was sitting <sup>625</sup>by the way side during his passing out of Jericho, also his disciples and a great multitude of people, <sup>626</sup>

47. and having heard, that <sup>322,2</sup>Jesus the Nazarite it is, he began to cry out, and to say, O son of David, Jesus, have mercy on me,

48. and <sup>496</sup>many were charging him, in order that he should have been silent. But the more by much <sup>627</sup>he was crying out, O son of David, have mercy on me,

49. then the Jesus having stood still, said, call him, so they call the blind *man*, saying unto him, take comfort, rise, he calleth thee.

50. Then the *blind man* having cast away his garments, having arisen, he came to the Jesus,

51. and having answered him, the <sup>496</sup>Jesus said, what wilt thou for thee, I shall do. Then the <sup>496</sup>blind man said unto him, Lord, in order that I should have received sight,

52. and the <sup>496</sup>Jesus said unto him, depart, thy <sup>629</sup>faith hath saved thee, and immediately he received sight, and was following him, in the way,

#### CHAPTER XI.

1. and as they drew nigh to Jerusalem, unto Bethphage and Bethany, at the mount that is Olive, he sends forth two of his disciples,

2. and saith unto them, depart into the village that is over against you, and as soon as entering into it, ye will find a colt having been tied, on which, none as yet of men sat, loose it and bring,

624. See Matthew xx. 28.

625. See Matthew xx. 30.

626. See Matthew xx. 29.

627. See Romans v. 10.

629. See Matthew ix. 22.

3. and if any one should have said to you, why do ye this, say, the Lord of it hath need, and straightway he sendeth again it hither,

4. then they went, and found a colt having been tied by a door without, in the place where two ways meet, and they loosed it,

5. and certain of them that had there stood said unto them, what do ye, loosing the colt.

6. Then the disciples said unto them. Even as the Jesus said, and they let go them,

7. so they brought the colt, to the Jesus, and cast on it their own garments, and he sat upon it,

8. and many their own garments spread in the way. And others having cut down branches, out of the fields,

9. and they that go before, and they that follow, were crying, Hosanna, having been blessed, he that cometh in the name of Jehovah,

10. having been blessed the kingdom that cometh of our father David, Hosanna, in the highest,

11. then he went into Jerusalem, into the temple, and having looked round about upon all things after evening already existing, he went out unto Bethany, with the twelve,

12. and he hungered on the morrow after his having come from Bethany,

13. and having seen a fig tree, afar off, having leaves, he came, if haply any thing he shall find, on it, but having come to it, nothing he found save leaves. For the time of figs existed not to it,

14. then having answered, he said unto it. Henceforth unto the ever, from thee, no one may have eaten fruit, and his disciples were hearing,

15. then they come to Jerusalem, and having gone

into the temple, he began to cast out those that sell or buy in the temple, also he overthrew the tables of the money changers, and the seats of them that sell the doves,

16. even he permitted not, in order that any one should have carried a vessel, through the temple,

17. but was teaching, and said, where hath it been written, verily my house a house of prayer shall be called in all the nations where it is acknowledged. But ye have made it a den of thieves,

18. and the chief Priests and the Scribes heard, and were seeking. How they should have destroyed him. For they were being in fear of him. Because all the people was being astonished at his doctrine,

19. but when evening it was, they were going out of the city,

20. and passing early in the morning, they saw the fig tree having been dried up from the roots,

21. and the Peter having called to remembrance, he says unto him, master, see, the fig tree, which thou cursed, hath been withered,

22. then the Jesus having answered, he says unto them, have faith concerning God.

23. Verily I say unto you, that whosoever should have said to this mountain, be removed, and be cast into the sea, and should not have doubted in his heart, but should have believed, that which he says, it does exist *i e it is possible*, it shall exist to him,

24. on account of which, I say unto you, all things whatsoever ye pray for or ask, believe, that ye received, and it shall exist to you,

25. but when ye should persevere, praying, forgive, if any thing ye have against any one, in order

630. See Matthew xxi. 3.

632. *Many their garments spread.* Literally in this connexion, *Many of the Disciples did so*; whereas &c., *Many of the multitude did so*; hence &c., 322,1.

634. *Henceforth from thee, unto the ever, no one may have eaten fruit.* Literally, *On account of thee, no one may hereafter eat fruit from any where*; whereas &c., *Restricted to fruit produced by that tree*; hence &c., 321.

634,1. See Matthew xxi. 12.

635. See Matthew xxi. 13.

636. *How they should destroy him.* Literally, *Personally do it*; whereas &c., *Cause him to be destroyed*; hence &c., 321.

637. *All the people was being astonished.* Literally, *All without any exception*; whereas &c., *All generally speaking were so*; hence &c., 322,1. Speaking of them as a body, *they were astonished*; hence the *Peculiar Government* of the Verb. See Rule 382.

that also your father that is in the heavens should have forgiven to you your trespasses.

26 & 27. Then they come again into Jerusalem, and into the temple through his walking, the chief priests and the scribes and the presbyters come to him,

28. and they said unto him, by what authority, these things doest thou, or who gave thee this authority, in order that these things thou shouldst do.

29. then the Jesus said unto them, I will ask you one question, then be answered me, and I will tell you, by what authority, these things I do,

30. the baptism the *i e that* of John, from heaven, was it existing, or from men, be answered me,

31. then they were reasoning among themselves, saying, if we should have said, from heaven, he will say. Then why, believed ye not him,

32. but *if* we should have said, from men, they were being in fear of the multitude. For all were holding the John. Truly that a prophet he was existing,

33. then having answered to the *human form* of Jesus, they say, we have not known, and the Jesus says unto them, then I do not tell you, by what authority, these things I do,

#### CHAPTER XII.

1. then he began to them, in parables, to speak, a man planted a vineyard, and put round a hedge, and dug for a wine fat, and built a tower, and let it to husbandmen, and went into a far country,

2. and sent to the husbandmen in the season a servant, in order that from the husbandmen, he should have received of the fruits of the vineyard,

638. *In order that your father that is in the heavens should have forgiven &c.* Literally, *A requisite for the attainment of the end*; hence &c., 322,1.

640. See Matthew xxi. 23.

641. See Matthew xxi. 26.

642. *Then he sent another.* Literally, *A different individual*; whereas &c., *That possibly the same individual was again sent*; hence &c., 321.

644. *Still he had one well beloved son.* Except to show that *One* is not to be understood in its strict Literal Sense, I see no reason for the *Disarrangement* here, and for the omission of the Articles before, *Son* and *Well beloved*. See Rule 321.

3. but having caught him, they beat and sent away empty,

4. and again he sent unto them another servant, and they wounded in the head and treated shamefully that *servant*,

5. then he sent another, and they killed that *servant*, also many others, whom indeed beating severely. And whom killing.

6. Still he had one well beloved son, he sent him last, unto them, saying, verily they will be shamed by my son.

7. But those the husbandmen, among themselves, said, verily this the heir is, come, we should kill him, and the inheritance shall be ours,

8. so having taken, they killed him, and cast him, out of the vineyard,

9. what will the Lord of the vineyard do, he will come and destroy the husbandmen, and give the vineyard unto others,

10. verily ye understood not this scripture, a stone which they that built rejected, this stone was placed in a head of a corner,

11. by Jehovah, this was done, and deserving of wonder it is in our eyes,

12. and they were seeking him to have laid hold of, but they were in fear of the people. For they knew that against them, he spoke the parable, then having left him, they departed,

13. and send unto him certain of the Pharisees and of the Herodians, in order that they should have caught him in word,

14. and having come they say unto him, master, we have known, that true thou existest, and it *i e*

645. *Verily ye understood not.* Literally, *Ye did not comprehend*; whereas &c., *Ye did not perceive the application*; hence &c., 321.

646. *By Jehovah, this was done.* Literally implies, *That actions generally were not so effected*; whereas &c., *Emphatically to remind man that Jehovah had predicted and specially approved the act*; hence &c., 321.

647. *Against them he spoke the parable.* Literally, *Them is particular*; whereas &c., *Against their nation*; hence &c., 321.

648. See Matthew xxii. 16.

*truth* concerneth not thee, through any one. For thou regardest not the person of men, but in truth, thou teachest the way of the God, is it lawful to have given tribute to Cesar, or not, should we have given, or should we not have given.

15. But the *Jesus* having known their hypocrisy, he said unto them, why tempt ye me, bring me a penny, in order that I should have seen.

16. So the *men* brought, and he saith unto them, of whom is this image and superscription. And the *men* said unto him, Cesar's.

17. And the *Jesus* said, the things of Cesar, render to Cesar, and the things of the God to the God, and they marvelled at him,

18. then Sadducees come unto him, which declare a resurrection not to exist, and they were asking him, saying,

19. master, *Moses* wrote unto us, that if of any one a brother should have died, and have left a wife, and should not have left a child, in order that his brother should have taken the wife, and raise up seed to his brother,

20. seven brethren there were existing, and the first took a wife, and dying, he left not seed,

21. and the second took her, and he died. Not having left seed, and the third likewise,

22. so the seven, they left not seed, last of all, also the woman she died,

23. in the resurrection, of whom of them will the woman be. For the seven had her a wife,

24. the *Jesus* said unto them, not by means of this *proposition*, are ye misled. Ye not having known the scriptures, neither the power of the God.

25. For when from dead, they should have risen, neither they marry, nor are given in marriage, but they exist, as the angels that are in the heavens.

26. But as touching the dead, that they are raised,

ye understood not in the book of Moses, at the bush, that the God declared it, saying, I the God of Abraham, and the God of Isaac, and the God of Jacob,

27. a God of dead *persons* exists not, but of living. Greatly ye are misled,

28. then one of the scribes having come, having heard *this* by their reasoning together, having perceived, that well he answered for them, he asked him, which first commandment of all is.

29. The *Jesus* answered him, verily first it exists, hear, O Israel, Jehovah our God, one Jehovah he exists,

30. and thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,

31. second this *is*, thou shalt love thy neighbour as thyself, greater than these, another commandment there exists not,

32. the scribe said unto him. Well, master, concerning truth, thou declared, for one there exists, and another exists not above him,

33. and the *act* to love him, with all heart, and with all the understanding, and with all the strength, and the *act* to love the neighbour as himself, more it exists than all the whole burnt offerings and sacrifices,

34. and the *Jesus* having beheld him, that discreetly he answered, he said unto him, not far thou existest from the kingdom of the God, and no one any more was daring him to have questioned,

35. then the *Jesus* having answered, he said, teaching in the temple, how say the scribes, that the Christ a son of David exists,

36. he David said by the spirit that is holy, Jehovah said to my lord, sit on right hands of me, until perhaps, I should have made thy enemies a footstool for thy feet,

650. See Matthew xxii. 17.

652. See Matthew xii. 24.

653. *The first took a wife. Literally, Actively did something; whereas &c. Passive, Was united to her in marriage; hence &c., 322,1.*

37. he David calls him Lord, then whence of him,  
<sup>322,2</sup> is he a son, and the common people was hearing him  
 gladly,

38. then in his doctrine, he said, beware of the  
 scribes that love in long clothings to walk, and  
 salutations, in the markets,

39. and chief seats, in the synagogues, and upper-  
 most rooms, in the feasts,

40. that devour the widows houses, and praying  
<sup>658</sup> long for a show, these will receive greater condem-  
 nation,

41. then having sat over against the treasury,  
 he was beholding. How the people <sup>659</sup> cast money,  
<sup>660</sup> into the treasury, and many rich were casting in much,

42. and one poor widow having come, she threw  
<sup>322,2</sup> in two mites which a farthing is,

43. then having called his disciples, he says unto  
 them. Verily I say unto you, that this widow that  
 is poor, more than all, cast in of them that cast in to  
 the treasury.

44. For all, of that that abounds to them, cast in.  
 But she, of her penury, all whatsoever she was hold-  
 ing, she cast in all her living,

#### CHAPTER XIII.

1. then one of his disciples <sup>496</sup> says to him after his  
 going out of the temple, master, see, what stones and  
 what buildings,

2. and the Jesus <sup>496</sup> said unto him, thou seest these  
 that are great buildings, a stone should not have  
 been left here on a stone, which should not have  
 been thrown down,

3. then Peter and James and John and Andrew  
<sup>496</sup> were saying to him, in private, after his sitting  
<sup>661</sup> down on the mount of the Olives, over against the  
 temple,

658. See Matthew xxiii. 13.

659. *The people cast money into the treasury.* Literally, *This describes a combined action*; whereas &c., *The description relates to a combined effect*; hence &c., 322,1.

660. *And many rich were casting in much.* Literally in this connexion, *Many of the people that were rich*; whereas &c., *Many of the Jewish nation that were rich*; hence &c., 322,1.

4. tell us, when will these things be, and what the  
<sup>322,2</sup> sign, when all these things should be about to be  
 fulfilled.

5. Then the Jesus <sup>496</sup> began to say unto them,  
<sup>662</sup> take heed. Not any one should have deceived you,

6. many <sup>663</sup> will come in my name, saying, that I  
<sup>663</sup> exist, and will deceive many.

7. And when ye hear of wars and rumours of wars.  
 Be not troubled, it is necessary to have come, for  
 thus the end is.

8. For nation will rise against nation, and king-  
 dom against kingdom, earthquakes will exist in  
 divers places, famines will exist,

9. a beginning of troubles these things *are*. So  
 take heed, ye, to yourselves, they will deliver up  
 you, to councils, and in synagogues, ye will be beaten,  
 and before rulers and kings, ye will be brought on  
 account of me, for a testimony to them,

10. yet to all the nations first, it is necessary the  
<sup>664</sup> gospel published to have been,

11. so when they lead you, delivering to punish-  
 ment. Be not anxious before hand, what ye should  
 have said, but whatsoever should have been given  
 you, in that the hour, this speak. For ye they that  
<sup>322,2</sup> speak are not, but the spirit that is holy,

12. then a brother will betray a brother, to death,  
 and a father a child, and children will rise up against  
 parents, and cause to be put to death them,

13. and being <sup>322,2</sup> hated ye will be by all, on account  
 of my name. But he that held out unto end, this  
 man shall be saved.

14. So when ye should have seen the abomination  
 of the desolation having stood. Where it is not fit,  
 he that readeth, understand. Then they that are  
 in the Judea, flee to the mountains,

661. See Matthew xxiv. 3.

662. See Matthew xxiv. 4.

663. See Matthew xxiv. 5.

664. *The gospel published to have been.* Literally, *The entire gospel*; whereas &c., *Its general precepts*; hence &c., 321.



15. he that is on the housetop. Not come down, neither enter any thing to have taken out of his house,

16. and he that is in the field. Not turn to the back to have taken his garment.

17. But woe to them that are with child having, and to them that give suck about those the days.

18. And pray, in order that it should not have been with *i e so long as to have a winter.*

19. For those days such great affliction will exist, such as hath not been from creation of world, which the God created, until the now, neither should have been,

20. and except Jehovah shortened the days, all flesh *i e every class of mankind* perhaps were not saved, but on account of the elect, whom he chose, he shortened the days,

21. but then if any one should have said to you, lo here *is* the Christ, or lo there. Believe not.

22. For false Christs and false prophets will arise, and signs and wonders will shew, with the *design* to seduce if possible the elect.

23. So ye, take heed, I have foretold you all things,

24. verily in those the days, after that tribulation, the sun will be darkened, and the moon will not give its light,

25. and the stars falling will be, from the heaven, even the powers that are in the heavens will be shaken,

26. and then they will see the Son of the man *i e him of the human race that is the son* coming in clouds, with great power and glory,

27. for then he will send the angels, and gather

665. *Those days such great affliction will be.* Literally, *They will actively occasion*; whereas &c. *Passive, It will be effected in those days*; hence &c., 321.

666. *Which the God created.* Literally, *Which God Personally created*; whereas &c. I conceive, *Caused to be created*; hence &c., 321.

667. See Matthew xxiv. 22.

668. See Matthew xxiv. 23.

669. See Matthew xxiv. 20.

670. *When yet its branch.* This literally restricts the plant to the possession of a single branch; whereas it is used in a *General Sense, Each and all the branches of it*; hence &c., 321.

together his elect, from the four winds, from extreme of earth, unto extreme of heaven.

28. Now from the fig-tree, learn the parable *that I am about to deliver.* When yet its branch tender should have been, and it should put forth the leaves, know, that near the summer it exists.

29. So likewise ye. When ye should have seen these things happening, know, that near it exists at the doors.

30. Verily I say unto you, that this generation should not have passed, until whensoever, all these things should have been fulfilled,

31. the heaven and the earth shall pass away. But my words shall not pass away.

32. But of that day and hour, no one hath known, not even an angel, in heaven, neither the son, but the father,

33. take heed, watch. For ye have not known. When the time exists,

34. just as a man *it is* taking a far journey, having left his own house, and given to his own servants the authority, to each his work, even to the porter, he commanded, in order that he should watch.

35. Therefore watch. For ye have not known. When the master of the house cometh, either even, or midnight, or cock-crowing, or morning.

36. Lest having come suddenly, he should have found you sleeping.

37. And what I say to you, I say to all, watch.

#### CHAPTER XIV.

1. Now the Passover and the unleavened breads was existing after two days, and the Chief Priests and the Scribes were seeking. How having taken him by craft they might put to death.

671. See Matthew xxiv. 35.

672. *When the time exists.* Literally, *Generally at what period*; whereas &c., *The specific fulfilment*; hence &c., 322,1.

673. *And what I say to you.* Literally, *At any time*; whereas &c. confined to what he was then addressing to them; hence &c., 321.

674. *I say to all.* Literally, *I personally address to them*; whereas &c., *I intend for the acceptance of all*; hence &c., 321.

675. *How having taken him by craft.* Literally, *Because they had taken him by craft, how they might put him to death*; whereas &c., *How they might take him by craft, and then put him to death*; hence &c., 321.

2. But they said. Not on the feast. Lest an uproar of the people shall exist,

3. and a woman came having an alabaster box of ointment of spikenard very precious by his being in Bethany in the house of Simon the leper, he sitting at meat, having broken the box, she poured on his head.

4. And certain being indignant within themselves were existing, for what, hath this waste of the ointment been.

5. For it was possible for this the ointment to have been sold for more than three hundred pence, and given to the poor, so they were murmuring against her.

6. But the Jesus said, let alone her, why her trouble afford ye, a good work she wrought on me.

7. For always ye have the poor, with yourselves, and when ye should desire, ye are able to them always good to have done. But ye have not always me,

8. what she had power to do, she did, she came before hand to have anointed my body, with the object to have prepared for interment.

9. And verily I say unto you. Wheresoever the gospel should have been preached throughout all the world, even what she did, it shall be spoken of for a memorial of her,

10. then Judas Iscariot that is one of the twelve, he went unto the chief priests, in order that he may have betrayed him unto them.

11. And the chief priests having heard, they were glad, and promised to him money to have given, so he was seeking. How conveniently he may have betrayed him,

12. and when the passover was being killed during the first day of the unleavened breads, his disciples said unto him, where wilt thou, having departed, we should have prepared, in order that thou shouldst have eaten the Passover,

13. then he sendeth forth two of his disciples, and saith unto them, go into the city, and a man will meet you, an earthen pitcher of water bearing, follow him,

14. and wheresoever he should have gone in, say to the good man of the house, that the master saith, where exists my guest chamber, where the Passover, with my disciples, I should have eaten,

15. then he will shew you a large upper room having been furnished ready, and there make ready for us,

16. so the disciples went forth, and came into the city, and found. As he said unto them, and they made ready the Passover,

17. then he cometh with the twelve after evening having come,

18. and the Jesus said after their sitting and eating. Verily I say unto you, that one, of you, will betray me, of you that eateth with me,

19. they began to be sorrowful and to say unto him, one, by one. Far from doing it I am,

20. then the Jesus said unto them, one of the twelve that dippeth with me, in the dish it is,

21. for the indeed Son of the man, i e him of the human race that is indeed the son goeth. As it hath been written concerning him. But woe to that man, by means of whom, the Son of the man i e him of the human race that is the son is betrayed, good it was for him, if that man was not yet born,

676. See Matthew xxvi. 6.

678. See Matthew xxvi. 10.

679. See Matthew xxvi. 11.

681. See Matthew xxvi. 13.

682. See Matthew xxvi. 16.

683. See Matthew xxvi. 17.

685. See Matthew xxvi. 18.

688. And the Jesus said. Literally, Spoke the exact words that follow; whereas if these words are compared with St. Matthew xxvi. 21, we find there is a difference in them; hence I conceive that the Disarrangement here is intended to show, That St. Mark represents the Sense, but not the actual words spoken; hence *See*, 322.1.

689. See Matthew xxvi. 19.

690. See Matthew xxvi. 24.

22. then having taken bread after their eating,<sup>691</sup>  
having blessed, he brake, and gave to them, and  
said, take, this ceremony exists to man i e keeps in  
remembrance my body i e my human existence,

23. and having taken a cup, having given thanks,<sup>692</sup>  
he gave to them, and all drank of it,

24. and he said, this ceremony exists to man i e  
keeps in remembrance my blood that is of the cove-<sup>693</sup>  
nant that unrestrictedly flows for many.

25. Verily I say unto you, that no more i e again<sup>694</sup>  
I should not have drunk of the fruit of the vine,  
until i e before that day. When it I should drink  
fresh, in the kingdom of the God,

26. and having sung an hymn, they went out into  
the mount of the Olives, .

27. then the Jesus saith unto them, verily all ye<sup>496</sup>  
will cause scandal, thus it hath been written, I will  
smite the shepherd, and the sheep shall be scat-  
tered,

28. but after the act, to have been raised again  
me, I will go before you, into the Galilee.

29. Then the Peter said unto him, if even all shall<sup>496</sup>  
be offended, yet not I,

30. then the Jesus saith unto him. Verily I say  
unto thee, that thou this day thrice wilt deny me  
in this the night before indeed twice cock to have<sup>695</sup>  
crowded.

31. But the Peter with vehemence was speaking,  
though it should have behoved me to have died with<sup>697</sup>  
thee, I will not deny thee. In like manner also all<sup>698</sup>  
said,

32. then they come to a place, of which the name  
Gethsemane is, and he saith to his disciples, abide  
here. While I should pray,

691. See Matthew xxvi. 26.

692. And all drank of it. I see no occasion for the *Disarrangement* here, except it be to show, *That some of the all did not partake of it, possibly, I think, our Blessed Lord himself.* It is indeed said, *With desire I have desired to eat this passover with you before I suffer,* but I do not recollect that it is anywhere stated, *Anything about his drinking it;* be this as it may, the *Arrangement* is here *Irregular;* See Rule 321. Observe Luke xxii. 17, *Then having taken a cup, having given thanks, he said, Take this and divide it amongst yourselves.*

693. See Matthew xxvi. 28.

33. then he taketh the Peter and the James and  
the John, with him, and began to be sore amazed  
and very heavy,

34. and he saith unto them, exceeding sorrowful<sup>322,2</sup>  
my soul is unto death, tarry here, and watch,

35. and having gone forward a little, he was fal-  
ling on the ground and praying, in order that if pos-  
sible it exists, the hour should have passed from him,

36. and he said, Abba, the father, all things pos-  
sible are unto thee, take away this cup, from me,  
nevertheless not what I will, but what thou,

37. then he cometh and findeth them sleeping,  
and saith to the Peter, Simon thou sleepest, thou art  
not able one hour to have watched,<sup>333</sup>

38. watch and pray, in order that ye should not  
have entered into temptation, the indeed spirit  
willing is. But the flesh weak is,

39. and again having departed, he prayed, having<sup>698,2</sup>  
said the it word,

40. then again having returned, he found them  
sleeping. For their eyes having been heavy were  
existing, neither had they knowledge, what they  
might have been told by him,

41. then he cometh the third time, and saith unto  
them, sleep the henceforth and take rest, it is enough,  
the hour's gone. Behold the Son of the man i e him<sup>493</sup>  
of the human race that is the son is betrayed into the  
hands of the sinners,

42. arise, we should go. Behold he that betrayeth  
me has drawn near,

43. and immediately the Judas one of the twelve<sup>698,3</sup>  
cometh yet of him speaking, and with him, a mul-  
titude, with swords and staves, from the chief priests  
and the scribes, and the presbyters.

694. See Matthew xxvi. 29.

695. All shall be offended. Literally, *All mankind;* whereas &c. restricted to, *All of us the Apostles;* hence &c., 322,1.

696. See Matthew xxvi. 34.

697. See Matthew xxvi. 35.

698. All said. Literally, *Actually uttered;* whereas &c., *Sig- nified their assent to;* hence &c., 322,1.

698,1. See Matthew xxvi. 41.

698,2. See Matthew xxvi. 44.

698,3. See Matthew xxvi. 47.

44. Now he that betrays him had given a token to them, saying, whomsoever I should have kissed, he it exists, take him, and lead away safely,

45. then having come. Straightway having gone to him, he saith, master, and kissed him.

46. And the <sup>494</sup>*multitude* laid on the hands to him, and took him.

47. And some one of them that had stood by, having drawn the sword, he smote the servant of the high priest, and cut off his <sup>699</sup>ear,

48. then the Jesus having answered, he said unto them, as against a thief, came ye out with swords and staves to have taken me,

49. by day, I had existed with you, in the temple, teaching, yet there was no taking me, but even so *it was*, in order that the scriptures should have been fulfilled,

50. then having forsaken him, all fled,

51. but a certain young man <sup>496</sup>was following him, a linen cloth having been cast about *his* naked body, and they laid hold on him.

52. But the *young man* having left the linen cloth, naked he fled,

53. then they led away the Jesus, to the high priest, and all the chief priests and the <sup>496</sup>presbyters and the scribes come together to him,

54. but the Peter, at a distance, followed him, even within, into the palace of the high priest, and sitting with the <sup>322,3</sup>officials he was, and being warmed at the fire.

55. Then the chief priests and all the <sup>700</sup>council were seeking against the Jesus witness, for the *end* to have put to death him, but they were not finding.

56. Because <sup>701</sup>many were bearing false witness against him, but alike the witnesses were not existing,

699. See Matthew xxvi. 51.

700. See Matthew xxvi. 59.

701. *Because many were bearing.* Literally, *Many witnesses to put him to death*; whereas &c., *Many persons*; hence &c., 321.

702. *But alike the witnesses were not existing.* Literally, *They had no correspondence*; whereas &c., *They so far disagreed as to destroy each other*; hence &c., 322,1.

704. See Matthew xxvi. 62.

57. then certain having arisen, they were bearing false witness against him, saying,

58. verily we heard him saying, even I will destroy this temple that is made with hands, and in <sup>333</sup>three days, I will build another made without <sup>498</sup>hands,

59. but neither so alike there witness <sup>322,3</sup>was,

60. then the high priest having stood up in midst, he asked the Jesus, saying, repliest thou nothing, for these <sup>704</sup>*men* witnessed against thee.

61. But the <sup>494</sup>Jesus was silent, and not anything answered. Again the high priest was asking him, and saith unto him, art thou the Christ the son of the blessed.

62. And the Jesus said, I exist *that*, and ye shall see the Son of the man <sup>493</sup>*i e him of the human race* <sup>706</sup>*that is the son*, on right hands, sitting, of the power *that governs*, and coming in the clouds of the heaven.

63. Then the high priest having rent his clothes, he saith, what farther have we need of witnesses,

64. ye heard the blasphemy, what is made to <sup>708</sup>appear by you. Then the all condemned him <sup>709</sup>guilty to exist of death,

65. and some began to spit on him, and to cover his face, and to buffet him, and to say unto him, prophecy, even the officials received with slaps on the face him,

66. then one of the maids of the high priest <sup>493</sup>cometh after being with the Peter beneath in the palace,

67. and having seen the Peter being warmed, having looked upon him, she says, verily thou, after the Nazarite *art*, thou wast with the Jesus.

68. But the <sup>494</sup>Peter denied, saying, neither have I

705. *The son of the blessed.* This proves, being spoken by a Jew, that in the days of our Blessed Lord, the Appellation, *The Son of God*, did not imply Divinity.

706. See Matthew xxvi. 64.

707. See Matthew xxvi. 65.

708. See Matthew xxvi. 66.

709. *The all condemned him.* Literally, *All actively did it*; whereas &c. *Passive*, *No one dissented to its being done*; hence &c. 322,1.

18. and began to salute him, hail, O king of the Jews,

19. then they were smiting of him the head with a reed, and were spitting upon him, and bowing the knees, they were prostrating before him,

20. and after they were mocking him, they took off from him the purple, and put on him his raiment, and led out him, in order that they should have crucified him,

21. and they compel one Simon a Cyrenian passing by, coming out of the country, the father of Alexander and Rufus, in order that he should have borne his cross,

22. And they bring him, unto the Golgotha place, which being interpreted is, a place of a skull,

23. and were giving him wine having been mingled with myrrh. But which he took not,

24. and they crucified him, and parted his garment, casting a lot, upon them, who any thing should have taken.

25. And third hour was existing, that they crucified him,

26. and the superscription of his accusation was existing, having been written over, the king of the Jews,

27. and with him, they crucified two thieves, one, on right hands, and one, on left hands of him,

28 & 29. then they that passed by were railing on him, wagging their heads, and saying. Ah thou that destroyest the temple, and buildest in three days,

30. save thyself, having come down from the cross.

31. Likewise also the chief priests, mocking among themselves, with the scribes, said, he saved others, he is not able himself to have saved,

32. the Christ that is king of Israel, descend now from the cross, in order that we should have seen and believed, even they that had been crucified with him were reviling him.

715. See Matt. xxvii. 42.

716. See Matt. xxvii. 44.

33. And darkness there was over all the land after sixth hour having come, until ninth hour.

34. Then the Jesus cried with a loud voice about the ninth hour, Eloi, Eloi, lama, sabachthani, which being interpreted is, My God, for what, did thou forsake me,

35. and some of them that had stood by, having heard, said, behold, does he call for Elias.

36. And some one having run, having filled a sponge with vinegar, having put on a reed, he was giving to drink him, saying, let be, we should have seen, if Elias cometh to have taken down him.

37. Then the Jesus having cried with a loud voice, he expired,

38. and the vail of the temple was rent in twain, from top, unto bottom.

39. And the centurion that had stood by over against him having seen, that so he expired, he said. Of a truth this the man a Son of God was existing.

40. And women were existing also from afar looking on, among whom, both Mary the Magdalene, and Mary that is of James that is less and that is of Joses a mother, also Salome,

41. who when he was existing in the Galilee, were following him, and ministering unto him, and many other women that came up with him, unto Jerusalem,

42. and already evening having come. When a preparation was existing, which before a sabbath is,

43. Joseph having come from Arimathea, an honorable councillor, who also himself waiting for the kingdom of the God was, having been bold, he went in unto the Pilate, and craved the body of the Jesus.

44. But the Pilate marvelled, if already he hath died, and having called the centurion, he asked him, whether any while he died,

717. See Matt. xxvii. 51.

717,1. See Matt. xxvii. 54.

6. And both righteous were existing before the God, walking in all the commandments and ordinances of the Lord, blameless,

7. and a child <sup>322,2</sup> was not to them, because Elizabeth barren existed, and both having advanced in their days, were existing.

8. And it came to pass, in the *act* to execute the priest's office him, in the order of his course, before the God,

9. according to the custom of the priest's office, he obtained by lot in respect of that he should have <sup>381</sup> burnt incense, having entered into the temple of the Lord,

10. and all the multitude of the people were praying without at the hour of the incense *referred to*.

11. And an <sup>406</sup> angel of Jehovah appeared to him, having stood on right of the altar of the incense *referred to*,

12. then Zacharias was troubled, having seen, and fear fell on him.

13. But the angel said unto him. <sup>406</sup> Fear not Zacharias, for thy prayer was heard, and thy wife Elizabeth shall bear a son to thee, and thou shalt call his name John,

14. and he shall exist joy to thee and gladness, and many, by his birth, will be rejoiced.

15. For <sup>322,2</sup> great he will be, in the sight of the Lord, and wine and strong drink he should never have drunk, for he will be filled with a holy spirit of <sup>504</sup> revelation. Even from womb of his mother,

16. and will turn many of the sons of Israel, to Jehovah their God,

17. and he will go before him, with Elias's spirit and power, to have turned back hearts of fathers, to children, and disobedient, to wisdom of just *per-*

*sons*, to have prepared for Jehovah a people having been made ready,

18. and Zacharias said unto the angel, by what shall I know this. For I <sup>322,2</sup> an old man am, and my wife having advanced in her days *is*,

19. and the angel having answered, he said unto him, I <sup>322,2</sup> Gabriel am, that have stood in the presence of the God, and I was sent away to have spoken unto thee, and to have published glad tidings to thee these,

20. nevertheless behold thou shalt exist, being silent, even not having power to have spoken, until which day, these things should have been performed, because of what, thou believed not my words, which shall be fulfilled in their season,

21. and the people waiting for the Zacharias was existing, and were marvelling because of the *act* to tarry in the temple him.

22. And having come out, he was not able to have spoken unto them, and they perceived, that he hath <sup>322,2</sup> seen a vision, in the temple, for he beckoning to them was, yet speechless was remaining,

23. and it came to pass, when the days of his ministration were accomplished, he departed to his house.

24. And after these the days, Elizabeth his wife conceived, and covered round about herself five months, saying,

25. *I did this*, for so the Lord hath effected me <sup>505</sup> to *act*, during days, in which he immediately interposed to have taken away my reproach, among men.

26. And in the month that is sixth, the angel Gabriel was sent by the God, unto a city of the Galilee, whose name Nazareth *is*,

27. to a virgin having been espoused to a man,

504. *For he will be filled with a holy spirit. Even from his mother's womb.* Literally, *From the instant he was born*; whereas &c., *His supernatural power appeared at the same time as his natural*; hence &c., 321.

505. *Immediately interposed.* This word is used only in one

other place in the New Testament, and consequently its import must be looked for elsewhere. Donegan authorises it to be translated *Superintend*, which I judge justifies my Translation, *Immediately interposed*, that being a more decorous expression of the same Sense in relation to the Almighty Father.

50. and his mercy, unto generations and generations *is* to them that are afraid of him,

51. he shewed strength, with arm of him, he scattered proud persons through imagination of their hearts,

52. he put down mighty *persons*, from thrones, and exalted humble,

53. he satisfied *persons* hungrying after good things, and sent away empty rich *persons*,

54. he helped Israel a servant of his to have remembrance of *his* mercy.

55. As he spoke about our fathers, to the Abraham and his seed, unto the ever.

56. And Mary abode with her, about three months, and returned to her house.

57. Now the time was come for the Elizabeth in respect of that she should have been delivered, and she brought forth a son,

58. and her neighbours and cousins heard, how Jehovah was shewing his great mercy, to her, and they were rejoicing with her,

59. and it came to pass on the day that is eighth, they came to have circumcised the child, and were calling it, after the name of his father, Zacharias,

60. and his mother having answered, she said, it is not *to be that*, but John shall he be called,

61. and they said unto her, why not one there exists of thy kindred, who is called by this name.

62. Then they were making signs to his father, the *name* which perhaps he may be wishing to be called upon him,

63. and having asked for a writing table, he wrote, saying, John his name is, and all marvelled.

510. *Arm of him.* Observe the Article is not expressed, the Sense intended to be conveyed being the Metaphorical Sense.

511. *A hand of Jehovah was existing with him.* Literally, *With whom is God's hand not with; whereas &c., In an especial manner it was so with him; hence &c., 322,1.*

512. *And made a redemption for his people.* Observe it is not, *And redeemed his people; or, And effected the redemption of; but it is, And effected; that is, Made a redemption for his people.*

513. *From hand of all.* Observe the Article is omitted, the

64. And his mouth was opened immediately, and his tongue indeed was speaking, praising the God,

65. and fear came on all that dwell round about them, and in all the hill country of the Judea, he was publishing all these sayings,

66. and all that heard laid up in their own heart, saying. And what will this child be. For indeed a hand of Jehovah was existing with him,

67. and Zacharias his father was filled with a spirit holy, and prophesied, saying,

68. blessed *be* Jehovah the God of the Israel, for he visited and made a redemption for his people,

69. and a horn of salvation raised up for us, in house of David a servant of his.

70. As he spoke by means of *the* mouth of the holy, since ever, prophets of his,

71. *even* a deliverance from *some* enemies of us, and from hand of all that hate us to have acquired kindness, on account of our fathers,

72. or *him* to have remembered of his holy covenant an oath,

73. which he swore to Abraham our father in respect of that he would have granted to us.

74. Without fear, through hand of enemies, of *our* having been delivered to serve him,

75. in holiness and righteousness, before him, all our days.

76. And even thou child a prophet of highest shalt be called. For thou shalt go before Jehovah to have prepared ways for him,

77. in respect of that thou shouldst have given a knowledge of salvation unto his people, as to a remission of sins of theirs.

Sense not being, *That deliverance is obtained from every one that hates us; which is the Literal Sense; but, That there is no class of persons that hate us, from which in fitting circumstances we cannot be delivered; hence the omission of the Article. See Rule 101.*

514. *His holy covenant.* Observe the Article is omitted, since had it been expressed it would have implied, *That there was no other covenant than that which is here specified. See Rule 101.*

78. through tender mercy from our God, by which, a dawn from high visits us,

79. to have given light to them that sit in darkness and in shadow of death, in respect of that he should have guided our feet, into a way of peace.

80. And the child was growing and waxing strong in spirit, and was existing in the deserts, till day of manifestation of him, to the Israel.

## CHAPTER II.

1. And it came to pass in those days, there went a decree, from Cesar Augustus, to be taxed all the world,

2. this a taxing first was made after Cyrenius being governor of the Syria,

3. and all were going to be taxed, each, in his own city.

4. And so Joseph went up also from the Galilee, from a city of Nazareth, into the Judea, unto a city of David, which is called Bethlehem, on account of the case being to exist him, of the house and lineage of David,

5. to be taxed with Mary that had been espoused to him, existing great with child.

6. And so it was during the time to exist them there, the days were accomplished in respect of that she should have been delivered,

7. and she brought forth her son that was first born, and wrapped in swaddling clothes him, and laid him, in a manger, because a room there was not for them, in the inn,

8. and shepherds there were existing in the country that is it, abiding in the field, and keeping watch by i e during the night, over their flocks,

9. and an angel of Jehovah came to them, and a glory from Jehovah shone round about them, and they were sore afraid,

10. and the angel said unto them. Be not afraid. For behold I am bringing good tidings of to you great joy, which shall exist for all the people,

11. for a saviour was born to you this very day, who Christ is, a Lord, in city of David,

12. and this shall be to you a sign, ye shall find a babe having been wrapped in swaddling clothes and lying in a manger,

13. and suddenly there was with the angel a multitude of host from heaven, praising the God, and saying,

14. glory, in highest to God, and on earth, peace, to men of good will,

15. and it came to pass, after the angels departed from them, into the heaven, the shepherds were saying to one another, we should have passed over directly unto Bethlehem, and see this thing that hath come to pass, which the Lord made known to us,

16. and they came, having hasted, and found both the Mary and the Joseph, also the babe lying in the manger specified above.

17. And having seen, they made known abroad concerning the saying that was told them, concerning this child,

18. and all they that heard wondered at those things that were told by the shepherds, to them.

19. But the Mary was keeping all the words pondering in her heart,

20. and the shepherds returned, glorifying and praising the God, for all things, which they heard and saw. As it was told unto them,

21. and when eight days were accomplished in respect of that he should have been circumcised, then his name Jesus was called, the name that was named

515. *Our God.* Observe the Article is omitted, the Literal Sense implying, *Of our God*; whereas &c. as in the Paraphrase. See Rule 101.

518. *Her son that was firstborn.* This unquestionably implies, *That Mary had another or other sons.*

520. *City of David.* Observe the Article is omitted, the Literal Sense expressing, *That the City was David's property*; whereas &c., *That David was born in that City*; hence the omission of the Article. See Rule 101.



by the angel, before the *time*, to have been conceived him, in the womb,

22. and when the days of purification of them according to the law of Moses were accomplished, they brought him, to Jerusalem to have presented to the Lord.

23. (As it hath been written in law of Jehovah, <sup>333</sup> that every male opening womb, shall be called holy to the Lord,)

24. and, in respect of that they should have <sup>381</sup> offered a sacrifice, according to that that hath been spoken in the law of Jehovah, a pair of turtle-doves, or two young of pigeons,

25. and behold a man was in Jerusalem, to whom <sup>322,3</sup> name of Simeon *was*, and this man just and devout <sup>492</sup> *was*, waiting for consolation of the Israel, and a spirit <sup>322,3</sup> holy *was* upon him,

26. indeed having been revealed it was <sup>322,3</sup> unto him, <sup>496</sup> by the spirit that is holy not to have seen death, before probably he should have seen the Christ of Jehovah,

27. and he came by the spirit, into the temple, even at the *time*, to have inducted by the parents the child Jesus, in respect of that they should have done <sup>381</sup> after the custom of the law, for him,

28. then he took up it *i e the child*, by the arms, and blessed the God, and said.

29. Now thou lettest depart thy servant, O Lord, through thy word, in peace,

30. that mine eyes behold thy salvation,

31. which thou prepared in face of all the people,

32. a light unto a manifestation of Gentiles, and <sup>525</sup> unto a glory of a people of thine, Israel,

33. and his father and his mother was existing, wondering at the things that are spoken of him,

34. and Simeon blessed them, and said unto Mary his mother. Behold this *child* is set for a fall and a rising up of many, in the Israel, and so as a sign of *either state* being contradicted *being*,

35. yet a sword shall pierce through thy own <sup>498</sup> soul, to the end that doubts *respecting their own state* should possibly have been taken away from many hearts,

36. and Anna a prophetess, a daughter of Phanuel of tribe of Aser was existing, she having advanced in days many, having lived with a husband seven years, after her virginity,

37. and she a widow *was* about fourscore and four years, who was not departing from the temple, serving with fasting and prayers night and day,

38. and she having joined *them* in this the hour was returning thanks to the God, and was speaking of him to all that are looking for redemption in Jerusalem,

39. and when they ended all things that exist according to the law of Jehovah, they returned into the Galilee, to city of themselves, Nazareth.

40. And the child was growing, and was in the situation of being strengthened, being filled with wisdom, for <sup>526</sup> in *this* favor from God <sup>322,1</sup> was with him,

41. now his parents were in the custom of going with year, to Jerusalem, to the feast of the passover,

42. and when he was twelve years *old*, they going up *were*, after the custom of the feast,

43. and having fulfilled the days, during the *time*, they to return, Jesus the youthful <sup>527</sup> tarried behind in Jerusalem, and his parents knew not.

44. But having supposed him to have existed in the company, they went <sup>528</sup> a day's journey, and were seeking him, among the kinsfolk and the acquaintance,

omission of Article, to mark the Restriction expressed in the Paraphrase.

527. See Matt. ii. 16.

528. *A day's journey*. Literally, *An actual quantity so designated*; whereas &c., *A quantity that occupied them a day to get over*; hence &c., 321.

525. *A people of thine*. Observe the Article is omitted.

526. *For in this favor from God was with him*. Had favor of all descriptions here been referred to, the Article must have been expressed, and then it would have precluded its being said, *And the Lord laid on him the iniquity of us all*; hence the

45. and not having found, they turned back again to Jerusalem, diligently seeking him,

46. and it came to pass after three days, they found him, in the temple, sitting in midst of the doctors, both hearing them, and questioning them.

47. And all were astonished at his understanding and answers,

48. and having seen him, they were amazed, and his mother said unto him, child why dealt thou with us thus. Behold thy father and I being tormented, we were seeking thee,

49. and he said unto them, how *is it* that ye were seeking me, had ye not known, that in the *things* of my father, it is needful to exist me,

50. but they understood not the saying, which he spoke unto them,

51. then he went down with them, and came to Nazareth, and being subject unto them he was, but his mother was keeping all the sayings, in her heart,

52. and Jesus was increasing in the wisdom and stature, and in favor, with God and man.

### CHAPTER III.

1. Now in fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of the Judea, and Herod tetrarch of the Galilee. And Philip his brother tetrarch of the Iturea and Trachonitis region, and Lysanias tetrarch of the Abilene,

2. for high priest, Annas and Caiaphas, a word from God came unto John the son of Zacharias, in the wilderness,

3. and he went into every region of the Jordan, preaching a baptism of repentance, for a remission of sins,

530. *Stop.* Had the *Major Stop* not been expressed, I think it probable that the Sense would have been, *Pontius Pilate being governor of Judea and tetrarch of Galilee, Herod and Philip his brother tetrarch of Iturea and Trachonitis*; hence the *Major Stop*. See Rule 184.

531. *And Lysanias tetrarch of the Abilene.* I think it probable, that Lysanias was not Literally tetrarch in the full signification,

4. as it hath been written in a book of words of Esaias the prophet, a voice of crying, in the wilderness, prepare the way of Jehovah, make straight his paths,

5. every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall exist as straight, and the rough, as smooth ways,

6. and all flesh *ie every class of men* shall see the salvation of the God.

7. Then he said to a multitude that came to have been baptized of him, O generations of vipers, who warned you to have fled from wrath that is about to come.

8. Verily bring forth worthy fruits of the repentance *you profess*, for ye should not have begun to say for yourselves, we have a progenitor, the Abraham. For I say unto you, that the God is able of these stones to have raised up children to the Abraham.

9. Verily now indeed the axe, at the root of the trees, lies. Yet every tree not bringing forth good fruit, is cut down, and into a fire, is cast,

10. then the people were asking him, saying. Now what should we have done.

11. And having answered, he said unto them, he that hath two coats, impart to him that has none, and he that hath meats. In like manner do.

12. And even publicans came to have been baptized, and they said unto him, master, what should we have done.

13. And he said unto them, nothing more, than that that hath been appointed you, require.

14. And also soldiers were asking him, saying, what shall we do, even we, and he said unto them,

but that he was only so Temporally, or in some Restricted or Inferior Sense; and hence &c., 321.

532. *The son of Zacharias.* Literally, *His only son*; whereas &c., *A child of his*; hence &c., 321. I consider that the Article is expressed to mark it with emphasis.

533. See Matt. iii. 3.

534. See Matt. iii. 8.

535. See Matt. iii. 9.

no persons ye should have done violence to. And ye should not have accused falsely, and be content with your wages.

15. Then whether he the Christ may be after <sup>495</sup> *e* according to expecting of the people, and musing of all, in their hearts, concerning the John,

16. the John saying to all answered, I verily baptize you with water. But the mightier than I cometh, of whom worthy I am not to have unloosed the latchet of his shoes, he will baptize you, with a spirit <sup>492</sup> holy *i e* freed from guilt, and with brilliant light *i e* even Divinely illuminated,

17. of whom the fan *is* in his hand to have thoroughly purged his floor, and have gathered the wheat, into his garner. But the chaff he will burn with fire unquenchable.

18. And indeed many things, even other things, admonishing, he was preaching unto the people.

19. But the Herod that was tetrach being re-proved by him, for Herodias the wife of his brother, and for all things, which the Herod did evil,

20. he added yet this, above all, he shut up the John, in prison.

21. Now it came to pass (in the *act* to have baptized all the people), even to have been opened the heaven after Jesus having been baptized and praying,

22. also to have descended the spirit that is holy <sup>492</sup> sensibly yet as gently as in what pertains to a material form, like a dove, upon him, and a voice, from <sup>492</sup> heaven, to have come, thou <sup>225</sup> my son that is beloved <sup>322,2</sup> art, with thee, I was well pleased,

23. and he Jesus commencing was, <sup>322,3</sup> about thirty years, a son being, as he was in a situation of being considered, of Joseph, of the Heli,

24. of the Matthat, of the Levi, of the Melchi, of the Janna, of the Joseph,

25. of the Mattathias, of the Amos, of the Naum, of the Esli, of the Nagge,

26. of the Maath, of the Mattathias, of the Semei, of the Joseph, of the Juda,

27. of the Joanna, of the Rhesa, of the Zorobabel, of the Salathiel, of the Neri,

28. of the Melchi, of the Addi, of the Cosam, of the Elmodam, of the Er,

29. of the Jesus, of the Eliezer, of the Jorim, of the Matthat, of the Levi,

30. of the Simeon, of the Juda, of the Joseph, of the Jonan, of the Eliakim,

31. of the Melea, of the Menan, of the Mattatha, of the Nathan, of the David,

32. of the Jesse, of the Obed, of the Booz, of the Salmon, of the Naasson,

33. of the Aminadab, of the Aram, of the Esrom, of the Phares, of the Juda,

34. of the Jacob, of the Isaac, of the Abraham, of the Thara, of the Nachor,

35. of the Saruch, of the Ragau, of the Phalec, of the Heber, of the Sala,

36. of the Cainan, of the Arphaxad, of the Sem, of the Noe, of the Lamech,

37. of the Mathusala, of the Enoch, of the Jared, of the Maleleel, of the Cainan,

38. of the Enos, of the Seth, of the Adam, of the God.

#### CHAPTER IV.

1. And Jesus full of *i e* without any imperfection in spirit holy *i e* holiness of spirit returned from the Jordan, and was being led, in the spirit *i e* imagination, into the wilderness,

2. being tempted forty days, under the devil, that he eat nothing, during those days, and after they having been finished, he was hungry.

3. That the devil said unto him, if a son thou existest of the God, command this stone, in order that bread should have been made,

4. that the Jesus answered him, it hath been

537. See Matt. iii. 11.

538. See Matt. iv. 1.

written, that not by bread alone, the man shall live,

5. that having taken up him, he shewed him all the kingdoms of the world, in a moment of time,

6. that the devil said to him, I will give to thee all this power, and the glory obtained by them, for it hath been delivered unto me, and to whomsoever I will, I give it.

7. Therefore thou, if thou shouldst have worshipped before me, all shall be thine,

8. that having answered him, Jesus said, it hath been written, thou shalt worship Jehovah thy God, and thou shalt serve him only.

9. That he brought him, to Jerusalem, and set on the pinnacle of the temple, and said unto him, if a Son thou existest of the God, cast thyself from hence down.

10. For it hath been written, that he will give charge to his angels, concerning thee, in respect of that they should have carefully preserved thee,

11. so that with hands they will bear up thee. Lest at any time thou shouldst have dashed against a stone thy foot,

12. that having answered, the Jesus said unto him, assuredly it hath been said, thou shalt not tempt Jehovah thy God,

13. that the devil having ended all temptation, he departed from him, for a season,

14. then the Jesus returned after the control of the spirit *i e* imagination here recorded, into the Galilee, and a report went out through all the region round about, of him,

15. for he was teaching in their synagogues, being glorified of all,

16. then he came to Nazareth, where he having been brought up was, and he went according to the custom with him, on the day of the sabbaths, into the synagogue, and stood up to have read,

540. See Matt. iv. 9.

541. See Matt. iv. 10.

17. and there was delivered unto him a book of the prophet Esaias, and having opened the book, he found the place, where it having been written was,

18. a spirit *i e* power from Jehovah is with me, by which as regards it, he anointed me to preach the gospel to poor persons,

19. he hath sent me to have preached to captives a deliverance, and to blind persons a recovery of sight, to have sent away satisfied those having been bruised for deliverance, to have preached an year of Jehovah accepted,

20. then having closed the book, he having delivered to the minister, he sat down, and the eyes of all, in the synagogue fastening on him were.

21. And he began to say unto them, verily this day this scripture hath been fulfilled in your ears,

22. and all were bearing witness to him, and wondering at the words of the grace that proceed out of his mouth, and they said, is it not, a son of Joseph this man is,

23. then he said unto them. Surely ye will say to me this proverb, physician, heal thyself, whatsoever we heard of having been done in the Capernaum, do also here in thy country.

24. Also he said. Verily I say unto you, that no prophet accepted exists in his country.

25. And with truth, I tell you, many widows there were existing in the days of Elias, in the Israel, when the heaven was shut up three years and six months, when great famine was throughout all the land,

26. but unto none of them, Elias was sent, save unto Sarepta of the Sidon, unto a woman, a widow,

27. also many lepers there were existing in the Israel, in the days of Eliseus the prophet, yet none of them was cleansed, save Naaman the Syrian,

28. and all with wrath were filled in the synagogue, hearing these things,

542. See Matt. iv. 5.

543. See Matt. iv. 6.

29. and having arisen, they thrust him, out of the city, and led him, unto a brow of the hill, on which, their city had been built, for to have cast down headlong him.

30. But he having passed through midst of them, was going his way,

31. and came down to Capernaum, a city of the Galilee, and teaching he was them, on the Sabbaths,

32. and they were being astonished at his doctrine, for with power *i e demonstration*, his word was existing,

33. and in the synagogue, a man there was, having a spirit of an unclean devil, and he cried out with a loud voice,

34. ah what *is* to us, *is* also to thee after *i e as* Jesus, O Nazarene, thou camest to have destroyed us *by casting us out*, I have known thee, who thou existest, the holy of the God,

35. then the Jesus rebuked him, saying, be silent and come out of him, and the devil having thrown him, in the midst, came out of him, not even having hurt him,

36. and amazement was on all, and they were speaking to one another, saying, whose *is* this word *i e doctrine*, for with authority and power, he commands the unclean spirits, that they come out,

37. and fame was going out concerning him, into every place of the surrounding country.

38. And having risen up out of the synagogue, he entered into the house of Simon. And the wife's mother of the Simon being taken with a great fever was, and they besought him, for her,

39. and having stood over her, he rebuked the fever, and it left her. And immediately having arisen, she was ministering unto them.

40. Now all after setting of the sun, as many as were having sick with divers diseases, brought them,

unto him. And the Jesus having laid on each one of them the hands, he healed them.

41. And even devils were coming out of many, crying out and saying assuredly thou the Son of the God art, but rebuking, he was not suffering them to speak, that they had knowledge of the Christ him to exist.

42. And having departed after day having come, he was gone into a desert place, and the people were seeking him, and came unto him, and stayed him in respect of that he should not depart from them.

43. And the Jesus said unto them, assuredly also it is necessary for me to the other cities *than those in which you live* to have preached the kingdom of the God, for for this thing, I was sent,

44. then he preaching in the synagogues of the Galilee was.

#### CHAPTER V.

1. And it came to pass in the act the people to press upon him, even to hear the word of the God, that he having stood by the lake of Gennesaret was,

2. and he saw two ships having stood by the lake. But the fishermen, out of them, having gone, they were washing the nets.

3. And having entered into one of the ships, which there was existing by Simon, he prayed him, from the land, to have thrust out a little. And having sat down, out of the ship, he was teaching the people.

4. And when he ceased, speaking, he said unto the Simon, launch out into the deep, and let down your nets, for a draught,

5. and Simon having answered, he said, O Master, though all night, having toiled, nothing we took. Nevertheless at thy word, I will let down the nets,

552. *It is necessary for me &c.* Literally, *It is not possible to be otherwise done*; whereas &c., *It is required for the accomplishment of God's design, for his kingdom to be preached to all*; hence

the Disarrangement of the Verb, *It is necessary*; also of the Pronoun *Me*, to shew, that the thing required was the *Act*, and not the performance of it by any particular person. See Rule 321.

6. and this thing having done, they enclosed a great multitude of fishes. And it broke their nets,

7. so they beckoned unto the associates, in the other ship, in respect of that they should have helped them after having come, and they came, and filled both the ships so as to begin to sink them.

8. And Simon Peter having seen, he fell down at the knees of Jesus, saying, depart from me, for a sinful man I exist O Lord.

9. For amazement seized him and all that were with him, at the draught of the fishes, they caught.

10. And so also *was* James and John, sons of Zebedee, who partners with the Simon were, and Jesus said to the Simon. Be not afraid, from the now, catching thou shalt be men,

11. and having brought the ships, to the land, having forsaken all, they followed him,

12. and it came to pass in the *act* to exist him, in one of the cities, that behold a man full of leprosy. That having beheld the Jesus, having fallen on face, he was besought by him, saying, Lord if thou shouldst will, thou art able me to have made clean,

13. and having put forth the hand, he touched him, saying, I should will, be clean, and immediately the leprosy departed from him,

14. and he charged him no one to ask *as to his being clean*, but having departed, shew thyself to the priest, and offer for thy cleansing. According as Moses commanded for a testimony unto them.

15. But more the word was spreading abroad concerning him, and great multitudes were coming together to hear and to be healed of their infirmities.

16. But he withdrawing was into the wilderness, and praying,

17. and it came to pass on one of the days, as he teaching was, that sitting by the Pharisees and the doctors of the law there were, which having come

out of every the town of the Galilee were, and Judea, and Jerusalem, and an ability from Jehovah there was existing with respect to that he should heal,

18. and behold men carrying in a bed a man, who having been taken with palsy was, and they were seeking him to have brought in, and to have laid him before him,

19. and not having found by what *means*, they should have brought in him, because of the multitude, having gone on the house top, through the tiling, they let down him, with the couch, into the midst, before all,

20. and having seen their faith, he said, O man, have thy sins forgiven to thee,

21. then they began to reason, the Scribes and the Pharisees saying, who is this, who speaketh blasphemies, who is able sins to forgive, except only the God.

22. But the Jesus having perceived their thoughts, having answered, he said unto them, what do ye reason in your hearts,

23. whether exists it easier to have said, have thy sins forgiven to thee, or to have said, rise up and walk.

24. But in order that ye should know, that the Son of the man *is him of the human race that is the son* hath power on the earth to forgive sins, he said unto the sick of the palsy, I say unto thee, arise, and having taken up thy couch, go unto thine house,

25. and immediately having arisen before them, having taken up, on what, he was lying, he departed to his house, glorifying the God,

26. and amazement seized all, and they were glorifying the God, and were filled with fear, saying, verily we saw strange things to-day,

27. and after these things, he went forth, and saw a publican by name Levi, sitting at the receipt of custom, and he said unto him, follow me,

557. See Matt. ix. 6.

558. See Mark ii. 11.

28. and having left all, having risen up, he was following him,

29. and Levi made a great feast for him, in his house and a large company of publicans and others there was, which sitting were with them,

30. but the Pharisees and their Scribes were murmuring against his disciples, saying, on account of what, with the publicans and sinners, do ye eat and drink,

31. and Jesus having answered, he said unto them, they that are whole have no need of a physician, but they that ill *i e illness* have,

32. I have not come to have called righteous persons, but sinners to repentance.

33. Then the <sup>494</sup>men said unto him, the disciples of John fast oft, and prayers make. Likewise also the disciples of the Pharisees. But the disciples to thee eat and drink.

34. And the Jesus said unto them. Ye are not able the sons of the bridechamber, during when, the bridegroom, with them, exists, to have made to have fasted.

35. But days will come, even when the bridegroom should have been taken away from them. Then they shall fast in those the days.

36. And he spake then a parable, unto them, that no one having made a rent, putteth upon an old garment a piece from a new garment. For if otherwise *he does*, then the new will make a rent, and the piece that is out of the new will not agree with the old,

37. and no one putteth new wine, into old bottles. For if otherwise, the wine that is new will burst the bottles, and it will be spilled, and the bottles shall perish,

38. but new wine, into new bottles, placed is,

39. no one having drunk old desireth new. For he saith, the old good exists.

#### CHAPTER VI.

1. And it happened on a Sabbath to pass him, through corn fields, and his disciples were plucking and eating the ears of corn, rubbing out the grain with the hands.

2. And certain of the Pharisees said, why do ye, what is not lawful in the sabbaths,

3. and having answered to them, Jesus said, not even this ye did read, what David did, when he himself hungered, and they that were with him,

4. he went into the house of the God, and having taken he eat the bread of the offering, and gave to those that were with him, which it is not lawful *any one* to have eaten except alone the priests,

5. then he declared unto them, a Lord of the sabbath the Son of the man *i e him of the human race* that is son is.

6. And it happened on another Sabbath to have entered him, into the synagogue, and to teach, and a man there was there, and the hand of him that was right withered was.

7. And the scribes and the pharisees were watching him, whether on the sabbath, he will heal, in order that they should have found to accuse him.

8. But he had known their thoughts. And said to the man that had withered the hand, rise up and stand forth in the midst, and having arisen, he stood forth.

9. Then Jesus said unto them, I ask you, whether it is lawful on the Sabbath to have done good, or to have done evil, to have saved life, or to have destroyed,

10. and having looked round about on them all, he said unto him, stretch forth thine hand. And the man did, and his hand was restored.

560. See Matt. ix. 12.

564. See Matt. xii. 3.

565. See Matt. xii. 4.

566. See Mark iii. 3.

567. See Mark iii. 4.

<sup>571</sup>  
will benefit him, and require not again from him that  
<sup>573</sup>  
takes away the thine things, if the possession of them  
is beneficial to him,

<sup>571</sup>  
31. even do these things just as i e to the extent  
ye desire them to be done, in order that the men of  
<sup>496</sup>  
this world should do to you good, do to them so,

32. yet if ye love them that love you, of what sort  
of thing in you, <sup>310</sup>exists grace. For even the sinners  
love those that love them.

33. For even if ye should do good to them that do  
good to you, of what sort of thing in you, <sup>310</sup>exists  
grace, even the sinners the same thing do,

34. and if ye should have lent, of whom, ye have  
hope to have received, of what sort of thing in you,  
exists grace, even sinners lend to sinners, in order  
that they should have received the equal.

35. Over and above these things love your enemies,  
and do good, and lend, nothing despairing, and your  
reward great shall exist, and <sup>322,3</sup>sons of the highest ye  
shall exist, for he kind exists unto the unthankful  
and evil,

36. be merciful even as your father merciful exists,

37. and judge not, and ye should not have been  
judged, and do not condemn, and ye should not have  
been condemned, forgive, and ye shall be for-  
given,

38. give, and it will be given unto you, good mea-  
sure, having been pressed down, shaken together,  
running over, they will give into your bosom. For  
with what measure ye measure, it will be measured  
again to you.

39. Then he spoke also a parable unto them. Why  
is a blind person not able a blind person to lead, is it  
not, both, into a ditch, will fall,

40. a disciple exists not above the master. But  
<sup>322,3</sup>  
every one having been perfect, as his master he shall  
be.

41. Then why beholdest thou the mote that is in

the eye of thy brother. But perceivest not the beam  
that is in thine own eye,

42. how art thou able to say to thy brother, bro-  
ther, yield, I should have pulled out the mote that is  
in thine eye, he not seeing the beam that is in thine  
own eye, O hypocrite, cast out first the beam, out of  
thine own eye, and then thou shalt see clearly the  
mote that is in the eye of thy brother to have pulled  
out.

43. For a good tree exists not bringing forth cor-  
rupt fruit, neither again a corrupt tree bringeth forth  
good fruit.

<sup>333</sup>  
44. For every tree, by the his own fruit, is known.  
For not of thorns, they gather figs, nor of a bramble-  
bush, they gather a grape,

45. the good man, out of the good treasure of the  
heart, bringeth forth the good, and the evil man, out  
of the evil, bringeth forth the evil. For out of abun-  
dance of heart, his mouth speaks.

46. And why call ye me Lord, Lord, yet do not,  
what I say,

<sup>577</sup>  
47. every one that cometh to me and heareth my  
words and doeth them, I will shew you, to what  
<sup>322,3</sup>  
like he is,

48. like he exists to a man building a house, who  
dugged, and deepened, and laid a foundation, on the  
rock i e on that which is rock. And the stream  
<sup>495</sup>  
beat vehemently upon that house by a flood coming,  
and was not able to have shaken it, on account of  
the rightly to be built it.

49. But he that heard and did not, like he exists  
to a man having built an house, upon the earth,  
without a foundation, which the stream broke against,  
and immediately it fell, and the ruin of that house  
great was,

#### CHAPTER VII.

1. after indeed he ended all his sayings, in the  
audience of the people, he entered into Capernaum.



2. And a servant of a certain centurion ill being,  
578 he was about to die, 322,2 who dear was to him.

3. And having heard of the Jesus, he sent unto him presbyters of the Jews, beseeching him, that having come, he would have healed his servant.

4. So they that came to the Jesus, were beseeching him instantly, saying, that worthy he exists, for whom he should have done this.

5. For he loveth our nation, and built for us the synagogue we have.

6. Then the Jesus was going with them. And when he, not far being distant from the house, the centurion sent friends, saying unto him, Lord. Be not troubled. For worthy I exist not, in order that under my roof, thou shouldst have come,

7. wherefore also I thought not of myself worthy, unto thee, to have come, but speak a word, even be healed my servant.

8. For even I a man exist under authority, being appointed, having under myself soldiers, and I say to this one, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth.

9. And the Jesus having heard these things, he 579 was marvelling at him, and having been turned unto a crowd that follows him, he said, I say unto you, 580 not even in the Israel, I found so great faith,

10. and having returned into the house, those that were sent found the servant being made well,

11. and it came to pass on the day after the centurion's application, he was gone into a city being called Nain, and his disciples were going with him, and much people.

12. And when he came nigh to the gate of the city, then behold there was carrying out, having

578. *Who dear was to him.* Literally, *Who specially above his other servants was so*; whereas &c., *Who with his other servants was dear, they all being cared for by him*; hence &c., 321.

579. *And the Jesus having heard these things.* Literally, *Obtained knowledge of them by hearing*; whereas &c., *Being acquainted with their existence*; hence &c., 321.

580. See Matt. viii. 10.

581. *And having seen her, the Lord was moved with compassion.* Literally, *Because he saw her, he was so moved*; whereas

322,2 died, an only begotten son by his mother, and she a widow was, and much people of the city was with her,

13. And having seen her, the Lord was moved 581 with compassion toward her, and said unto her. Weep not,

14. and having come, he touched the bier. And they that bear stood still, and he said, young man, I say unto thee, arise,

15. and the dead sat up, and began to speak, and he delivered him to his mother.

16. And fear came on all, and they were glorifying the God, saying, that a great prophet was raised up among us, and that the God visited his people,

17. and this rumour went forth into all the Judea, concerning him, and all the region round about,

18. and his disciples shewed to John, concerning all these things,

19. and the John having called certain two of his disciples, he sent to the Lord, saying, thou he that comes art, otherwise we look for other to teach us.

20. And the men having come to him, they said, John the Baptist sent us, unto thee, saying, thou he that comes art, otherwise we look for another to teach us,

21. about that the hour, he cured many, of infirmities, and plagues, and evil spirits, and he gave many blind persons to see,

22. and having answered, he said unto them, having departed, shew to John, what things ye saw and heard, blind persons recovered sight, lame persons walk, lepers are cleansed, and deaf persons hear, dead persons are raised, poor persons are instructed, in the gospel,

&c., *Being aware of her state, he was so moved*; hence &c., 322,1.

583. *And his disciples shewed to John.* Literally, *Made him aware of the circumstance*; whereas &c., *Rehearsed these things unto him*; hence &c., 321.

584. See Matt. xi. 3.

585. *John the Baptist sent us.* Literally, *Actively did what is stated*; whereas &c., *Passive, Hath permitted us to come*; hence &c., 322,1.

586. See Matt. xi. 5 and 6.

23. and blessed he exists, whosoever should not have been offended with me.

24. Then he began to speak unto the people concerning John after the messengers of John having departed, why went ye out into the wilderness to have seen a reed, by wind, being shaken,

25. and why went ye out to have seen a man, in agreeable raiment, being clothed. Behold they that live in gorgeous apparel and delicately, in the kings courts, they exist,

26. and why went ye out to have seen a prophet, verily I tell you, that more than a prophet *he is*,

27. this *Being* he exists, concerning whom, it hath been written. Behold I send my angel, before thy face, which shall prepare thy way, before thee,

28. I say unto you, more, among born of women, *a prophet* than John, no one exists. Yet the least in the kingdom of the God, more than it *is a prophet* he exists,

29. (now all the people having heard John, even the publicans justified the God, *they* having been baptized with the baptism of John.

30. But the Pharisees and the lawyers rejected the counsel of the God, for themselves. Not having been baptized by him.)

31. And to what shall I liken the men of this generation, verily to what are they like,

32. like they exist unto children that sit in markets, and call one to another, which say, we piped unto you, but ye danced not, we mourned, but ye wept not.

33. For John the Baptist hath come. Not eating bread, or drinking wine, and ye say, a devil he hath,

34. the Son of the man *is him of the human race* that is the son hath come, eating and drinking, and

ye say. Behold a gluttonous man, and a winebibber, a friend of publicans and sinners,

35. and the wisdom of *these sayings* was declared just by all of its children *is the children of this generation*.

36. Then one was desiring him of the Pharisees, in order that he should have eaten with him, and having gone into the Pharisee's house, he was set down to meat,

37. and behold a woman which was existing in the city, a sinner, and she having known, that he sat at meat in the Pharisee's house, having brought an alabaster box of ointment,

38. and having stood behind at his feet weeping, she began to wash his feet with the tears *that fell in her weeping*, and with the hairs of her head, she was wiping, and was kissing his feet, and anointing with the ointment.

39. Now the Pharisee that bade him having seen, he spoke within himself, saying, this *man* if the prophet he was, was knowing probably, who, as of what sort the woman which touches him *is*, that a sinner she exists,

40. and the Jesus having answered, he said unto him, Simon, I have to thee something to have said. Then O teacher said he, speak,

41. two debtors there were existing to a certain creditor, the one was owing five hundred pence. And the other fifty.

42. He frankly forgave both after their not having to have paid. Now which of them more will love him,

43. the Simon having answered, he said, I suppose, that to whom the most he forgave. And the Jesus said unto him. Rightly thou judged,

44. and having been turned to the woman, he

587. See Matt. xi. 7.

588. See Matt. xi. 11.

589. *Even the publicans justified the God. Literally, They intentionally so acted; whereas &c., The effect of what they did was that; hence &c., 321.*

593. *He frankly forgave. Literally, He no more required of them payment; whereas &c. I conceive, He stayed for a time the enforcement of his claim for payment; hence &c., 321.*

said to the Simon, thou seest this the woman, I entered into thy house, water thou gavest not to me for feet. But she washed with the tears she shed my feet, and wiped with her hairs,

45. a kiss thou gavest not me. But she, from when, I entered, ceased not kissing my feet,

46. thou anointed not with oil my head. But she anointed with ointment my feet,

47. wherefore I say unto thee, her sins that are many have forgiveness, for she loved much. And to whom little is forgiven, but little he would love.

48. Then he says unto her, thy sins have forgiveness,

49. and they that sat at meat began to say within themselves, who does this man exist, who verily forgiveth sins.

50. Then he says to the woman, thy faith hath saved thee, go in peace,

## CHAPTER VIII.

1. and it came to pass in the successional order, that he was going through in city and village, preaching and shewing the glad tidings of the kingdom of the God, and the twelve with him,

2. and certain women which having been healed of evil spirits and infirmities were, Mary that is called Magdalene, out of whom, seven devils had gone.

3. And Joanna wife of Chuza steward of Herod, and Susanna, and many others which were ministering unto them, of their substance.

4. And he says by means of a parable after much people having gathered together, even those that were of city coming to him,

597. *My feet.* Literally, *What is stated*; whereas &c. I conceive, *Not confined to the foot*, but means, *Foot and lower part of the leg*; hence &c., 321.

598. *Water thou gavest not to me.* Literally implies, *A transfer of possession of something*; whereas &c., *A temporary use of something*; hence &c., 321. In like manner, *A kiss thou gavest not to me.* Is not an imparting of substance, but a performance of action.

600. *Anointed with ointment.* I think it probable, that Literally, the word *Anoint*, requires some particular performance, which was in this instance only partially effected; hence &c., 321.

601. *Thy sins.* Literally, *Originated by thee*; whereas &c., *Sins committed by thee*; hence &c., 321.

5. he that sows went out in respect of that he should have sown his seed, and in the act to sow it, what verily fell by the way, even was trodden down, or the fowls of the air devoured them,

6. and what other fell down upon a rock, even having been sprung up, it was withered because the not to have moisture,

7. and what other fell in midst of the district producing thorns, even the thorns having been sprung up together with it, they choked it,

8. and what other fell in the ground that is good, even having been sprung up, it bore fruit an hundred fold, these things saying, he was crying, he that hath ears to hear, hear.

9. Then his disciples were asking him, whose this parable may it be.

10. And the Jesus said, it hath been given to you to have known the mysteries of the kingdom of the God. But to the others, in parables, in order that seeing the teacher. They should not see his mission, and hearing his words. They should not understand their meaning.

11. Now this the parable is *i e means*, the seed the word of the God is.

12. And the grains by the way they that heard are, afterwards the devil cometh, and taketh away the word, out of their heart, lest having believed, they should have been saved.

13. And the grains, on the rock are those, which when they should have heard, with joy, receive the word, but these have no root, which for a while believe, but in time of temptation, fall away.

14. And that that is amongst the thorns having

602. *Who verily forgiveth sins.* Literally, *Who effects that object*; whereas &c., *Who professes to do so*; hence &c., 321.

603. See Matt. ix. 22.

603,1. *Out of whom seven devils had gone.* Literally, *Had personally removed*; whereas &c., *Had been caused no longer to trouble her*; hence &c., 321.

604. See Matt. xiii. 3.

605. See Matt. xiii. 4.

606. *The fowls of the air devoured them.* Literally, *Necessarily did so*; whereas &c., *Frequently do so*; hence &c., 322,1.

607. See Matt. xiii. 11.

fallen, these they that have heard are, and with cares, and riches, and pleasures of the present life, going forth, they are choked, and bring not to perfection.

15. But that that is in the good ground having fallen, these exist, which, in an honest and good heart, having heard the word, keep and bring forth fruit with patience.

16. Verily no one having lighted a candle, covereth it with a vessel, or under a bed, it putteth, but on a candlestick, it setteth,

17. for a secret exists not, which not manifest will be made, neither a hidden thing, which should not have been known, and so as regards *being* manifest, it should have appeared.

18. Therefore see. How ye hear. For whosoever should have, it shall be given to him, and whosoever should not have, even what thing he thinketh to have, it shall be taken from him.

19. Then his mother and brethren came to him, and are not able to have come at him, on account of the press.

20. And it was announced to him, thy mother and thy brethren have stood without, desiring to have seen thee,

21. And the *Jesus* having answered, he said unto them, a mother of me and brethren of me these that hear and do the word of the God are.

22. Now it came to pass on one of the days on which the things recorded in the context occurred, that he went into a ship, also his disciples, and he said unto them, we should have gone over to the other side of the lake, so they launched forth.

23. But he fell asleep after their sailing, and a storm came down on the lake of wind, and they were being filled, and were in jeopardy.

When they came, they awoke him, saying,

the *Jesus* having

arisen, he rebuked the wind and the water, and they ceased, and a calm was.

25. And he said unto them, where is your And having been afraid, they wondered *in* pressed astonishment at what they had seen, one to another, who verily exists this man, that he commandeth the winds and the water,

26. then they arrived at the country of the renes, which over against the Galilee is.

27. And some man he met out of the city having gone forth on the land, having devils a long time, and a garment was not wearing, a house, he was not abiding, but in the tombs.

28. And having beheld the *Jesus*, having cried he fell down before him, and said with a loud what is to me, is also to thee after *in* as *Je* son of the God that is most high, I beseech Thou wouldst not have tormented me by *in* me out.

29. (For he commanded the spirit that is to have come out of the man. For it had him many times, though he was being bound chains and fetters, being kept, yet break bands, he was being driven of the devil wildernesses.)

30. And the *Jesus* asked him, what is to thee. And the *devil* said, legion, for entered into him,

31. then they were beseeching him, he should not have commanded them, to have gone.

32. And there a herd of many swine the mountain that is near that city they besought him, in order that suffered them, into those, to have suffered them.

33. Then the devils having gone

entered into the swine, and the herd ran violently down the precipice, into the lake, and were choked.

34. And they that feed having seen that that had been done, they fled and told in the city and in the country.

35. Then they went out to have seen that that had been done, and came to the Jesus, and found sitting the man, out of whom, the devils went, <sup>383</sup> <sup>617</sup> *he* having been sitting as being of sound mind at the feet of Jesus, and they were afraid.

36. And they that saw told them. By what means he that was possessed with devils was healed,

37. then all the multitude of the country of the Gadarenes round about besought him to have departed from them, for they were being taken with great fear. So he having gone into a ship, he returned back again.

38. Now the man out of whom, the devils had <sup>383</sup> departed was beseeching him, to be with him. But he sent away him, saying,

39. return to thy house, and shew, what things <sup>619</sup> the God did unto thee, and he went his way through-<sup>619</sup> out all the city, publishing, what things the Jesus did unto him.

40. And the people *gladly* received him, in the act, the Jesus to return. For all were existing, waiting for him,

41. and behold a man came, whose name was Jairus, and this man a ruler of the synagogue was, and having fallen down at Jesus's feet, he was beseeching him to have come into his house,

42. for an only daughter, there was existing to him, about years twelve, and she was dying. And the people were thronging him, in the <sup>495</sup> act, him to depart to heal her,

43. then a woman existing with an issue of blood,

619. See Mark v. 20.

623. Also the Jesus said. Literally, In answer to Peter; whereas &c., He added this to his former declaration in verse 45; hence &c., 321.

for twelve years, who was not able by any to have been healed,

44. having come behind, she touched the border of his garment, and immediately the issue of her blood stanchd,

45. and the Jesus said, who *is it* that touched me. Then the Peter said after all denying, Master the <sup>495</sup> multitude throng thee, and press.

46. Also the Jesus said, some one touched me. For I perceived virtue's having gone out of me.

47. Then the woman having seen, that she laid not hid, trembling she came, and having fallen down before him, for what cause, she touched him, she declared before all the people, and how she was healed immediately.

48. Then the Jesus said to her, daughter, thy <sup>624</sup> faith hath made whole thee, go in peace,

49. while he speaking, one comes from the ruler of the synagogue, saying, verily thy daughter hath died. Trouble no more the master.

50. But the Jesus having heard, he answered him. <sup>624,1</sup> Be not afraid. Only believe, and she shall be made whole.

51. Then having come into the house of the ruler, he suffered not to have entered in any one with him, save Peter, and James, and John, and the father of the young maid, and the mother.

52. Now all were weeping and bewailing her. Then the <sup>494</sup> Jesus said. Weep not. For she died not, but sleepeth,

53. and they were laughing to scorn him, having known, that she died.

54. But he having taken her hand, called, the <sup>537</sup> young maid addressing, Arise,

55. and her spirit came again, and she arose straightway, and he commanded for her to have been given to have eaten,

624. See Matt. ix. 22.

624,1. See Mark v. 36.

56. and her parents were astonished. Then the <sup>404</sup>*Jesus* commanded earnestly them no one to have told the thing that had been done.

#### CHAPTER IX.

1. Then having called the twelve, he gave power to them and authority, over all the devils and diseases to cure,

2. and sent them to preach the kingdom of the God, and to heal,

3. and said unto them, take <sup>624,2</sup>nothing for the journey, neither staves, nor scrip, neither bread, neither money, neither two coats to have,

4. and into whatsoever house, ye should have entered. <sup>625</sup>There abide, and thence depart,

5. and whosoever should not have received you, going out of that city, shake off the dust from your feet, for a testimony, against them.

6. Then departing, they were passing through the towns, preaching the gospel and healing every where.

7. Now Herod the tetrarch heard of all things that are done, and was in great perplexity on account of the *fact* to be stated by some, that John was <sup>626</sup>raised from <sup>626,1</sup>the dead.

8. And by some, that <sup>626</sup>Elias was seen. And by others, that some prophet of the old ones rose again.

9. But the Herod said, I beheaded John. But <sup>322,2</sup>who is this *man*, concerning whom, I hear such things, and he was desiring to have seen him.

10. and the apostles having returned, they told him, whatsoever they did, and having taken them, he went aside in private, into a city being called Bethsaida.

11. And the people having known, they followed him, and having heartily received them, he was speaking to them, concerning the kingdom of the

God, and was healing those that have need of healing,

12. the indeed day began to wear away. Then the twelve having come, they said unto him, send away the multitude, in order that having been departed into the surrounding towns and countries, they should have lodged and got victuals, for here in <sup>333</sup>a desert place, we exist.

13. But he said unto them, give to them to have eaten, ye. And the <sup>494</sup>*Apostles* said, more than five loaves and two fishes exist not to us, unless one having departed, we should have bought for all this people meat.

14. For about five thousand <sup>322,2</sup>men there were. Then he said to his disciples, make to set down them by companies, about in fifties,

15. and they did so, for they sat down all.

16. Then having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed them, and brake, and was giving to the disciples to have set before the multitude,

17. and they eat, and all were filled, and there was taken up that remained to them of fragments, twelve baskets,

18. and it came to pass in the *act* him praying in <sup>322,2</sup>private to be, the disciples were with him, that he asked them, saying, <sup>630</sup>whom do the multitude declare <sup>322,2</sup>me to be.

19. And the *disciples* having answered, they said John the Baptist. But others <sup>626</sup>Elias. And others, that a certain prophet of the old ones rose again.

20. Then he said unto them. And ye, <sup>630</sup>whom <sup>322,2</sup>declare ye me to be. And Peter having answered, he said the Christ *promised* of the God.

21. Then the *Jesus* having strictly charged them, he commanded no one to speak this thing,

624,2. *Take nothing.* Literally, *Absolutely nothing*; whereas &c., *Regard not a sufficiency of anything to be a requisite*; hence &c., 321.

625. See Mark vi. 10.

626. *That John was raised.* I think we may gather from this and the following verse, That the belief at the time this Record was

written, was, That such change had taken place in the Body of the Party by temporal death, that in the strict language of the Greeks, the John from the grave was not so far the John that baptised, than to be more than the existing representation of him.

626,1. See Rom. i. 4.

630. See Matt. xvi. 13.

22. having declared, that it is necessary for the Son of the man <sup>493</sup> *i e him of the human race that is the son* many things to have suffered, even to have been rejected by the Presbyters, and Chief Priests, and Scribes, also to have been killed, yet <sup>630,1</sup> to have been raised the third day.

23. And he said unto all, if any one wills after me to come, deny himself, and take up his cross, with day, and follow me.

24. For whosoever should will his life to have saved *at any cost*, he shall lose it. But whosoever should have lost his life, on account of me, he shall save it.

25. And what will it <sup>310</sup> profit a man, having gained a whole world. Yet <sup>498</sup> lost himself, or been cast away.

26. And whosoever should have been ashamed of me, or of the my words, the Son of the man <sup>403</sup> *i e him of the human race that is the son* will be ashamed of <sup>632</sup> this man. When he should have come with the glory of him, and of the Father, and of the Holy Angels.

27. Verily I declare unto you truly, some exist that here have stood, which shall not taste of death, till probably they should have seen the kingdom of the God.

28. And it came to pass after these sayings, about *days* eight, having taken Peter and John and James, he went up into the mountain *that is near to the city* to have prayed,

29. and it came to pass in the *act* to have prayed him, the fashion of his face different *was*, and his raiment glistening white *was*,

30. and behold two men were talking with him, <sup>322,2</sup> which Moses and Elias were,

31. who having appeared with glory, declared his decease, which he was about to accomplish at Jerusalem.

32. But the Peter, and they that were with him, <sup>322,2</sup> having been heavy to sleep they were. And having completely awoke, they saw his glory and the two men that had stood with him,

33. And it came to pass in the *act* to depart them from him, the Peter said unto the Jesus, Master, good it exists for us here to exist, that we should have made three tabernacles, one for thee, and one for Moses, and one for Elias. Not having known, what he saith.

34. While these things of him speaking, a cloud came and overshadowed them. And they were afraid in the *act* to have entered them into the cloud,

35. and a voice came out of the cloud, saying, <sup>322,2</sup> this my son that is chosen is, hear of him, <sup>635</sup>

36. and Jesus only was found after the *act* the voice to have existed, and they were silent, and told <sup>636</sup> no one in those the days, any thing which they saw.

37. And it came to pass on the next day after their having come down from the hill, much people met him,

38. and behold a man, of the company, cried out, saying, master, I beseech thee to have looked upon my son, for an only begotten he is to me, <sup>322,2</sup>

39. and lo a spirit taketh him, and suddenly he crieth out, and it throweth into convulsions him, with foam, and hardly departeth from him, agitating violently him,

40. and I was besought of thy disciples, in order that they should have cast out it, yet they were not able.

41. Then the Jesus having answered, he said, O generation faithless and perverse, until when shall I exist with you, and suffer you, bring hither thy son.

42. And yet he approaching, the devil threw down <sup>615</sup>

630,1. See Matt. xvi. 21.

630,2. See Matt. xvi. 24.

632. See Mark viii. 38.

635. See Matt. xvii. 5.

636. See Matt. xvii. 9.

him, and tore. Then the Jesus rebuked the spirit  
 .....<sup>325</sup> that was unclean, and healed the serf, and delivered  
 .....<sup>490,2</sup> again him to his father.

43. And all were being amazed at the mighty  
 power of the God. Then he said to his disciples  
 .....<sup>495</sup> after all wondering at all things, which he was  
 ..... doing,

44. reserve, ye, in your ears these sayings. For  
 the Son of the man *i e him of the human race*  
 .....<sup>636,2</sup> *that is the son* is about to be delivered into hands  
 .....<sup>493</sup> of men.

45. But the *men* were not understanding this say-  
 .....<sup>494</sup> ing, so having been hid from them it was, in order  
 .....<sup>322,2</sup> that they should not have perceived it, and they  
 were being afraid to have asked him, concerning  
 this saying.

46. Then a reasoning arose among them, the  
 matter was, who probably *greater* of them may  
 .....<sup>322,2</sup> be.

47. And the Jesus having known the thought  
 of their hearts, having taken a serf, he sat it, by  
 himself,

48. and said unto them, whosoever should have  
 received this that is a serf, in my name, he receiveth  
 .....<sup>637</sup> me, whosoever should have received me, he receiveth  
 ..... him that sent me. So the least, among all you,  
 .....<sup>322,2</sup> being, this *man* great is.

49. Then John having answered, he said, Master,  
 we saw one, in thy name, casting out devils, and  
 and we forbade him, because he followeth not with  
 us.

50. But Jesus said unto him. Forbid not. For  
 .....<sup>496</sup> who exists not against us, for us, he exists.

51. And it came to pass in the *act* to be fully  
 come the days of his being received up, that he the  
 face set in respect of that he should proceed to  
 .....<sup>381</sup> Jerusalem,

636,2. *The Son of the man is about to be delivered. Literally, Forced to go; whereas &c., Voluntarily yields up himself; hence &c., 322,1.*

637. See Matt. xviii. 5.

52. and he sent angels, before his face, and having  
 been departed, they entered into a village of Sama-  
 ritans as to have made ready for him,

53. but they received not him, because the face  
 .....<sup>639</sup> journeying to Jerusalem was.  
 .....<sup>322,2</sup>

54. And the disciples James and John having  
 seen, they said, Lord, wilt thou, we should have com-  
 manded fire to have come down from the heaven,  
 and to have consumed them.

55. But having been turned, he rebuked them,

56. and they went into another village,

57. and a certain *man* said unto him after their  
 departing in the way, I will follow thee. Whither-  
 .....<sup>641,2</sup> soever thou shouldst go,

58. and Jesus said unto him, the foxes have  
 .....<sup>495</sup> holes, and the birds of the heaven have nests. But  
 the Son of the man *i e him of the human race that*  
 .....<sup>642</sup> *is the son* hath not. Where he should lay the  
 head.

59. And he said unto another, follow me. But  
 the *man* said, Lord, suffer me first having gone to  
 .....<sup>494</sup> have buried my father.

60. But he said unto him, leave alone the dead  
 to have buried their own dead. But thou having  
 .....<sup>643</sup> gone, preach the kingdom of the God.

61. And then another said, I will follow thee,  
 Lord. But first suffer me to have bid farewell to  
 them that are in my house.

62. But the Jesus said, no one having put the  
 hand to a plough, and having looked to the back,  
 useful exists for the kingdom of God.

#### CHAPTER X.

1. Then after these things, the Lord appointed  
 other seventy-two, and he sent each two by two,  
 before his face, into every city and place, where he  
 .....<sup>323</sup> himself was about to come.

2. And said unto them, the indeed harvest great

641,2. See Matt. viii. 19.

642. See Matt. viii. 20.

643. See Matt. viii. 22.



is. But the labourers few *are*. Therefore be besought of the lord of the harvest, so that he should have sent forth labourers, into his harvest,

3. depart. Behold I sent forth you as lambs, in midst of wolves.

4. Carry not a purse. Nor a scrip. Nor shoes, and no one, by the way, ye should have saluted.

5. And into whatsoever house, ye should have entered, say first, peace *be* to this house,

6. and if there a son of peace should exist, your peace shall rest upon him. But if not, to you, it shall turn again.

7. And in it the house, remain, eating and drinking the things that are belonging to them. For worthy the labourer of his hire *is*. Go not from house, to house,

8. and into whatsoever city, ye should enter, and they should receive you, eat the things that are set before you,

9. and heal those that are in it sick, and say unto them, the kingdom of the God hath come nigh unto you.

10. But into whatsoever city, ye should have entered, and they should not receive you, having gone into the streets of it, say,

11. verily we shake off to you the dust that cleaved to us out of your city unto the feet. Nevertheless this thing, know, that the kingdom of the God hath come nigh,

12. I say unto you, that more tolerable it shall exist for Sodom in that day, than for that city,

13. woe unto thee, Chorazin, woe unto thee, Bethsaida, for if in Tyre and Sidon, the mighty works that had been done in you long ago were done, perhaps in sackcloth and ashes, sitting, they repented.

14. But more tolerable it shall exist for Tyre and Sidon, at the judgment, than for you,

15. And thou Capernaum. Not unto the heaven, shalt be exalted, unto the hell, thou shalt descend,

16. he that heareth you, heareth me, and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17. And the seventy-two returned again with joy, saying, Lord, even the devils are subject unto us, through thy name.

18. And he said unto them, *In thus commissioning you I shewed* I was contemplating the Satan that is of the heaven to be in power as lightning having fallen.

19. Behold I have given unto you the power in respect of that ye should tread upon serpents and scorpions, and over all the power that is of the enemy *i e of whatever is an enemy to man*, so nothing should by any means have hurt you.

20. Notwithstanding in this. Rejoice not, that ye subject the spirits unto you. But rejoice, that your names have been written in the heavens,

21. about this the hour, he rejoiced through the Spirit that is Holy, and said, I thank thee O Father, Lord of the heaven and of the earth, that thou hid these things, from wise and prudent persons, and revealed them to babes, truly the Father, that thus pleasure it was in thy sight,

22. all things were delivered to me, by my Father, and no one knoweth, who the Son is, but the father, or who the father is, but the son, and to whomsoever the son should will to have revealed,

23. and having been turned to the disciples, in a private manner, he said, blessed the eyes that see what things ye see.

24. For I tell you, that many prophets and kings desired to have seen, what things ye see, yet saw not, and to have heard of me, what things ye hear, yet heard not,

647. See Matt. xi. 22.

647,1. See Matt. xi. 21.

651,1. See Matt. xi. 21.

653. See Matt. xi. 25.

654. *No one knoweth*. Literally, *Possesseth the knowledge*; whereas &c., *Doth of his own power know*; hence &c., 322,1.

25. and behold a certain lawyer stood up, tempting him, saying, Master, what thing having done, shall I inherit eternal life.

26. Then the <sup>494</sup>Jesus said unto him, in the law, what hath been written, how readest thou.

27. And the lawyer having answered, he said, thou shalt love Jehovah thy God, with all thine heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

28. Then he said unto him. Rightly thou answered, this do, and thou shalt live.

29. But the lawyer willing to have justified himself, he said unto the Jesus, and who is my neighbour,

30. the Jesus having answered, he said, a certain man was going down from Jerusalem to Jericho, and fell among thieves, who even having stripped of his raiment him, and having laid on stripes, they departed, having left half dead.

31. And by chance, a certain priest came down that way, and having seen him, ye passed by on the other side.

32. And likewise also a Levite, to the place, having come and looked, he passed by on the other side.

33. But a certain Samaritan journeying, came by him, and having seen, he was moved with compassion,

34. and having approached, he bound up his wounds, pouring in oil and wine. And having set him, on the his own beast, he brought him, to an inn, and took care of him,

35. and on the morrow, taking, he gave two pence to the host, and said, take care of him, and whatever if thou shouldst have spent more, I will repay thee in the <sup>495</sup>time me to return again,

36. which of these the three neighbour thinkest thee to have been of him that fell among the thieves,

37. and the <sup>494</sup>lawyer said, he that shewed the mercy, to him. Then <sup>496</sup>Jesus said unto him, go, even thou, do likewise.

38. Then he entered into a certain village in the <sup>495</sup>act them to depart. And a woman who by name Martha was, received him,

39. and a sister being called Mary was existing with her, who indeed having sat down at the feet of the Jesus, was hearing his word.

40. But the <sup>395</sup>Martha was being cumbered about much serving. And having come, she said, Lord, concerneth it not thee, that my sister left alone me to serve. Now bid her, in order that she should have helped me.

41. Then having answered, the <sup>496</sup>Jesus said unto her, Martha, Martha, thou art careful and troubled about many things.

42. Though necessity for few things but one there <sup>392,3</sup>is. And Mary selected the good part, which shall not be taken from her,

#### CHAPTER XI.

1. and it came to pass at the time to exist to him, in a certain place, praying, as he ceased, one of his disciples said unto him, Lord, teach us to pray. As also <sup>496</sup>John taught his disciples.

2. Then he said unto them. When ye would pray, say, O father, be esteemed as holy thy name, come thy kingdom,

3. <sup>665</sup>give to us our bread that is sufficient for support that is according to the day,

4. and forgive us our sins. For even we ourselves forgive all being indebted to us, and thou wouldest not have brought us, into temptation,

5. and he said unto them, which, of you, shall have a friend, and shall go unto him after midnight, and should have said unto him, friend, lend me three loaves,

6. for a friend of me arrived in a journey, to me, and I have not, what I shall set before him,

28. But he said. Yea rather, blessed they that hear the word of the God and keep *are*.

29. Then he began to say after the people's gathering together, this generation evil exists, a sign it seeketh, but a sign shall not be given to it, except the sign of Jonas.

30. For as the Jonas was unto the Ninevites a sign. So the Son of the man *i e him of the human race that is the son* shall exist also to this generation,

31. a queen of south will be raised up in the judgment, with the men of this generation, and she will condemn them, for she came from the uttermost parts of the earth to have heard the wisdom of Solomon, and behold a greater than Solomon here *is*,

32. men of Nineveh will rise up in the judgment, with this generation, and will condemn it, for they repented at the preaching of Jonas, and behold a greater than Jonas here *is*,

33. no one having lighted a candle, in a secret place, places it, neither under the bushel *i e the extinguisher of it*, but in the candlestick of it, in order that they that come in the light should see,

34. the candle of the body thine eye is. When thine eye clear should exist, then all thy body enlightened exists. But when evil it should exist, then thy body darkness *is*.

35. Therefore take heed. Lest the light that is in thee darkness exists.

36. Therefore if all thy body enlightened *is*. Not having any part dark, enlightened all will exist *i e continue*, as whilst the candle, with *i e during* the shining of it, enlightened thee.

37. Then was a Pharisee beseeching him after the act to have spoken *what has been recorded*, that he should have dined with him. And having gone in, he sat down to meat.

677. See Matt. xii. 39.

678. See Matt. xii. 42.

679. See Matt. xii. 41.

38. But the Pharisee having beheld, he marvelled, that not first he was washed before the dinner.

39. Then the Lord said unto him. Now ye the Pharisees the outside of the cup and the platter make clean. But the inward *part* of you is full of ravening and wickedness,

40. fools, not he that made the outside, also the inside he made.

41. But rather give an alms the things possessed, and behold every thing clean exists to you,

42. but woe unto you the Pharisees *i e unto those that are Pharisees*, for ye tithe the mint, and the rue, and every herb *that ye possess*, though ye neglect the judgment and the love of the God. Now these things it was fitting to have done, and those things not to leave undone,

43. woe unto you the Pharisees, for ye love the uppermost seat, in the synagogues, and the greetings, in the markets,

44. woe unto you, for ye exist as the graves that are concealed, so the men that walk over, have not knowledge of.

45. Then one of the lawyers having answered, he saith unto him, Master, these things saying, verily thou reproachest us.

46. Then the *Jesus* said, verily woe to you the lawyers, for ye laid the men *that are subject to you* burdens grievous to be borne, but ye yourselves touched not the burdens with one of your fingers,

47. woe unto you, for ye build the sepulchres of the prophets. Yet your fathers killed them,

48. truly witness ye exist and consent to the deeds of your fathers, for they verily killed them. And ye build,

49. with respect to this, verily the wisdom of the God declared, I will send unto them prophets and apostles, and of them, they will slay and persecute,

50. in order that the blood of all the prophets that

682. See Matt. vi. 23.

683. See Matt. vi. 23.

has been shed from foundation of world might have been required of this generation,

51. from blood of Abel, unto blood of Zacharias that perished between the altar and the temple, verily I say unto you, it shall be required of this generation,

52. woe unto you the lawyers, for ye lifted up the key of the knowledge of *these things*, yourselves ye entered not in, and ye hindered those that enter in,

53. and thence the Scribes and the Pharisees began after his having gone out vehemently to urge and to provoke to speak him, of many things,

54. laying wait for him to have caught something, out of his mouth,

#### CHAPTER XII.

1. as to whom, he began to say unto his disciples first after having been gathered together the multitudes of the people so as to tread upon one another, direct the thoughts in yourselves, from the leaven, which hypocrisy is after the Pharisees.

2. For nothing having been covered there exists, which will not be revealed, or hid, which will not be known,

3. an account of which, whatsoever, in the darkness, ye spoke, in the light, it shall be heard, and what, in the ear, ye spoke in the closets, shall be proclaimed on the house tops.

4. And I say unto you my friends. Ye should not have been afraid of them that kill the body, and after these things. Have not any thing more to have done with you.

5. But I will forewarn you, whom ye should have been afraid of, be afraid of him that exists after the

act to have killed having power to have cast into the hell, yea I say unto you, be afraid of this person,

6. is it not, five sparrows are sold for two farthings, yet one, of them, exists not having been forgotten before the God,

7. but even all the hairs of your head have been numbered. Be not afraid, ye are of more value than many sparrows.

8. Also I say unto you, all whosoever should have assented to me, before the men that oppose me, verily the Son of the man i e him of the human race that is the son will have assented to him, before the angels of the God.

9. But he that denied me, before the men that oppose me, he will be denied before the angels of the God,

10. yet every one who shall speak a word, against the Son of the man i e him of the human race that is the son, it shall be forgiven to him. But it shall not be forgiven to him that blasphemed against the Holy Spirit.

11. And when they should bring you, unto the synagogues, and the magistrates, and the powers. Take not extra thought. How or what ye should have answered, or what ye should have said.

12. For the Holy Spirit will give you, in it the hour, what it is fit to have said.

13. Then one of the company said unto him, Master, speak to my brother to have divided with me the inheritance.

14. And the Jesus said unto him, Man, who made me a judge or a divider, over you.

15. Then said he unto them, take heed and beware

688. *Ye hindered those that enter in.* Literally, *Ye effected what is stated; whereas &c., Ye attempted to hinder;* hence &c., 321.

689. *Be afraid of this person.* Literally, *Of him personally;* whereas &c., *Fear to disregard his power;* hence &c., 321.

690. See Matt. x. 29.

691. See Matt. x. 30.

692. See Matt. x. 31.

693. See Mark viii. 38.

695. *It shall not be forgiven to him &c.* Literally, *He shall never be pardoned;* whereas &c., *He shall not by man be held guiltless;* hence &c., 321.

*That blasphemed against the Holy Spirit,* I think it probable that the Form here used, expresses a direct opposition to the Holy Spirit, whereas had it been expressed, *That blasphemed against the Holy Spirit,* the Sense conveyed would have been, *That in any manner caused the Holy Spirit to be blasphemed;* hence the introduction of the Sentence of the Preposition between the Article and its Participle.

696. See 1 Cor. vii. 32.

697. *The holy spirit will give you.* Literally, *Will actively do what is stated;* whereas &c., *Passive, Will be the channel of your receiving;* hence &c., 322, 1.

of all covetousness, for his life consists not in the to abound to any one in that that exists to him.

16. Then he spoke a parable, unto them, saying of a certain rich man, the ground brought forth plentifully,

17. and he was thinking within him, saying, what shall I do, for I have not. Where I shall bestow my fruits,

18. then he said, this I will do, I will pull down my barns and build greater, and I will bestow there all the corn and my goods,

19. and I will say unto my soul, soul thou hast much goods laying up for many years, take rest, eat, drink, be merry.

20. But the God said unto him, foolish, they claim in this the night thy soul, of thee. Then what thou prepared, it will exist for any one.

21. Thus he that layeth up treasure for him, and not toward God, being rich.

22. Then he said unto the disciples, on account of this, I say unto you. Take no extra thought for the position in this life, what ye should have eaten, neither for the appearance of your body, what ye should have put on.

23. For the life more is than the meat of it, and the body than the raiment of it,

24. consider the ravens, for they sow not, neither reap, with whom store house or barn there is not, yet the God feedeth them, more by how much, ye are better than the fowls.

25. And which, of you, taking extra thought, is able to his stature to have added a cubit.

26. And if not even least ye are able to do, why, concerning the rest, take ye extra thought,

27. consider the lilies, how does it grow, it toils not, neither spins. Yet I say unto you, not even

Solomon, in all his glory, clothed as one of these.

28. Then if in field, the God so clothed the grass existing to-day, and to-morrow into an oven being cast, more by how much, you, possessors of little faith,

29. then ye. Seek not, what ye should have eaten, or what ye should have drunk, or be not of doubtful mind.

30. Although all these things the nations of the world earnestly seek. But your Father hath known, that ye have need of these things.

31. Notwithstanding ye seek his kingdom, and so these things will be added unto you.

32. Be not afraid for the little flock, for your Father is pleased to have given you the kingdom,

33. sell the things that are with you, and give alms, provide to yourselves bags not waxing old, a treasure not failing, in the heavens. Where a thief approaches not, neither a moth corrupts.

34. For where your treasure exists. There also your heart will be,

35. exist as men, their loins having been girded about, and the lights of whom being kindled,

36. and so ye like are unto men waiting for their own lord. When he should have returned from the wedding, in order that immediately they should have opened to him after having come and knocked,

37. blessed those servants are, whom the lord having come, he shall find watching. Verily I say unto you, that he will gird himself, and make sit down to meat them, and having come forth, he will serve them,

38. and if in the second, or if in the third watch, he should have come, and should have found thus, blessed those are.

39. Now this thing ye know, that if the good man

703. See Matt. vi. 26.

704. See Rom. v. 10

705. See Matt. vi. 30.

706. See Matt. vi. 19.

707. See Matt. vi. 20.

708. See Matt. vi. 21.

of the house had known in what hour, the thief<sup>711</sup> comes, he watched probably, and not left to have been broken through his house,

40. also ye ready exist, for what hour ye think not, the Son of the man *i e him of the human race*<sup>403</sup> *that is the son*<sup>712</sup> cometh.

41. Then the Peter said, Lord, unto us, speakest<sup>310</sup> thou this parable, or even to all,

42. and the Lord said, who then the faithful steward<sup>322,2</sup> that is wise is, whom the Lord shall make ruler over his household in respect of that he should<sup>713</sup> give in due season a portion of meat,

43. blessed that servant *is*, whom his lord having come, he will find doing so.

44. With truth I say unto you, that over all that he has, he will make ruler him.

45. But if that servant should have said in his heart, my lord delays to come, and should have begun to beat the men servants and the maidens. Also to eat and drink and be drunken,

46. the lord of that servant will come in a day, when he does not expect, and at an hour, when he is not aware, and will cut asunder *from* him, and his portion, with the unbelievers, he will appoint.

47. Verily that *man*, the servant that knew the will of his lord, yet not having prepared, or done according to his will, will be beaten much.

48. But he that knew not. Yet having committed things worthy of stripes, will be beaten little. For all to whom there was given much, much there will be required of him, and whom they committed much, more they will ask of him,

49. a fire I came to have cast on the earth, and what I desire *is*, that now it was kindled.

50. For a baptism I have to have been baptized with, and how am I straitened, until whensoever, it should have been accomplished,

51. ye imagine, that I came peace<sup>715</sup> to have given to the earth, it is not, I declare unto you, but rather division.

52. For there will exist from the now five, in one<sup>333</sup> house, having been divided, three, against two, and two, against three, will be divided,

53. a father, against a son, and a son, against a father, a mother, against a daughter, and a daughter, against the mother, a mother-in-law, against her daughter-in-law, and a daughter-in-law, against the mother-in-law.

54. Then he said also to the people. When ye should have seen a cloud rising out of *the* west. Straightway ye say, a shower comes, and it is so,

55. and when a south wind blowing *is*, ye say, that heat there will be, and so it is,

56. hypocrites, the face of the earth and of the heaven ye have learnt to discern. And how have ye not understood to discern this time.

57. And why, even of your own selves, do ye not judge the just thing.

58. Then as thou goest with thine adversary, to *the* magistrate, in the way, give diligence to have been delivered from him. Lest he should hail thee, to the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee, into prison,

59. I tell thee, thou shouldst not have departed thence. Until even the last mite thou shouldst have paid.

#### CHAPTER XIII.

1. And some were present about it the time, telling him, of the Galileans, of whom the blood Pilate mingled with their sacrifices,

2. and having answered, he said unto them, ye suppose, that these Galileans sinners, above all the Galileans, were, because the such like things they have suffered,

711. See Matt. xxiv. 43.

712. See Matt. xxiv. 44.

713. See Matt. xxiv. 45.

715. *I came peace to have given.* Literally, *Personally to give*; whereas &c., *To cause it to be obtained*; hence &c., 321.

3. it is not *the case*, I declare unto you, at least unless ye should repent, ye all to a like extent shall <sup>718</sup>perish,

4. or those *men* the eighteen, upon whom, the tower in the Siloam fell, and slew them, ye think, that they trespassers were above all the men that dwell in Jerussalem,

5. it is not *the case*, I declare unto you, at least unless ye should repent, ye all to a like extent shall <sup>718</sup>perish,

6. then he spoke this the parable *which follows*, a certain *man* was having a fig tree having been planted in his vineyard, and he came, seeking fruit, on it, and found not.

7. So he said unto the dresser of his vineyard. Behold <sup>333</sup>three years I come, seeking fruit, on this fig tree, and I find not, cut down it, why indeed cum- <sup>719</sup>bers it the ground.

8. And the *dresser* having answered, he says unto him, Lord, leave alone it even this the year, until when, I should have dug about it, and <sup>332,3</sup>dung should have cast,

9. then perhaps indeed it would have borne fruit, after that that is about to be done. And if not, then thou shalt cut down it.

10. Then <sup>332,3</sup>teaching he was in one of the synagogues, on the sabbaths,

11. and behold a woman having a spirit of in- <sup>332,3</sup>firmity eighteen years, and bending together she was, even not being able to have lift up to the perfect *position*.

12. and the <sup>720</sup>Jesus having seen her, he called and said unto her, woman, thou hast been loosed from thine infirmity,

13. And he laid on her the hands, and imme-

diately she was made straight, and was glorifying the God.

14. But the ruler of the synagogue having an- <sup>721</sup>swered, being indignant, that the Jesus healed on the sabbath, he said unto the people, that six days there exists, in which, it is fit to work. Therefore in them, coming, be healed, and not on the day of the sabbath.

15. Then the Lord <sup>496</sup>answered him, and said, hypo- <sup>310</sup>crites, each of you looses not he his ox or his ass on the sabbath, from the stall, and having led away, he waters.

16. And was it not fit this *woman* a daughter of Abraham being, which the Satan bound lo ten and eight years, to have been loosed from this bond on the day of the sabbath,

17. and these things of him speaking, all the adversaries were ashamed by him, and all the people were rejoicing for all the glorious things that were done by him.

18. Then he said, unto <sup>332,3</sup>what like the kingdom of the God is, and unto what shall I resemble it,

19. like it exists to a grain of mustard seed, which a man having taken, he cast into his own garden, and it grew and came into a tree, and the fowls of the <sup>332,3</sup>heaven lodged in its branches,

20. and again he said, unto what shall I liken the <sup>332,3</sup>kingdom of the God,

21. like it exists unto leaven, which a woman <sup>332,3</sup>having taken, she hid in three measures of meal, until when, all was leavened,

22. and he was going through the cities and vil- lages, teaching, though making a journey, unto Jeru- salem.

23. Then one said unto him, Lord whether few

718. *Ye all to a like extent shall perish.* Observe, It is not, *Ye all shall also perish*; also that what is expressed has no more relation to the *Manner*, than it has to the *Extent*; here indeed it cannot be to the *Manner*, seeing, *That Towers do not fall on all impenitent sinners*; and therefore I judge that the true Sense of the Passage is expressed in the Paraphrase.

719. *Cumbers it the ground.* Literally, *The ground was incon-*

*veniented by it; whereas &c., The proprietor was inconvenienced by the unproductiveness of his ground; hence &c., 321.*

720. *And the Jesus having seen her.* Literally, *Because he saw her he called her*; whereas &c., *A more statement of facts, He saw her, and he called her*; hence &c., 321.

721. *That the Jesus healed on the sabbath.* Literally, *That he did so exclusively on that day*; whereas &c., *That he did not re- fuse to use the sabbath as a day of healing*; hence &c., 321.

is it that are saved. And the <sup>494</sup>Jesus said unto them,

24. Strive to have entered in at the strait gate, for many I say unto you, will seek to have entered in, and will not be able,

25. after whensoever, the master of the house should have risen up, and shut the door, and ye shall begin without to have stood and to knock at the door, saying, Lord, open unto us, then having answered, he will say unto you, I have not known you. Whence are ye.

26. Then ye will begin to say, we have eaten before thee, and drunk, and in our streets, thou taught,

27. but he will say, I tell you, I have not known. <sup>333</sup>Whence are ye, depart from me, all workers of deceitfulness.

28. There the weeping and the gnashing of the teeth will exist. When ye should have seen Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of the God. But you being cast out,

29. for there will come from east and west, and from north and south, and will be seated in the kingdom of the God,

30. for behold <sup>322,2</sup>last there are, which <sup>322,2</sup>first will be, and <sup>322,2</sup>first there are, which <sup>322,2</sup>last will be,

31. in it the hour, certain Pharisees came, saying unto him, get out and depart hence, for Herod seeks thee to have destroyed,

32. but he said unto them, having been departed, say to this fox. Behold I cast out devils, and cures I do to-day and to-morrow, but I <sup>724,1</sup>am perfected the <sup>322,2</sup>third day.

33. Nevertheless it is necessary for me to-day and to-morrow and that that follows to walk, for it is not possible for a prophet to have perished out of Jerusalem,

34. Jerusalem, Jerusalem, thou that killest the prophets, even stoning those that have been sent unto

<sup>724,1</sup> I am perfected the third. Literally, I am made better; whereas &c., I have completed my entire work; hence &c., 321.

<sup>724,2</sup>it. How often I desired to have gathered together thy children, which manner a hen the brood of herself, under the wings, <sup>496</sup>exists, but ye would not.

35. Behold <sup>496</sup>your house is left unto you. And I declare unto you, ye should not have seen me. Until ye should have said, blessed is he that comes in name of Jehovah,

CHAPTER XIV.

1. and it came to pass in the time to have gone him, into an house of one of the chiefs of Pharisees on a Sabbath to have eaten bread, that they <sup>322,2</sup>watching him were,

2. and behold a certain man having dropsy there was before him,

3. and the Jesus having answered, he spoke to the lawyers and Pharisees, saying, is it lawful on the sabbath to have healed or not. But the <sup>494</sup>men were silent,

4. then having taken, he healed him, and dismissed,

5. and unto them, he said, shall a son or an ox <sup>310</sup>of any of you into a pit fall, and will not he straightway draw up him, on a day of the sabbath,

6. and they were not able to have answered again to these things.

7. Then he put forth to them that had been bidden a parable, marking how the chief rooms, they were choosing, saying unto them.

8. When thou shouldst have been bidden of any one, unto a wedding. Thou shouldst not have been set down in the highest room. Lest a more honorable than thee <sup>322,2</sup>having been bidden of him there should be,

9. and he that bid thee and him having come, he shall say to thee, give this man place, and then thou shouldst have begun with shame the lowest place to take,

10. but when thou shouldst have been bidden,

<sup>724,2</sup> See Matt. xxiii. 37.



having been departed, sit down in the lowest place, in order that when he should have come, he that had bid thee, he shall say unto thee, friend, go up higher. Then it shall exist to thee a glory, in the presence of all of them that sit at meat with thee,

11. for every one that exalts himself, shall be abased, and he that humbleth himself, shall be exalted.

12. Then he said also to him that had bid him. When thou shouldst make a dinner or a supper. Invite not thy friends, or thy brethren, neither thy kinsmen. Not rich neighbours. Lest also they should have bid again thee, and a recompence should have been made to thee,

13. but when thou shouldst <sup>739</sup> make a feast, call poor, maimed, lame, blind *persons*,

14. and blessed thou wilt be, for they have not to have recompensed thee. But it will be recompensed to thee, at the resurrection of the just.

15. Then one of them that sat at meat having heard these things, he said unto him, blessed *he is* whosoever shall eat bread, in the kingdom of the God.

16. But the <sup>494</sup> *Jesus* said unto him, <sup>739</sup> a certain man was making a great supper, and bade many,

17. and sent his servant at the hour of the supper to have said to them that had been bidden, come, for now prepared it exists,

18. and all began with one <sup>731</sup> *consent* to make excuse, the first said unto him, I bought a piece of ground, and I have need, having gone to have seen it, I pray thee, hold me having been excused,

19. and <sup>496</sup> another said, I bought five yoke of oxen,

and I go to have proved them, I pray thee, hold me having been excused,

20. and another <sup>496</sup> said, I married a wife, and on account of this, I am not able to have come,

21. so the servant having returned, he shewed his lord these things. Then the master of the house having been angered, he said to his servants, go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and halt,

22. and the servant said, lord, it hath been done, what thou commanded, and yet room there exists,

23. then the lord said unto the servant, go out into the highways and hedges, and compel to have come in, in order that the house should have been filled.

24. For I say unto you, that none of those men <sup>496</sup> that have been bidden shall taste of my supper.

25. Now great multitudes were accompanying him, and having turned, he said unto them,

26. if any one <sup>496</sup> comes unto me, and hates not <sup>733</sup> what was as the father of himself in spiritual things, or the mother, or the wife, or the children, or the brethren, or the sisters, yet more even indeed, the life of himself <sup>734</sup> therein, a disciple of me he is not able to exist.

27. For whosoever beareth not the cross of the attachments of himself, though he cometh after me, a disciple of me he <sup>734</sup> is not able to exist.

28. Now which, of you, intending a tower to have built, is it not, first having sat down, he counteth the cost, whether he hath the things for completion,

729. But when thou shouldst make a feast. Literally, *A feast of any description*; whereas &c., *A feast for which thou seekest to be commended*; hence &c., 321.

730. A certain man was making a great supper. Literally, *For the entertainment of his friends*; whereas &c., *As an offering of service to God*; hence &c., 321.

731. And all began &c. Literally, *At the same time*; whereas &c., *When their time for speaking arrived*; hence &c., 321.

733. The father of himself. To express the Sense of the Authorized Version, the Original must have been, *The father of him*, and not, *The father of himself*; the Sense of which may be as

in the Paraphrase, the correctness of which estimate of the Sense is much sustained by the expression of the Pronoun, *Of himself*, in connection with the words, *The life*.

734. A disciple of me he is not able to exist. In this sentence there are two distinct *Disarrangements*. The Pronoun *My*, is *Disarranged*, to shew that the Literal Sense, *Christ in his own person*, is not referred to, but his doctrine or dispensation; hence that *Disarrangement*. See Rule 321. The word, *Disciple*, is *Disarranged*, the Literal Sense expressing, *Absolute inability at any time to be what is stated*; whereas &c., *He is unable to be so during the continuance of the circumstances specified*; hence &c., 321.

13. and after not many days, the younger son having gathered together all, he took a journey into a far country, and there wasted his substance, living riotously.

14. And a famine arose after his having spent all mighty things, of that land, and he began to be in want,

15. and having departed, he was joined to one of the citizens of that country, and he sent him, into his fields to feed swine.

16. And he was desiring to have been filled with the husks, which the swine were eating, for no one was giving to him.

17. But unto himself, having come, he said, how, many hired servants of my father abound with bread. But I perish with hunger here,

18. having arisen, I will go to my father, and will say to him, father, I sinned against the heaven, and before thee,

19. not even worthy I am to have been called, a son of thee, make me as one of thy hired servants,

20. and having arisen, he came to the father of himself. Though still he being far distant, his father saw him, and was moved with compassion, and having run, he fell on his neck, and kissed him.

21. Then the son said unto him, father, I sinned against the heaven, and in the sight of thee, not even worthy I am to have been called, a son of thee, make me as one of thy hired servants.

22. But the father said to his servants quickly, bring forth a robe that is chief, and put on him, and put a ring, on his hand, and shoes, on the feet of him,

23. and bring the calf that is fatted, kill, that having eaten, we should have been merry,

742. *Music and Dancing* Alford justly here remarks, "This is one of those bye-glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval of the joys and unbendings of men. Would these festal employments have been mentioned here by him on so solemn and blessed

24. for this *person that is my son as one* dead was existing, though he lived, having lost himself he was, but he was found, then they began to be merry.

25. Now his son that was elder was existing in a field, and as coming, he drew nigh to the house he lived in, he heard music and dancing,

26. and having called one of the servants of the house, he was asking what perchance may be causing these things.

27. Then the servant said unto him, verily thy brother takes place, and thy father killed the calf that is fatted, because he received back him being well.

28. But he was angry, and was not willing to have gone in. So his father having come out, he was entreating him.

29. But the son having answered, he said to the father of him. Lo these many years I served thee, and never I transgressed a commandment of thee, yet never thou gavest me a young kid, in order that with my friends, I should have been made glad.

30. But as soon as this thy son that devoured thy living, with harlots, came, thou killed for him the fatted the calf.

31. Then the father said unto him, child, thou always with me art, and all things the mine i e that are mine thine exist.

32. But it was fitting to have been made merry and glad, for this thy brother dead was existing, though he lived, and was having lost himself, but he was found.

#### CHAPTER XVI.

1. Then he said also unto the disciples, a certain man rich there was, who was having a steward, and this man was accused unto him, as wasting his goods,

an occasion, if they really were among those works of the Devil which He came into the world to destroy."

743. *The fatted the calf.* This must be an error, no one ever saw such an Arrangement of Greek.

2. and having called him, he said unto him, how this thing do I hear of thee, give the account *that is due* of thy stewardship. For thou art not able for the future to act as steward.

3. Then the steward said within himself, what shall I do, for my lord takes away the stewardship I have had, from me, I am not able to dig, and I am ashamed to beg,

4. I considered, what I will do, in order that when I should have been put out of the stewardship I have had, they should have received me, into their own houses,

5. then having called each one of the debtors of the lord of himself, he said unto the first of them, how much owest thou unto my lord.

6. And the first said, an hundred measures of oil, and the steward said unto him, take thy bills, and having sat down, write quickly fifty.

7. Then he said to another. And thou, how much owest thou. And the other said, an hundred measures of wheat, he says to him, take thy bills, and write fourscore,

8. even the lord of that steward commended the steward for the deceitfulness, that wisely for the attainment of his end he did it, he perceived no waste therein, his commendation was, that the sons of this age i e of present enjoyment, wiser, than the sons of the light i e of future enjoyment, with respect to the generation that is after themselves i e with respect to the attainment of their respective objects they exist,

9. and so I say unto you, make to yourselves friends, off from the Mammon of the deceitfulness stated above, in order that when it should have failed, they the friends should have received i e should adhere to you, in the everlasting habitations,

10. the faithful, in least, also in much, faithful he exists, and he that is in least things unjust, also in much, unjust he exists.

755. *Lazarus by name.* Probably a part of his name, or not

11. Therefore if with respect to the unrighteous obtaining of Mammon, faithful ye were not, the true obtaining of riches, who will place to the credit of you,

12. and if with respect to the things belonging to another, faithful ye were not, the things that are our own, who will give to you,

13. no servant is able two masters to serve. For either he will hate the one, and love the other, or he will hold to the one, and despise the other, ye are not able God to serve and Mammon.

14. Now all these things even the Pharisees were hearing, covetous being, verily they were deriding him,

15. then he said unto them, ye they that do justify yourselves, before the men that hear you are. But the God knoweth your hearts, assuredly that that is among men highly esteemed, abomination, in the sight of Jehovah it is,

16. the law and the prophets were until John, after then the kingdom of the God is preached, and every one that hears the preaching, into it, is forced.

17. Yet easier it exists for the heaven and the earth to have passed, than one tittle of the law to have failed,

18. every one that putteth away his wife, and marrying another, commits adultery, and he that hath been divorced by man's authority, marrying, committeth adultery.

19. Now a certain man rich was, and was clothed in purple and fine linen, living in luxury according to day sumptuously.

20. And a certain beggar, Lazarus by name, had been laid at his gate, having been full of sores,

21. and desiring to have been filled with things that fall from the table of the rich man, and even the dogs coming, they were licking his sores.

22. And it came to pass to have died the beggar, and to have been carried him, by the angels, into properly his at all; hence &c., 321.

Abraham's bosom. And the rich *man* died also, and was buried,

23. and in the hell, having lifted up his eyes, being in torments, he sees Abraham, afar off, and Lazarus, in his bosom,

24. then he having cried out, said, father Abraham, have mercy on me, and send Lazarus, in order that he should have dipped the tip of his finger in water, and cooled my tongue, for I am tormented in this flame.

25. But Abraham said, child, remember, that thou received thy good things, during thy life, and Lazarus likewise the evil things *of him*. So now here he is comforted. And thou art tormented,

26. and beside all this, between us and you, a <sup>498</sup>great gulf hath been fixed, so that they that wish to have passed from hence to you. Are not able, neither from hence to us, they should pass.

27. Then he said. Verily I pray thee, father, in order that thou wouldst have sent him, to my father's house.

28. For I have five brethren, that he should testify unto them, lest also they should have come into this place of the *i e state of torment I suffer*.

29. But Abraham saith, they have Moses and the prophets, hear them.

30. Then the <sup>494</sup>*man* said, is it not, father Abraham, indeed if one, from *the* dead, should have been sent unto them, they will repent.

31. But he said unto him, if they hear not Moses and the prophets, neither if any one, from <sup>495,1</sup>*the* dead, should have risen, they will be persuaded.

#### CHAPTER XVII.

1. Then he said unto his disciples, impossible it exists in respect of that the <sup>491</sup>allurements to *evil* should not have come. But yet woe, by means of whom, it *i e an unnecessary allurements* doth come,

2. it is better for him, that a millstone be hanged

about his neck, and he hath been cast into the sea, than, in order that he should have caused to offend one of these little ones,

3. take heed to yourselves, if thy brother should have trespassed, rebuke him, and if he should have repented, forgive him,

4. and if seven times in the day *referred to* he should have trespassed against thee, and seven times he should have turned again unto thee, saying, I repent, thou shalt forgive him,

5. then the apostles said unto the Lord, increase in us faith.

6. And the Lord said, if ye have faith as a grain of mustard seed, ye commanded perhaps this sycamine tree, be plucked up by the root and planted in the sea, and it obeyed probably you.

7. But which, of you *is there*, having a servant ploughing or feeding cattle, who will say unto him <sup>496</sup>after having come in from the field. Straightway having come forth, sit down to meat,

8. rather is it not, he will say unto him, make ready, what I shall eat, and having girded, serve me. Until I eat and drink, and after these things, shalt thou eat and drink.

9. He hath not thanks for the servant, because he did the things that were commanded.

10. Thus also ye. When ye should have done all things that were commanded you, say, verily unprofitable servants we exist, what we were obliged to have done, we have done,

11. then it came to pass in the *act* to depart, to Jerusalem, that he was passing through midst of Samaria and Galilee,

12. and ten men lepers met him <sup>495</sup>after his entering into a certain village, which stood up afar off,

13. and they were lifting up a voice, addressing <sup>491</sup>Jesus, O Master, have mercy on us,

14. and having beheld, he said unto them, having departed, shew thyself unto the priests *appointed*

to inspect lepers, and it came to pass in the act to go them, they were cleansed.

15. Then one, of them, having seen, that he was healed, returned, with a loud voice, glorifying the God,

16. and fell on the face at his feet, giving thanks to him, though he a Samaritan was existing.

17. Then the Jesus having answered, he said, is it not, the number ten were healed. But the nine where are they,

18. there were not found, having returned to have given glory to the God, save this stranger,

19. then he said unto him, having arisen, depart.

20. Then having been demanded of the Pharisees, when the kingdom of the God cometh, he answered them, and said, the kingdom of the God cometh not with observation,

21. not even they will say. Lo where, or there. For behold the kingdom of the God, within you, exists.

22. Then he said unto his disciples, days will come, when ye will desire one of the days of the Son of the man i e of him of the human race that is of the son to have seen, but ye shall not see,

23. and they shall say unto you. See there, or see here. Ye should not have followed.

24. For as lightning lightening out of the one part under the heaven, unto the other part under heaven, shineth. So the Son of the man i e him of the human race that is of the son shall exist.

25. But first it is necessary him many things to have suffered, and to have been rejected of this generation,

26. and as it was in the days of Noe. So it shall exist also in the days of the Son of the man i e him of the human race that is the son,

759. Is it not the number ten were healed. Literally, To this the Apostles were unable to speak, they could alone certify, That there were ten who applied to be healed; hence &c., 322,1.

760. See Whitby's Note.

761. But in which day Lot went out of Sodom. I think it pro-

27. they were eating, they were drinking, they were marrying, they were giving in marriage, until which day, Noe entered into the ark, and the flood came, and destroyed all.

28. Likewise just as it was in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.

29. But in which day Lot went out of Sodom, it rained fire and brimstone, from heaven, and destroyed all,

30. after the its, it shall exist, in which day the Son of the man i e him of the human race that is the son should be revealed,

31. in that the day, who shall exist upon the housetop, and his goods in the house. Come not down to have taken away them, and he that is in a field. Likewise turn not to the back,

32. remember lot's wife,

33. whosoever at that time should have sought his life to have purchased, he shall lose it. And whosoever should have sustained the loss, he shall preserve it,

34. I tell you, two shall exist in this the night in a bed, the one will be taken, and the other will be left,

35. two grinding shall exist at the it place, the one will be taken. And the other will be left,

36. and having answered, they said unto him, where Lord. And the Jesus said unto them. Where the body is. There indeed the eagles will be gathered together.

#### CHAPTER XVIII.

1. Then he spoke a parable unto them, to the end, to be necessary always them to pray, and not to faint,

bable, that Lot went out of Sodom before sun-rise, and consequently, during the night and not the day; hence &c., 321.

762. See Matt. xxiv. 18.

763. See Matt. xxiv. 40.

2. saying, a certain judge there existed in a certain city, not fearing the God, or not regarding man.

3. And a widow there existed in that city, and she came unto him, saying, avenge me, of mine adversary,

4. but he desired not for a time. Yet after these things, he said within himself, though verily I am not afraid of the God, neither regard man.

5. Yet I will avenge her on account of the *fact* to present to me trouble this widow, lest in the end, coming, she should weary me.

6. Then the Lord said, hear, what the judge by the injustice *specified* does say.

7. And will not the God effect the vengeance of his elect that cry unto him day and night, though he has patience with those that oppose against them,

8. I tell unto you, that he will effect their vengeance, with speed. Besides the Son of the man <sup>493</sup> *i e* him of the human race that is the son having come, truly he will discover the faith the God accepts, to the earth.

9. Then he spoke also unto certain that have trusted to the judgment of themselves, that justified they are, though despising the others that are not so, this parable,

10. two men went into the temple to have prayed, one a Pharisee, and the other a publican,

11. the Pharisee having stood, these things, for himself, he was praying, the God I thank thee, that I am not, as the others of the men that seek thee are, extortioners, unjust, adulterers, or even as this man the *i e* that is a publican.

12. I fast twice after the Sabbath, I give tithes of all things, whatsoever I possess.

13. But the publican afar off from the Pharisee having stood, he was not willing not even the eyes of him to have lifted up unto the heaven, but was

smiting on the breast, saying, the God, be merciful to me the sinner *i e* that am a sinner,

14. I tell you, this man <sup>764</sup> went down, having been justified unto his own house, before that man, for every one that exalts himself, shall be abased. And he that humbleth himself, shall be exalted.

15. Then they were bringing unto him even the infants *i e* those that are infants, in order that he should touch them. But the disciples of him having seen, they were rebuking them.

16. Then the Jesus, he called, saying, suffer the little children that you are rejecting to come unto me, and not forbid them. For the kingdom of the God exists after the such like.

17. Verily I say unto you, whosoever should not have received the kingdom of the God as a little child, he should not have entered into it,

18. then one asked him, a ruler, saying, good master, what having done, shall I inherit life eternal.

19. Then the Jesus said unto him, why callest thou me good, no one good is, save one, the God,

20. thou hast known the commandments. Thou shouldst not have committed adultery. Thou shouldst not have killed. Thou shouldst not have stolen. Thou shouldst not have borne false witness, honour thy father and the mother.

21. Then the man said, all these things I kept from youth.

22. And the Jesus having heard, he said unto him. Yet one thing is lacking in thee, all things whatsoever thou hast, sell and distribute to poor persons, and thou shalt have treasure, in the heavens, and come, follow me.

23. But the young man having heard these things, very sorrowful he was. For very rich he was.

24. Then Jesus beheld him, he said, how

764. This man went down. Literally, This individual man; whereas *do.*, This description of man; hence *do.*, 321.

765. See Matt. xix. 13.

766. See Matt. xix. 14.

767. See Mark x. 17.

768. See Matt. xix. 17.

769. See Mark x. 19.

ing, that with a sinful man,<sup>778</sup> he went to have refreshed himself.

8. Then Zaccheus having been placed, he said unto the Lord. Behold the half of my goods O Lord I give to poor persons, and if any thing I took im-<sup>779</sup>properly from any one, I restore fourfold.

9. Then Jesus said unto him, verily this day,<sup>780</sup> salvation came to this house, on account of which thing even he a son of Abraham exists.

10. For the Son of the man *i e him of the human*<sup>493</sup> race that is the son came to have sought after and to have saved that assurance<sup>781</sup> of life that had perished.

11. Then having continued teaching<sup>495</sup> after their hearing these things, he spoke a parable, in that it was time to exist at Jerusalem him, and to determine them, that immediately the kingdom of the God is about to be shewn.

12. Therefore he said, a nobleman who was departing into a far country to have received for himself a kingdom, then to have returned.

13. Even having called ten servants of himself, he delivered unto them ten pounds, and said unto them, occupy, unto when, I come.

14. But his citizens were hating him, and sent a<sup>781</sup> message, after him, saying, we should not desire this man to have reigned over us,

15. now it came to pass in the act to have returned him, having received the kingdom for which he had departed, that he commanded to have been called to him these servants, to whom he had given the money

stated above, in order that he may have known, what they gained by trade.

16. So the first of them came in, saying, Lord, thy pound gained ten pounds,

17. then he said unto him. Well indeed done good servant, because in a very little, faithful thou hast been, possess power, extending over ten cities,

18. then the second of them came, saying, thy pound O Lord gained five pounds.

19. And he said likewise to this man, even thou over be of five cities,<sup>533</sup>

20. and the other came, saying, Lord. Behold thy pound which I was keeping being laid up in a napkin.

21. For I was fearing thee, because an austere man thou existest, thou takest up, what thou layest not down, and reapest, what thou sowed not,

22. he saith unto him, out of thy mouth, I will judge thee, O wicked servant, thou hadst known, that I an austere man exist, taking up, what I laid not down, and reaping, what I sowed not,

23. then wherefore, gavest thou not my money,<sup>496</sup> into a bank, that I having come, with usury perhaps, it I demanded,

24. then he said unto them that had stood by, take from him the pound that was given to him, and give to him that hath the ten pounds given to him,

25. but they said unto him, Lord, he hath ten pounds,

26. I say unto you, that there will be given to

778. With a sinful man. Literally, Who is not a sinful man; whereas &c., Who that in man's estimation is such; hence &c., 321.

779. And if any thing I took improperly from any one. Literally, This includes accidental errors; whereas &c., Confined to intentional frauds; hence &c., 321.

780. Salvation came to this house. Literally, Salvation was absolutely secured to it; whereas &c., Salvation was assured to it provided they performed their part of its requirements; hence &c., 321.

781. And to have saved that assurance of life that had perished. It appears to me impossible that with any just regard to the Original, the Article being Neuter, it can be Translated in any manner as descriptive of, The Person of Man; thus, Him that had perished; but must have reference to some Act, Possession or Thing; and hence my Paraphrase, which well suits the Context. The Perfect cannot be Translated, That was lost.

The corresponding Passage Matt. xviii. 11 requires a similar Translation. The Authorized Version defends its Translation by

reference to the five following passages, and I know of no other passages that bear on the subject. Luke ix. 56 is Spurious. John iii. 17, "For God sent not his Son into the world, in order that he should condemn the world, but in order that the world should have been saved by means of him;" not necessarily saved, hence that he might minister to their salvation; and this is also the import of John xii. 47, For I came not, in order that I should condemn the world, but in order that I should have saved the world. The other two passages Matt. x. 6, But go rather to the sheep that have lost themselves of house of Israel, and Matt. xv. 24, I was not sent to cast out devils, except in the sheep that have lost themselves of house of Israel, cannot be translated as the Received Translation has them, The lost Sheep, for then the Present Participle and not the Perfect must have been used. Matt. x. 6 has not an immediate relation to our Saviour's personal object, but to the object he directed his disciples to have in their ministration. Matt. xv. 24 does not relate to the object of his mission generally, but is restricted to the exercise of his miraculous power of casting out devils.

every one that hath. But from him that hath not,  
even what he hath, it will be taken away from him.

27. Moreover I say unto you bring hither and slay  
them, before me these mine enemies that willed not  
me to have reigned over them,

28. then having spoken these things, he was pro-  
ceeding in front, ascending up to Jerusalem,

29. and it came to pass, as he came nigh to  
Bethpage and Bethany, at the mount that is called  
Olives, he sent two of the disciples,

30. saying, go into the village over against, into  
which, entering, ye will find a colt having been tied,  
on which, no one ever of men sat, and having loosed  
it, bring,

31. and if any one asketh you, why do ye loose.  
Thus ye shall say, because the Lord of it hath  
need.

32. And they that had been sent having departed,  
found. As he said unto them.

33. But the lords of it said unto them after their  
loosing the colt, why do ye loose the colt.

34. Then the disciples said, because the Lord of it  
hath need,

35. and they brought it, to the Jesus, and having  
cast their garments, upon the colt, they seated the  
Jesus.

36. Also their own garments they were spreading  
in the way of him by proceeding before him.

37. And now at the descent of the mount of the  
Olives after his coming nigh to it, all the multitude  
of the disciples rejoicing began to praise the God  
with a loud voice, for all, which they saw after mira-  
culous powers,

783. See Matt. xxi. 3.

784. But the Lords of it is that place, said unto them. I can-  
not think that the Sense here is, *The Lords of the colt*, as the  
Government in Verse 31, of, *The Lord of it*, as well as in all the  
other places in which the same occurs, does not in my opinion  
admit of any other Translation than, *The Lord of it is the  
colt*.

I do not judge that my Translation is to be condemned, because  
the Pronoun *Of it*, in this connexion, ought to have been *Feminine*,  
as the Sense should have been, *The Lords of it is the village*, seeing,  
in my opinion, the Sense thereby conveyed would then have been,  
*That the parties specified are the Proprietors or Landowners of*

38. saying, having been blessed the king that  
cometh in the name of Jehovah is in heaven, peace  
and glory, to highest limits,

39. then some of the Pharisees, from among the  
multitude above specified, said unto him, master, re-  
buke thy disciples,

40. but having answered, he said, I say unto you,  
that if these should have held their peace, the stones  
will cry out,

41. then as he came near, having beheld the city  
of Jerusalem, he wept over it,

42. saying, verily if having known in this day,  
even thou, the things that are for peace. That now  
they were hid from thine eyes,

43. for days will come upon thee, that thine  
enemies will cast a trench about thee, and com-  
pass round thee, and keep in thee on every  
side,

44. and will lay prostrate thee, and thy children,  
with thee, even they will not leave a stone, upon  
a stone, in thee, for what things is why, thou  
perceived not the appointed time is termination of  
thy bishoprick,

45. then having gone into the temple, he began to  
cast out those that sell,

46. saying unto them, it hath been written, even  
my house a house of prayer shall exist. Though ye  
made it a den of thieves,

47. (for teaching he was that is by day, in the  
temple.) Therefore the chief Priests and the scribes  
were seeking him to have destroyed, also the chiefs  
of the people,

48. but they found not the thing, which they could

the village, whereas I think, probably, the parties specified were  
*The Magistrates or Public Authorities*, and so might justly be  
designated, *The Lords of it, Masculine, is that place*, in contra-  
distinction to, *Of it, Feminine, the Proprietors of the village*.

The instruction that is conveyed to the contemplative mind in  
the record of this transaction deserves notice. Man is here in-  
structed, That the regard of Inspiration is not for an agreement of  
words, but for an accordance of Sense; for we read Matt. xxi. 3, "  
That our Blessed Lord uttered, "*The Lord of them hath need*,"  
and Mark xi. 3, "*That the Lord of it hath need*."

785. See Matt. xxi. 8.

787. See Matt. xxi. 13.



have done. For <sup>789</sup>all people was hanging on his words, hearing,

## CHAPTER XX.

1. and it came to pass on one of the days of his teaching the people, in the temple, and preaching the gospel, the chief Priests and the scribes came with the presbyters,

2. and spake saying, unto him, tell us, by what authority, these things doest thou, and who exists it, that gave thee this authority.

3. Then having answered, he said unto them, I will ask you, even I, a declaration, and answer me,

4. the baptism of John, from heaven, was it existing, or from men.

5. Then <sup>494</sup>the *men* reasoned among themselves, saying, verily if we should have said from heaven, he will say, why believed ye not him.

6. But if we should have said, from men, all people will stone us. Because having been persuaded, it exists John a prophet to exist,

7. so they gave answer not to have known whence,

8. and the <sup>496</sup>Jesus said unto them, then I do not tell you, by what authority, these things I do.

9. Then he began to the people to speak this parable, a man planted a vineyard, and let out it to husbandmen, and went into a far country a long time,

10. and he sent at season unto the husbandmen *mentioned above* a servant, in order that of the fruit of the vineyard *mentioned above*, they shall give him. But the husbandmen sent away him, (having stripped off the clothes) empty,

11. then he repeated another *time* to have sent a servant. But the *husbandmen* having stripped off the clothes of even that <sup>792</sup>*servant*, and shamefully treated, they sent away empty,

12. then he repeated a third to have sent. But

the *husbandmen* even having wounded <sup>792</sup>this *man*, they cast out.

13. Then the lord of the vineyard said, what shall I do, I will send my son that is beloved, it may be this *man*, they will be ashamed by.

14. But the <sup>496</sup>husbandmen having seen him, they were reasoning among one another, saying, <sup>322,2</sup>this the heir of the vineyard is, we should kill him, in order that the inheritance <sup>793</sup>of it should have become ours,

15. so having cast him out of the vineyard, they killed. Therefore what will the lord of the vineyard do unto them,

16. he will come and destroy these husbandmen, and give the vineyard to others. Then having heard, they said. It may not have been.

17. Then the *Jesus* having looked on them, he said. Now <sup>322,2</sup>what is this that hath been written, a stone which they that built rejected, this stone was placed in head of a corner,

18. each that fell upon that the stone, will be broken in pieces. But on whomsoever, it should have fallen, it will grind to powder him,

19. then the scribes and the chief priests sought to have laid on him the hands of *them*, in it the hour *present*, but they were in fear of the people. For they perceived, that against them, he spoke this parable,

20. so having watched, they sent spies feigning themselves just *persons* to exist, in order that they should have taken hold of his word so as to have delivered him unto the power and the authority of the governor of *them*,

21. so they asked him, saying, Master, we have known, that rightly thou sayest and teachest, and assumeth not a person to be, but in truth, <sup>797</sup>teacheth the way of the God,

22. is it lawful for us unto Cesar tribute to have given, or not.

789. See Mark xi. 18.

792. See Mark xii. 5.

793. See Mark xii. 7.

797. See Matt. xxii. 16.

23. But having perceived their craftiness,<sup>798</sup> he said unto them,

24. shew me a penny, of whom hath it an image<sup>799</sup> and superscription. And the men said Cesar's.<sup>800</sup>

25. Then the Jesus said unto them. Verily now render the things of Cesar to Cesar, and the things of the God to the God,

26. so they were not able to have taken hold of the word, before the people, and having marvelled at his answer, they were silent.

27. But certain of the Sadducees having come, that declare a resurrection not to exist, they were asking him,

28. saying, master, Moses wrote unto us, if of any one a brother should have died, having a wife, and he childless should exist, in order that his brother should have taken the wife of his brother, and raise up seed to his brother.<sup>801</sup>

29. Now seven brethren there were existing, and the first having taken a wife, childless died,

30 & 31. also the second, also the third took her. And in like manner also the seven, they left not children, and died at length,

32. then the woman mentioned above died.

33. Therefore the woman, in the resurrection, of which of them shall she be wife. For the seven brothers had her a wife,<sup>802</sup>

34. then the Jesus said unto them, the sons of this age marry, and are given in marriage.<sup>803</sup>

35. But they that are accounted worthy of that age to have been, even of the resurrection that is from the dead,<sup>804,1</sup> neither marry, nor are given in marriage.

36. For not even are they able to have died for the future. Because equal unto angels they exist, and sons they exist of God, sons existing of the resurrection of men.<sup>805</sup>

37. But that the dead are raised, even Moses shewed at the bush, when he calleth Jehovah, the God of Abraham, and God of Isaac, and God of Jacob.<sup>806</sup>

38. For a God he exists not of dead persons but of living. For all have life that are with him.<sup>807</sup>

39. Then certain of the scribes having answered, they said, Master. Well thou spoke.

40. But no more they were daring to ask him any thing.

41. So he said unto them, how do they declare the Christ that is promised to exist David's son.

42. Since he David says in book of Psalms, Jehovah said unto my lord, sit on right hands of me,

43. until perhaps, I should have made thine enemies a stool for thy feet.

44. Thus David calleth him a Lord, then how a son of him is he.<sup>808,1</sup>

45. Then he said unto the disciples with hearing of all the people,<sup>809</sup>

46. beware of the scribes that desire to walk in long robes, as loving greetings, in the markets of them, and highest seats in the synagogues of them, and chief rooms, in the feasts of them,

47. that devour widows' houses, and long they pray for shew, these will receive greater condemnation.<sup>809</sup>

## CHAPTER XXI.

1. Then having looked up, he saw them that cast

798. See Mark xii. 15.

799. See Matt. xxii. 20.

801. See Mark xii. 19.

802. See Matt. xxii. 28.

804. For not even are they able. Literally, It is impossible that they should die; whereas &c. I conceive, It is contrary to God's appointment that they should do so; hence &c., 321. Does not this directly teach that Annihilation is possible, if not, what is the object of the Disarrangement here.

806. Sons existing of the resurrection. Literally, This includes

both good and bad; whereas &c., Is restricted to the good alone; hence &c., 321.

806. Even Moses shewed. Literally, Actively did what is stated; whereas &c. Passive, Enabled man to perceive; hence &c., 322,1.

807. Have life with him. Literally, A declaration that all shall live; whereas &c., That those that are with him, are those that have life; hence &c., 321.

808. See Matt. xxii. 45.

808,1. How a Son of him is he. Literally, An immediate child; whereas &c., A descendant of his; hence &c., 321.

809. See Matt. xxiii. 13.

into the treasury of God their gifts, having abundance.

2. And he saw a certain poor widow casting in there two mites,

3. and said. Truly I say unto you, that this widow that is poor, more than all, she cast in.

4. For all these, of that that abounds to them, cast in unto the offerings. But she, of her penury, cast in all the living, which she was holding,

5. then he said after some telling concerning the temple of God, that it hath been adorned with goodly stones and gifts,

6. these things which ye behold, days will come, in which, a stone will not be left on a stone here, which will not be thrown down.

7. Then they asked him, saying, master. But when will these things be, and what the sign that should begin these things to have come to pass.

8. Then the Jesus said, take heed. Ye should not have been deceived. For many will come in my name, saying, I exist, and the time of it hath drawn near. Ye should not have gone after them.

9. And when ye should have heard of wars and commotions. Ye should not have been terrified. For it is necessary for these things to have come to pass first, yet not immediately the end.

10. Then he said unto them, nation will rise against nation, and kingdom against kingdom.

11. And great earthquakes, and in divers places, pestilences and famines there shall exist. And fearful sights, and from heaven, great signs there shall exist.

12. But before all these things, they will lay on you their hands, and persecute, delivering up you to synagogues and prisons, you being carried away to kings and rulers, on account of my name.

13. But it will happen to you, for a testimony against them.

815. See Matt. xxiv. 29.

14. Therefore settle in your hearts not to meditate before to have pleaded in your defence.

15. For I will give you a mouth and wisdom, which they will not be able to have resisted or gain-said, all that are adversaries to you.

16. Though ye will be betrayed even by parents, and brethren, and kinsfolks, and friends, and they will cause to be put to death of you,

17. and being hated of all ye will be, on account of my name,

18. yet a hair, of your head, should not have perished through your patience,

19. provide for your souls.

20. So when ye should have seen being compassed with armies Jerusalem. Then ye should have known, that its desolation hath drawn nigh.

21. Then they that are in the Judea referred to, flee to the mountains that are near to it, and they that are in midst of it, depart out, and they that are in the countries around it. Not enter into it,

22. for days of punishment they exist in respect of that all the things that have been written concerning it should have been fulfilled,

23. woe to them that are with child, and to them that give suck in those the days. For great distress shall exist in the land of Judea, and wrath to this people,

24. yea they will fall by edge of sword, and will be led away captives into all nations, even Jerusalem trodden down will be by Gentiles, until when, it should have been fulfilled, that times of Gentiles shall exist,

25. and signs shall exist in sun and moon and stars, and upon the earth, distress of nations, through perplexity by a sound after i e like a sea or wave of men expiring with fear,

26. even from expectation of the things that are coming to the earth. For the powers of the heavens will be shaken,

15. and he said unto them, I desired with desire  
his the Passover to have eaten with you, before the  
event should happen, me to have suffered.

16. For I declare unto you, that I should not  
have eaten it, until whensoever i e before, it should  
have been completed by the kingdom of the God  
having come,

17. then having taken a cup, having given thanks,  
he said, take this, and divide among yourselves.

18. For I declare unto you, that I should not have  
drunk from the now, of the fruit of the vine, until  
when i e before, the kingdom of the God should have  
come,

19. then having taken bread, having given thanks,  
he brake, and gave to them, saying, this ceremony  
exists to man i e keeps in remembrance my body i e  
my human existence that is given for you, this cere-  
mony do for the me remembrance,

20. and the cup likewise after the act to have  
supped was passed, he gave it to them, saying, this  
the cup, that exists the new covenant in my blood,  
that cup that unrestrictedly flows with blessings for  
you is.

21. Except. Behold the hand of him that be-  
trayeth me is with me, on the table we now sit  
at,

22. for the son indeed of the man i e him of the  
human race that is indeed the son, after that that  
hath been determined, goeth. But yet woe unto  
that man, by means of whom, he is betrayed,

23. then they began to enquire among themselves.  
To wit, the who it may exist of them, the this thing  
being about to do.

826. The kingdom of the God should have come. Literally,  
Something that actually approaches; whereas &c. has reference,  
To man's reception of God's truth; hence &c., 322,1.

827. See Matt. xxvi. 26. How do those learned divines explain  
this passage, who contend, that in the sacrament of the Lord's  
The spiritual body and blood of our Blessed Lord are  
seeing the record here is, according to their  
is given for you; will they con-  
body for us.  
in that

24. And a strife was  
of them he decrees to exist greatest.

25. Then the Jesus said unto them, the kings of  
the Gentiles exercise lordship over them, and they  
that exercise authority over them, benefactors are  
called.

26. But ye not so, but the greatest, among you,  
be, as the younger, and the chief, as him that  
serveth.

27. For who greatest is, he that sitteth at meat, or  
he that serveth, is it not, he that sitteth at meat.  
But I, in midst of you, exist, as him that serveth.

28. And ye they that have continued with me in  
my trials are,

29. so then I appoint unto you. As my father  
appointed unto me a kingdom,

30. in order that ye should have eaten and drunken  
at my table, in my kingdom, and shall sit on thrones,  
judging the twelve tribes of the Israel referred  
to,

31. Simon, Simon. Behold the Satan required  
you in respect of that he should have sifted as the  
wheat.

32. Even I was hesought for thee by my doubts  
lest thy faith should fail, so thou once having re-  
turned from the temptation, strengthen thy brethren

33. Then the Peter said unto him, Lord, w  
thee, ready I exist both to prison and to de  
to go,

34. But the Jesus said, I say unto thee, I  
cock will not crow this day, until me thrice  
wilt deny to have known,

35. then he said unto them, when I se

they mean to express by the use of these words, A mater-  
ence partaking of a material substance spiritually, or in  
manner.

830. See Matt. xxvi. 28.

831. See 1 Cor. xi. 25.

832. For, observe, the Preposition used is not Περ  
xxvi. 28.

834. See Matt. xx. 25.

835. Judging the twelve tribes of the Israel. I  
nouncing sentence upon them: whereas &c. I think

59. and some other was confidently affirming<sup>495</sup>  
after the declarations having been separated about  
one hour, saying, of a truth, verily this man, with  
him, was existing. And indeed a Galilean he  
exists.

60. But the Peter said, man, I have not known,  
what thou sayest, and immediately yet of him speak-  
ing, cock crew,

61. and the Lord having turned, he looked on the  
Peter, then the Peter was reminded of the word of  
the Lord, how he said unto him, that thou wilt deny  
me thrice before verily cock to have crowed this<sup>844</sup>  
day,

62. and having gone out, he wept bitterly,

63. then the men that hold him were mocking  
him, smiting,

64. and having blindfolded him, they were asking,  
saying, prophecy, who that struck thee is it,<sup>322,3</sup>

65. and many other things blaspheming, they said  
to him,

66. and as soon as it was day, the presbyters of  
the people, chief Priests and also scribes were as-  
sembled together, and led him, into their council,  
saying, if thou the Christ art, tell us.<sup>322,3</sup>

67. Then he said unto them, if I should have told  
you, ye would not have believed.

68. Or if I should have asked, ye would not have  
answered.

69. And after the now, the Son of the man<sup>498</sup>  
is him of the human race that is the son shall  
exist, sitting on right hands of the power of the  
God.

70. Then all said. Then thou the son of the God<sup>322,3</sup>  
art. And the Jesus, unto them, said, ye state, that  
I exist.

71. Then the council said, what farther have we<sup>494</sup>  
need of witness.<sup>846</sup> For we ourselves heard from his  
mouth,

844. See Matt. xxvi. 34.

846. A Galilean exists. Literally, Actually a native of Galilee;

# CHAPTER XXIII.

1. and all the multitude of them having arisen,  
they led him, unto the Pilate.

2. And they began to accuse him, saying, we  
found this man perverting our nation, and forbidding  
tribute to Cesar to give, and declaring him Christ a  
king to exist.

3. Then the Pilate asked him, saying, thou the<sup>496</sup>  
king of the Jews art. And the Jesus having an-  
swered him, he said, thou sayest.<sup>322,3</sup>

4. Then the Pilate said to the chief priests and<sup>496</sup>  
the people, nothing I find for indictment, in this  
man.

5. But the men were more fierce, saying, verily<sup>494</sup>  
he stirreth up the people, teaching throughout all  
the Jewry in the places occupied by Jews, even  
having begun from the Galilee, unto this place.

6. So Pilate having heard, he asked, whether the<sup>848</sup>  
man a Galilean exists,

7. and having known, that of the jurisdiction of  
Herod, he exists, he sent him, to the Herod, exist-  
ing also himself, in Jerusalem, during these the days.

8. And the Herod having seen the Jesus, he was  
glad exceedingly. For he was existing for a long  
time, wishing to have seen him, for the end to hear  
of him, also he was hoping some miracle to have  
seen by him being done.

9. So he was questioning him, in many words - -  
But he nothing answered him.

10. Though the chief priests and the scribes had  
stood. Vehemently accusing him.

11. Then the Herod having set at nought him<sup>496</sup>  
with his men of war, and mocked, having cast on  
a gorgeous robe, he sent him to the Pilate.

12. And friends were made. Both the Herod  
and the Pilate, after this the day, with one another.  
For they were before at enmity, existing, between  
them.

whereas &c., Subject to the laws of the Galileans; hence &c.,  
322,1.

41. and we indeed justly. For merited, by what we did, we receive. But this *man* nothing did amiss,

42. then he spoke with Jesus, remember me. When thou shouldst have come into thy kingdom,

43. then he said unto him. Verily I say unto thee. This day, with *i e as well as* me, thou shalt be in the paradise of ease,

44. it was existing now about sixth hour, and darkness there was over all the earth, until ninth hour after the sun's setting.

45. Then the veil of the temple was rent in midst,

46. and the Jesus having cried with a loud voice, he said, father, into thy hands, I commend my spirit. And this thing having said, he expired.

47. Now the centurion *on duty* having seen the things that happened, he glorified the God, saying. Certainly this man righteous was existing,

48. and all *the* people that came together to this sight, having beheld the things that happened, smiting the breasts, they were returning.

49. But all the acquaintance had stopped with him, at a distance, also the women that accompanied him, from the Galilee, taking heed to these things,

50. and behold a man by name Joseph, a councillor being, a good just man,

51. this *man* (not having asseented to the council and deed of them) was of Arimathea, a city of the Jews, who was waiting, for the kingdom of the God,

858. *In the paradise of ease.* The word *Paradise* occurs only in two other passages of Holy Scripture, 2 Cor. xii. 4, Rev. ii. 7, and does not appear anywhere to be used, as descriptive of an actual Place, but of a state of mind; certainly in this place, it cannot be used in relation to an actual Place; for the context requires it to have relation to an advantage, and an advantage participated in by our Blessed Lord; which determines, as we know from Matt. xii. 40, *That our Blessed Lord was three days and three nights in the Grave*, and from John xx. 17, that during that time, *He had not ascended to his father*, that it cannot here have relation to

52. this *man* having come to the Pilate, he begged the body of the Jesus,

53. and having taken down, he wrapped it in linen, and laid him, in a sepulchre hewn out of a rock, where not any one was not yet lying,

54. for a day of preparation it was, as a Sabbath was drawing near.

55. But the women having followed after, which some having accompanied from the Galilee him were, they beheld the sepulchre, and how his body was laid.

56. And having returned, they prepared spices and ointments, though the indeed Sabbath they rested, according to the commandment.

#### CHAPTER XXIV.

1. And they came on the *day* one after the sabbaths by earliest morning, unto the sepulchre specified, bringing what spices they prepared.

2. And they found the stone that covers a sepulchre having been rolled away from the sepulchre specified.

3. And having entered in, they found not the body of the Lord Jesus,

4. and it came to pass in the *act* to be much perplexed them, concerning this, then behold two men stood by them, in shining clothing.

5. And they said unto them after their having become afraid and bowed down the faces of them to the earth, why seek ye the living, among the dead,

6. he exists not here, for he was raised, remember how he spoke unto you, yet being in the Galilee referred to,

7. declaring the son of the man *i e him* of the

Place, I therefore conceive it has the relation expressed in my Paraphrase.

861. *And they came unto the sepulchre &c.* Literally, *They came during that day*; whereas &c., *On the Day breaking, they had arrived*; hence &c., 321.

861,1. *Bringing what spices &c.* Literally, *Only such as they had themselves prepared*; whereas &c., *Most of which they had themselves prepared*; hence &c., 321.

862. *Then behold two men stood.* Literally, *Two actual men*; whereas &c., *Two existences having the appearance of men*; hence &c., 322,1.

village, where they were going, but he made farther to go,

29. so they constrained him, saying, abide with us, for toward evening, it exists, and the day hath worn away now, then he went in in respect of that <sup>381</sup> he should have tarried awhile with them,

30. and it came to pass in the act to have been seated at meat him, with them, having taken the bread on the table, be blessed, and having broken, he was giving to them.

31. Then <sup>498</sup> their eyes were opened, and they knew him, but he not seen was by them,

32. then they said to one another, is it not, our heart being kindled was existing, while he was talking with us, in the way we went together, while he was opening to us the scriptures of God,

33. and having risen up in it the hour Jesus departed, they returned to Jerusalem, and they found having been assembled the eleven disciples of Jesus and they that are with them declaring,

34. verily indeed the Lord was raised, for he appeared to Simon,

35. then they were telling the things that were in the way that they had gone, and how he was known to them, by the breaking of the bread that they were about to eat.

36. And these things of them speaking, he stood in midst of them, and saith unto them, peace unto you.

37. But having been troubled, and affrighted being, they were imagining a spirit to see,

38. but he said unto them, why having been troubled are ye existing, and why do reasonings arise in your heart,

39. behold my hands and my feet, that I myself <sup>322,2</sup> I am, handle me and see, for a spirit indeed, flesh and bones hath not. As ye see me <sup>308</sup> having,

368. As ye see me having. Literally, As I appear to have; whereas &c., As ye are able to prove me to have; hence &c., 321.

369. Their understanding. Literally, Their power of under-

40. and this having spoken, he shewed unto them the hands and the feet of him.

41. And now from the joy and wondering of them <sup>498</sup> after their disbelieving, he said unto them, ye have some meat here.

42. Then the <sup>404</sup> men gave to him of broiled fish a piece,

43. and having taken, before them, he eat.

44. And said unto them, these the words are, which I spoke unto you, yet existing with you, that it is necessary to have been fulfilled all things that have been written in the law of Moses, and in the prophets, and in Psalms, concerning me.

45. Then he opened their understanding in respect <sup>381</sup> of that they might understand the scripture relating to him,

46. and he said unto them, verily thus it hath been written to have suffered the Christ, and to have risen again from <sup>870</sup> the <sup>625,1</sup> dead the third day after it,

47. for to have been preached in his name repentance, unto a remission of sins, to all the nations, having begun at Jerusalem,

48. ye witnesses of these things are,

49. and behold I send forth the promise of my father, upon you. So ye, tarry in the city ye are in, until when, ye should have been endued from on high with power.

50. Then he led them as far as, unto Bethany, and having lifted up his hands, he blessed them,

51. and it came to pass in the act to bless him them, he parted from them, and was being carried up into the heaven,

52. and they, having prostrated themselves before him, returned to Jerusalem, with great joy,

53. and were existing continually, in the temple, blessing the God. Amen.

standing; whereas &c., He enabled them to understand; hence &c., 321.

870. See Matt. 681.

to have become with *i e as well as* them that believe alone on his name,

13. who, not by blood *i e natural descent*, nor by a will of flesh *i e a determination of man*, but by a God, were made *children*,

14. although the command flesh became, and dwelt among us, and we beheld his glory, glory like an only begotten, of a Father, filled with grace and truth,

15. John bears witness concerning him, as he has cried, saying, this *man* was existing, whom he declared, he that comes after me, before me, has become, because a principal of me he was existing,

16. and because out of his fulness, we all received even grace, in place of *i e upon* grace,

17. also because the law, by means of Moses, was given to *man*, the grace and the truth that is by means of Jesus Christ was a God's gift,

18. no one hath perceived *them i e hath discovered* grace and truth yet, an only begotten God that is in the bosom of the Father, that God declared them,

19. now this the record of the John referred to is, when the Jews of Jerusalem sent unto him priests and Levites, in order that they should have asked him, thou, who art thou,

20. then he confessed and denied not, even confessed, verily I the Christ am not,

21. then they asked him. Then thou art what, Elias art thou, but he says, I am not, the prophet of God art thou, and he answered, no.

22. Then they said unto him, who art thou, in order that we should have given an answer to them that sent us, what sayest thou concerning thyself,

23. he said, I a voice of loud crying in the wilderness am, make straight the way of Jehovah. As Esaias the Prophet said,

24. and they having been sent existed of the Pharisees,

25. and they asked him, and said unto him. Then why baptizest thou, if thou the Christ art not, nor Elias, neither the Prophet of God,

26. the John answered them, saying, I baptize with water, among you, there standeth, whom ye have not known,

27. after me, coming to you is whom I worthy am not, in order that I should have loosed the latchet of his shoe,

28. these things, in Bethania, he did beyond the Jordan referred to. Where the John was existing,

29. baptizing the next day, he sees the Jesus

513. *Nor of the will of man*, according to the Authorized Version, but as these words in the Original stand in the Margin of the Vatican Manuscript, and may therefore have been added as a comment on the Text by some Transcriber, and as the difficulty of giving them a reasonable explanation is nearly if not quite insurmountable, I defer their admission to the Text till their right there-to has been established.

514. *By a God*. Observe the Omission of the Article, See Rule 101.

515. *The command flesh became*. Literally, *Was fully completed in the possession of flesh*; whereas &c., *Was revealed to man through a body of flesh*; hence &c., 322,1.

516. *John bears witness*. Literally, *He originated*; whereas &c., *He was instructed to utter*; hence &c., 322,1.

517. *He that comes after me*. Literally, *This would embrace all, that are born after John*; hence &c., 321.

518. *A principal*. I know of no reason for the Omission of the Article here, had what is stated had reference to Almighty God. See Rule 101.

518,1. *The grace and the truth*. Observe the expression of the Articles.

519. *Was a God's gift*. Before the word *God* can be connected in accordance with the Received Translation, an explanation of its position in the Arrangement must be found out; this I will wait

to see before I adopt the results that would follow from it. The Article is omitted before the word *God*. See Rule 101.

519,1. *An only begotten God*. All the oldest MSS. but on (the Alexandrian) have this Reading; and Ten Fathers against or rather nine and half Fathers against half a Father, what Dean Alford states is correct, viz., That Origen gives passage each way, and he is the only Father that makes mention the Authorized Reading. The Reading, *And an only begotten (that is in the bosom of the Father, that (God) hath declared)* is in perfect accordance with Verses 1 and 2 of this Chapter, & in commencing (this dispensation) the command was existing the command was with the God (to fulfil), as a God the command was (to produce). This (God) was existing in commencing dispensation) with the God.

519,2. *Sent unto him priests &c*. Literally, *Sent express him personally*; whereas &c., *Sent to make inquiries respecting* hence &c., 321.

520. *The prophet*. John might be a Teacher, a Messenger Forerunner, A voice of loud crying in the wilderness, and ye Prophet.

Any one predicting any future event, is, Literally, *A P* hence the expression of the Article, and my Paraphrase, that the reference is to that which is most entitled to the tion, *The Prophet of God*, or one that is really a Prophet.



says concerning him, behold indeed, an Israelite, in whom, <sup>322,2</sup> guile there is not.

49. Nathaniel says unto him, how knowest thou me, Jesus answered, and said unto him, I saw thee, <sup>310</sup> before the <sup>496</sup> act, thee Philip to have called, <sup>541</sup> thou being under the fig-tree,

50. Nathaniel answered him, Rabbi, thou the Son of the God art, thou the King of the Israel <sup>322,2</sup> referred to art,

51. Jesus answered, and said unto him, because I said unto thee, that I saw thee, under the fig-tree, thou believest, greater than these things thou shalt see,

52. also he says unto him. Verily verily I say unto you, ye shall see the heaven having opened even the angels of the God ascending and descending on the Son of the man <sup>493</sup> i e on him of the human race that is the Son,

#### CHAPTER II.

1. now a marriage there was in Cana of the Galilee <sup>543</sup> referred to the third day, and the mother of the Jesus was existing there.

2. And both the Jesus was called, and his disciples, to the marriage,

3. and the mother of the Jesus says unto him <sup>496</sup> after having want of wine, they have not <sup>543</sup> sufficient wine,

4. the Jesus says to her, what <sup>496</sup> is it to me or to thee woman, <sup>543,1</sup> since now I can help them. Never more my hour to exercise miraculous powers comes, for it has come,

5. his mother says unto the ministers <sup>543,1</sup> i e those ministering, whatever he should say unto you, do.

6. And six stone waterpots existed there after the

manner of the purifying of the Jews, being set, containing in firkins, two or three,

7. the Jesus <sup>496</sup> says unto them, fill the waterpots with water, and they filled them up to brim,

8. then he says unto them, draw out now and bear unto the governor of the feast. And the <sup>543,1</sup> ministers bore away.

9. Now when the ruler of the feast tasted the water wine having been made, and had not known. How it exists <sup>544</sup> as wine. But the ministers had <sup>543,1</sup> knowledge, those that had drawn the water, the <sup>523</sup> governor of the feast calls <sup>496</sup> the bridegroom,

10. and says unto him, <sup>545</sup> every man sets forth first the good wine, and when they should have well drunk the worse, thou hast kept the good wine, until now,

11. the Jesus did this a beginning of the miracles <sup>546</sup> he performed, in Cana of the Galilee <sup>516</sup> referred to, so he made manifest his glory, and so his disciples believed on him,

12. after this, he went down to Capernaum, he, and his mother, and the brethren, and his disciples, and there they continued not <sup>533</sup> many days,

13. as near the passover of the Jews was existing, so the Jesus went up to Jerusalem,

14. and found in the temple those that sell oxen, and sheep, and doves, and the changers of money sitting,

15. and having made a scourge, of small cords, he drove out of the temple all. Both the sheep and the oxen, and poured out the monies of the money changers, and overthrew the tables,

16. and said unto them that sell the doves, take

541. *I saw thee &c.* Literally, *I did so by my natural powers*; whereas &c., *I had a miraculous perception of thy position under the fig-tree before Philip called thee*; hence &c., 321.

542. *The third day.* According to the Literal Sense, the third day after what is recorded in the preceding verse, but as I consider the Sense intended to be conveyed, is, the third day after what is recorded in the 29th verse of the preceding chapter; hence &c., 321.

543. *They have not wine.* Literally, *They have no wine*; whereas &c., *They have not sufficient wine*; hence &c., 321.

543,1. See Matt. ii. 16.

544. *But the ministers had knowledge.* Literally, *A full com-*

*prehension of the matter*; whereas &c., *A mere knowledge of the outward fact*; hence &c., 322,1.

545. *Every man &c.* See Rule 321. The *Disarrangement* is intended to shew, that this passage is not intended to be understood in its strict Literal Sense. *Men usually so act.*

546. *Jesus did this.* See Rule 321. I see no reason for the *Disarrangement* here, unless it be to shew, that in performing miracles, our Saviour did not act by his own power, but by power received from God.

550. *That sell the doves.* Literally, *That effect a sale*; whereas &c., *That offer for sale*; hence &c., 321.



21. But he that doeth the truth *i e what he believes*<sup>574</sup> to be truth, comes to the light, in order that his deeds<sup>577</sup> should have been manifested, that in God, they exist<sup>577</sup> having been done,

22. after these things, the Jesus came, and his disciples, into the Judea land, and there he tarried with them, and was baptizing.

23. And the John was existing also baptizing, in Enon, near to the Salim referred to, for much water<sup>322,2</sup> was there, and they were coming and being baptized.

24. For not yet having been cast into the prison that soon after he occupied John was existing.

25. Then a question arose between the disciples that are of John, with a Jew, concerning purifying,

26. and they came unto the John, and said unto him, Rabbi, he who was existing with thee, beyond the Jordan, to whom thou hast borne witness, behold, this man baptizes, and all men come unto him,

27. John answered and said, a man is not able to receive not even one thing perhaps for the instruction of man. Should it not exist its having been given unto him, from the heaven,

28. yourselves ye bear witness to me, that I said,<sup>578</sup> I the Christ am not, but that having been sent before that man I am,<sup>579</sup>

29. he that hath the *i e her that is a* bride, a bridegroom is. But the friend of the bridegroom<sup>322,2</sup>

575. *Doeth evil.* Literally, *Doeth anything that is evil*; whereas &c., *Who doeth habitually what is evil*; hence &c., 321.

577. *They exist.* *As a whole, not without any exception*; hence the *Irregular Government* here. See Rule 382.

578. *Bear witness to me.* Literally, *To me*; whereas &c., *In relation to me*; hence &c., 321.

579. *That I said.* Literally, *Uttered the exact words following*; whereas &c., *Words to that effect*; hence &c., 321.

582. *It behoveth that man to increase.* *Not absolutely*, which is the *Literal Sense*; but, *In the estimation of man*; hence &c., 321.

584. *No one receiveth.* The *Disarrangement* here is intended to shew, that this is not intended to be understood Literally; absolutely, *No one*, but, comparatively, *No one*; hence &c., 321.

586. *Whom the God sent.* Literally, *All men are sent by God to discharge their respective duties*; whereas &c., *Whom God has sent on a special mission*; hence &c., 321.

588. *The Father loveth the son.* Literally, *The Father loveth all*

that had stood by, or heard of him with joy, rejoiceth on account of the voice of the bridegroom. And this the joy that is mine has been fulfilled,

30. it behoveth that man to increase. And me to be decreased,

31. he that from above cometh, above all, exists, he that exists of the earth, of the earth, exists, and of the earth, he speaks, he that cometh from the heaven, above all, exists,

32. what he hath seen and heard, this he testifieth, yet no one receiveth his testimony,

33. he that received his testimony, he affixed his mark, that in his estimation the God true is.

34. *I say God.* For he whom the God sent, the words of the God he speaks. For not by measure in respect of truth, he gives,

35. the Father loveth the son, and all things he hath given into his hand,

36. he that believeth on the son, hath life eternal. But he that believeth not the son, shall not in this life see life eternal, for the wrath of the God abideth on him here.

#### CHAPTER IV.

1. Now when the Lord knew, that the Pharisees heard, that Jesus makes and baptizes more disciples, than John baptized,

2. though Jesus himself was not baptizing, but his disciples,

3. he left the Judea referred to, and departed again into the Galilee referred to.

men; whereas &c., *The Father loveth the son in a particular manner*; hence &c., 322,1.

590. *He shall not see life, for the wrath of God abideth on him.* This Text is sadly perverted. It is not said, *He that believeth hath life, but he that believeth not shall not have life*, which is the natural and unmistakable way of expressing the Sense commonly asserted to be here expressed; but it is *Shall not see life*, that is, *As Man he shall not see, that any creature has life after it has died, for or because of the wrath of God*; Man's ignorance that his life does not terminate in the grave, *abideth on*, that is, *continues with him*. How these truths can be more naturally and unmistakably expressed than they are by the words here employed, I will leave others to point out.

591. *For the wrath of the God abideth on him.* Literally, *For ever*; whereas &c., *So long as he disbelieves*; hence &c., 322,1.

592. *That Jesus makes &c.* This Literally means, *That Jesus personally did what is stated*; whereas &c., *That more embraced his doctrine*; hence &c., 321.

4. Now it was necessary for him to go through the Samaria *referred to*.

5. Then he cometh to a city of the Samaria *referred to* being called Sychar, near to the parcel of ground, which Jacob gave to the Joseph his son.

6. And a well of the Jacob *referred to* was existing there. Now the Jesus having been wearied with the journey, was sitting on this account on the well, hour about six was,

7. a woman comes from the Samaria *referred to* to have drawn water, the Jesus says unto her, give me to have drunk.

8. Now his disciples had gone into the city, in order that they should have bought food.

9. Then the woman that is a Samaritan says unto him, how is it that thou a Jew existing, of me, askest to have drunk, a woman of Samaria existing. For Jews have no dealings with Samaritans,

10. Jesus answered, and said unto her, if thou had known the gift of the God, and who that sayest to thee it is, give me to have drunk, thou probably had asked him, and he probably had given to thee living water,

11. she says unto him, sir, not even a pitcher thou hast, and the well deep is. Then whence hast thou the water that is living i e the living water.

12. Thou greater art not than our father Jacob, who gave us the well, and he, of it, drank, and his sons, and his cattle,

13. Jesus answered, and said unto her, every one that drinks of this water, shall thirst again.

14. But whosoever should have drunk of the water, which I will give him, shall not thirst unto the ever, for the water which I will give him, a well of water springing up unto life eternal shall be in him,

15. the woman says unto him, sir, give to me this the water you have specified, in order that I do not thirst, neither do pass over hither to draw,

16. he says unto her, go, call thy husband, and come hither,

17. the woman answered and said unto him, I have not a husband, the Jesus says unto her. Rightly thou said, that I have not a husband.

18. For thou hast had five husbands, and now whom thou hast, thy husband exists not, this thing true thou hast said,

19. the woman says unto him, sir, I perceive, that a prophet thou art,

20. our fathers, in this mountain, worshipped, but ye say, that in Jerusalem, the place it is, where it is necessary to worship,

21. the Jesus says unto her, believe me woman, that an hour cometh, when neither in this mountain, nor in Jerusalem, ye shall worship the father,

22. ye worship, what ye have not known, we worship, what we have known, for the salvation of the Jews that is promised does exist,

23. but an hour cometh, and now exists, when the true worshippers shall worship the father, in spirit and in truth. For verily the Father seeketh for those that worship him such qualities,

593. Which Jacob gave. Literally, Personally did what is stated; whereas &c., Probably, left him to possess after his death; hence &c., 321.

594. To have drawn. In Greek, To draw, means, a performing of the act of drawing, but this was not the woman's object in coming, her object in coming being to complete the act; hence To have drawn the water, and hence the occasion of the Form of Expression here.

595. Now his disciples had gone into the city. Literally, All had done so; whereas &c., All were absent with the general object of doing what is stated; hence &c., 322,1.

596. Should have bought. Literally, Should be purchasers; whereas &c., Should obtain food; hence &c., 321.

601. Call thy husband. Literally, The married woman is possessed by and therefore cannot herself possess a husband, and hence,

The man of you here is Disarranged, otherwise it would have implied, That our Blessed Lord had not referred to her husband, but to some man with whom she had an improper connexion.

602. I have not a husband. Literally, I have no connexion with a man; whereas &c., I have no proper connexion with a man; hence &c., 321.

603. Where it is necessary &c. Literally, To worship at all times; whereas &c., To worship at the appointed stated times; hence &c., 321.

604. When the true worshippers shall worship the Father. Literally, Shall perfectly effect what is stated; whereas &c., Shall tend to effect that end; hence &c., 322,1.

605. For the Father seeketh for those that worship him such qualities. Literally, For the Father seeketh such like worshippers; whereas &c. as in the Paraphrase; hence &c., 321.

24. a spirit the God <sup>606</sup>is, and it is necessary for those that worship him, in spirit and truth to worship,

25. the woman <sup>496</sup>says unto him, I have knowledge, that Messias, he that is called Christ cometh. When he should have come, that man will tell us all things,

26. the Jesus <sup>496</sup>says unto her, I that <sup>322,2</sup>speak to thee am he,

27. and on this, his disciples came, and were wondering, that with a woman, he was talking, not one however said, what seekest thou, or why talkest thou with her.

28. Then the woman <sup>496</sup>left her water pot, and went into the city, and says to the men,

29. come, behold a man, who told me, all things which I did, whether this man the Christ is,

30. they went out of the city, and were coming unto him,

31. and in the meanwhile, they were praying him, the disciples saying, master, eat.

32. But the Jesus <sup>494</sup>said unto them, I have food <sup>536</sup>to have eaten, which ye have not known of.

33. Then the disciples said unto one another. No one brought him to have eaten,

34. the Jesus <sup>496</sup>says unto them, mine meat <sup>322,2</sup>is i e becomes, in order that I shall do the will of him that sent me, and should have finished <sup>609</sup>his work,

35. no i e not finish <sup>610</sup>ye say, for yet four months there exists, and the harvest comes. Behold I say unto you, lift up your eyes, and look on the fields, for white they exist to harvest now,

36. he that reapeth <sup>611</sup>receiveth wages, even gathereth

fruit, unto life eternal, in order that he that soweth equally should rejoice, with him that reapeth.

37. For in this <sup>322,2</sup>matter, the saying that is true it is, that one that <sup>322,2</sup>soweth it is, and another that reapeth,

38. I sent you to reap, what ye have not laboured at, others have laboured, and ye, into their labour, have entered.

39. And of that city, <sup>612</sup>many of the Samaritans believed on him, on account of the saying of the woman, witnessing, that he told me, all things which I did.

40. So when the Samaritans <sup>496</sup>came to him, they were beseeching him to have tarried with them, and he abode there two days,

41. and more by many believed on account of his word.

42. And said to the woman, no longer on account of thy saying, we believe. For we ourselves have heard and known, that this <sup>322,2</sup>man verily the Saviour of the world, the Christ is.

43. Now after the two days, he departed thence into the Galilee <sup>referred to</sup>.

44. For he Jesus testified, that a prophet, in the his own country, <sup>613</sup>hath not honor.

45. And when he came into the Galilee <sup>referred to</sup>, the Galileans <sup>496</sup>received him, all things having been seeing, whatsoever he did at Jerusalem, at the feast. For even they went unto the feast.

46. Then he came again into Cana of the Galilee <sup>referred to</sup>. Where he made the water wine, and a certain nobleman there was of whom the son was sick at Capernaum,

47. this man having heard that Jesus comes out

606. *A Spirit the God.* Let it be particularly noted, that the Verb, *Is*, is not expressed, the omission appears to me to be equivalent to saying, *I do not state what God actually is, but in relation to the subject now being considered, He will act with man, in a manner that a spirit acts.*

607. *It is necessary.* According to the Literal Sense, God may not be worshipped, unless in spirit and truth, which is not true; the Sense intended to be conveyed is, *That to worship God acceptably, man must worship him in spirit and in truth;* hence &c., 321.

609. *His work.* Literally, *The work that he does;* whereas &c., *The work that he appoints me to do;* hence &c., 321.

610. *The harvest comes.* Literally, *Actively arrives;* whereas &c., *Is passively realised;* hence &c., 322,1.

611. *He receiveth wages.* This passage is Metaphorical, the real Sense being, *His service is accepted by God;* hence &c., 321.

612. *Many of the Samaritans believed on him.* Literally, *Many out of the Samaritans in that city believed on him;* whereas &c., *Many of that city though they were Samaritans believed on him;* hence &c., 321.

613. *Hath not honor.* Literally, *Hath no honor;* whereas &c., *Hath not the measure of honor due;* hence &c., 321.

of the Judea *referred to*, into the Galilee *referred to*, he went unto him, and was beseeching, in order that he should have come down and healed his son <sup>615</sup> *that required healing*. For he was about to die.

48. Then the Jesus said unto him, except signs and wonders ye should have seen, ye would not have believed,

49. <sup>496</sup> the nobleman says unto him, Sir, come down before to have died my child *happens*,

50. <sup>616</sup> the Jesus says unto him, go thy way, thy son lives, the man believed the word, which the Jesus <sup>496</sup> said unto him, and was going his way.

51. And as he was going his way, his <sup>617</sup> servants met <sup>616</sup> him, saying, assuredly thy boy lives.

52. Then he enquired that hour, in which, better he became. And they said unto him, that yesterday's <sup>610</sup> hour seven, the fever left him.

53. So the father knew that in that the hour <sup>496</sup> *it was*, in which, the Jesus said unto him, thy son <sup>616</sup> lives, and he believed, he and the whole of his house.

54. And this again, a second miracle, the Jesus did, having come out of the Judea *referred to*, into the Galilee *referred to*.

#### CHAPTER V.

1. After these things, a feast of the Jews <sup>322,2</sup> there was, and Jesus went up to Jerusalem.

2. Now there exists at the Jerusalem *referred to*, on account of the sheep, a pool that is called in the Hebrew tongue Bethesda, <sup>618</sup> having five porches,

3. in these, a multitude of impotent folk was laying, blind, halt, withered.

615. *His son*. The occasion of the *Disarrangement* here, is to shew, *That the nobleman had more than one son*; hence &c., 321.

616. *Thy son lives*. Literally, *It may be in heaven*; whereas &c., *Is restricted to live in this world*; hence &c., 322,1.

617. *His servants met him*. Literally, *All of them did so*; whereas &c., *Men that were servants to him did so*; hence &c., 322,1.

618. *Having five porches*. Literally, *On that account it is called Bethesda*; whereas &c., *It was called Bethesda, and it had five porches*; hence &c., 321.

620. *The Jesus having seen this man lying*. Literally, *This lying*; whereas &c., *This man*; hence &c., 321.

621. *That he has much now time*. Literally, *That he has pos-*

4 and 5. And a certain man was existing there, thirty-eight years being in the sickness,

6. <sup>620</sup> the Jesus having seen this *man* lying, and <sup>621</sup> having known, that he has much now *i e present* <sup>210</sup> time to live, he says unto him, desireth thou whole to have become,

7. <sup>496</sup> the sick man answered him, Sir, I have <sup>623</sup> not a man, in order that when the water should have been troubled, he should have put me, into the pool. And on account of which, <sup>623</sup> come I to this, *that* another, before me, steps down,

8. <sup>496</sup> the Jesus says unto him, rise, take up thy bed and walk,

9. and immediately whole the man became, and took up his bed, and was walking. But a Sabbath was existing on that the day *referred to*.

10. Therefore the Jews said unto him that had been cured, a Sabbath <sup>322,2</sup> it is, it is not lawful for thee to have carried the bed *as thou hast done*.

11. But he who answered them *said*, he that made me whole, that <sup>496</sup> *man* said to me, take up thy bed, and walk,

12. they asked him, who is the <sup>210</sup> man, that said unto thee, take up and walk.

13. But he that was healed, had not knowledge, who it exists. For the Jesus escaped <sup>625</sup> *observation* by a multitude existing in the place,

14. after these things, Jesus findeth him, <sup>496</sup> in the temple, and said unto him, behold, whole thou hast become. No more sin, in order that no worse thing <sup>627</sup> should have befallen thee,

15. the man departed, and told the Jews, that <sup>322,2</sup> Jesus that made him whole it is,

*session of it*; whereas &c., *That God has so appointed it*; hence &c., 321.

622. *I have not a man*. Literally, *I do not possess a man*; whereas &c., *No man assists me*; hence &c., 321.

623. *Come I*. Literally, this would imply, *An absolute motion of the man toward the end stated*: whereas &c., *That a certain position was forced upon him*; hence &c., 321.

625. *The Jesus escaped*. Literally, *Actively pursued the end specified*; whereas &c., *He was accidentally hid by a multitude being in the place*; hence &c., 322,1.

627. *In order that no worse thing should have befallen thee*. Literally, *This is confined to bodily afflictions*; whereas &c. I conceive, *Has reference to Annihilation*; hence &c., 321.

16. and on account of this, the Jews were persecuting the Jesus, that these things he was doing on a Sabbath.

17. But the <sup>494</sup>Jesus answered them, my father, even until now, worketh, yet do I work.

18. Therefore on account of this. More the Jews <sup>495</sup>were seeking him to have killed, that not only he was breaking the sabbath, but also called father his own the God, making like <sup>629</sup>himself to the level of himself the God.

19. Then he answered, and said unto them, *why are ye displeased at what I have said.* Verily verily I say unto you, the son is not able to do of himself any thing soever. Not a thing he would see the father <sup>631</sup>personally doing. For whatsoever that Being would effect, these things indeed the son in such manner doth effect.

20. For the Father loveth the son, and all things <sup>632</sup>he sheweth to man by him, which he himself doeth for man, and greater than these things that he hath <sup>633</sup>shewn he will shew by him works, in order that ye should marvel.

629. Called father his own. Literally, *All men are entitled to do this in a certain sense*; whereas &c., *He claimed him to be his Father in a special manner*; hence &c., 321.

630. Making like himself the God. Literally, *Effecting what is stated*; whereas &c., *So representing it to be*; hence &c., 321. The argument here according to the Received Translation is Singular. In verse 18 we are taught equality, and in the following verses we are taught of various powers given by one that is equal to him that is his equal.

631. Doing. Observe, it is not here, *Do*, but, *Doing*; hence the Paraphrase.

632. By him. I do not understand the Received Translation, *And sheweth him all things that himself doeth, and he will shew him greater works than these.*

633. For as the father raiseth the dead. Literally, *By the same inherent power*; whereas &c. I conceive restricted, *To the same apparent manner*; hence &c., 322,1.

635. For not even the Father condemns any one. Literally, *The father exercises no power of condemnation*; whereas &c. restricted, *To the condemnation of any one, whom the Son quickens*; hence &c., 322,1.

636. He hath given every power of judgment to the Son. Literally, *All as regards quantity*; whereas &c., *All as regards quality, that is, Every power connected with it*; hence &c., 321.

637. In order that all men should honor the Son's judgment. Literally, *That universal honor should be paid to him*; whereas &c., *That all connected with the judgment should regard it just*; hence &c., 322,1.

When God is pleased to give an Imperative, Direct, Unqualified command, such as, *Thou shalt not take the Name of the Lord thy God in vain*, man's only duty is, to yield obedience to it; but when Almighty God is pleased to give a command to man with restrictions and limitations, then, in many cases, an exact obedience to the command, without attention to the limitation, restriction &c. would result in the violation of Almighty God's intention in the appoint-

21. For as the Father <sup>634</sup>raiseth the dead, and quickens. So also the Son, whom he wills, he quickens.

22. I say whom he wills. For not even the father <sup>635</sup>condemns any one that he quickens, since he hath given every power <sup>636</sup>of judgment to the son,

23. in order that all men should honor the Son's judgment. As they should honor the father's, he that does not honor the son's, does not honor the father's that sent him.

24. Verily verily I say unto you, that he that <sup>639</sup>heareth my declaration, and believeth him that sent me, hath life eternal, and unto condemnation, he comes not, but hath passed from the death incurred by Adam, into the life that is eternal.

25. Verily verily I say unto you, that an hour comes, yea now exists, that the dead shall hear the voice of the son of the God, and they that heard shall live.

26. I say, shall live. For as the Father <sup>641</sup>hath life to dispense, in himself. So also he gave to the son life to have to dispense, in himself,

ment of the command; and in the Passage we are considering shall we without doubt err, if we regard what is stated as a command to yield honor of every description to the Son, even as we should to the Father; to ascribe to the Son the honor of creating the power that judges, equally as we ascribe that honor to the Father; since how oft does the son himself say. *I am not able to do of myself any thing.* The command is, *Because God hath given all judgment to the Son, men should honor the Son as they should honor the Father.* The reason why man is so to act being assigned; man is only required by Almighty God to place in the command those points that the reason assigned justly embraces; hence because God has given all judgment to the Son, it would not be just to state, that the honor of creating the power of judgment should be assigned to the Son equally as to the Father, and indeed I think it will be very difficult to shew, that man can justly be regarded as commanded more, in being taught, *That God has given all judgment to the Son, in order that all men should honor the Son as they should honor the Father*, than that they should receive with an equal reverence and obedience the commands of the Son, as they should the commands of the Father; hence the Paraphrase. Almighty God might have left out the words, *In order that*, but, He has not. Almighty God might have written, *For not even the Father, he judges no one, but all judgment is the Son's.* Verily verily all men should honor the Son, even as they should honor the Father, but, He has not. Who charges God foolishly. *He that created man's mind, hath he not understanding?*

639. He that heareth. Not Literally, *Heareth*; but, *That receiveth*; hence &c., 321.

640. That the dead shall hear. Literally, *That persons while dead*; whereas &c., *That persons who are temporally dead*; hence &c., 322,1.

641. For as the father hath life. Literally, *By the same intrinsic power*; whereas &c. I conceive, *In the same apparent manner*; hence &c., 322,1.

27. also he <sup>641</sup> gave authority to him even condemnation to execute, because a son of man he exists.

28. Marvel not at this, for an hour comes, in which, all that are in the graves shall hear his voice,

29. and come forth, they that did the good <sup>643</sup> *their light pointed out*, unto a resurrection of life, they that pursued the evil <sup>643</sup> *their light forbad*, unto a resurrection of condemnation,

30. I am not able to do of myself anything. As I hear, I judge, so the judgment that I deliver just exists, that I seek not the will that I may have, but the will of him that sent me,

31. if I bear witness for <sup>645</sup> *the will of myself*, my witness true is not,

32. another that beareth witness for me there is, and I have known, that true the witness is, which he witnesseth for me,

33. ye have sent unto John, and he has borne witness to the truth of *what I say*.

34. But I, not from man, receive the witness <sup>646</sup> *that proves the truth of what I say*, but these things I say, in order that ye should have been saved,

643. *That did the good. That did the evil.* Literally, *Did only the good or evil referred to; whereas &c., They that habitually live in accordance to either course; hence &c., 321.*

The Article being expressed both before the words *good* and *evil*, marks restriction, See Rule 341, which I consider the context points out to be that expressed in the Paraphrase.

644. *I am not able.* Literally, *It is impossible for me to do so; whereas &c., In rightly discharging my duty I am not able to do it; hence &c., 321.*

645. *If I bear witness &c.* To explain the Received Translation, is, at all events, difficult. If our Saviour was not bearing witness concerning himself, concerning whom was he bearing witness? and why was his witness not true, because it had relation to himself? In support of my Paraphrase, let it be noted, that this verse is preceded and succeeded by *Minor Stops*, thus marking its connection with the preceding and succeeding verses.

646. *But I, not from man, receive.* The Received Translation, *But I receive not testimony from man*, does not well accord with Verse 36, *I have greater witness than that of John*. The occasion of this error being inattention to the expression of the Article before the word Translated, *Witness*, in Verse 34, which is the justification for my Paraphrase; in accordance to which, what is here asserted is in harmony with what is stated in Verse 36. Literally, *But not from man I receive witness*, means, *Man does not attest that which witnesses to me; whereas &c., That which witnesseth to me, is not dependent on the attestation of man; hence &c., 321.*

647. *Which the Father hath given to me.* Literally, *An absolute gift; whereas &c., Empowered me to do; hence &c., 321.*

648. *Bears witness.* Literally, *Every work does so; whereas &c., As a whole they do so; hence &c., 322.*

35. that <sup>649</sup> *man* the light that is burned yet shines was. And ye thought fit to have rejoiced for a season, in his light.

36. But I have the witness *that proves the truth of what I say*, greater than the John's. For the works which the father hath given to me, in order that I should have finished them, they, the works which I do, <sup>648</sup> bears witness for me, that the father <sup>649</sup> hath sent me,

37. though that father that sent me has borne witness for me, neither at any time have ye heard <sup>650</sup> *i e regarded his voice i e declarations*, nor that which is seen of him *i e his miracles* have ye beheld *with attention*,

38. and ye have not his word, in you abiding, for whom he sent, that *man* it is in this *claim*, ye do not believe,

39. search the scriptures, for ye think by them life eternal to have, and those that bear witness for me are they,

40. yet do ye not desire to have come unto me, in order that ye should have life,

41. *I say ye should have*, for I receive not glory from man's acceptance or rejection of me,

649. *Hath sent me.* The works do not Literally prove, *That he was sent*, but they do prove, *That he had the Almighty's approbation and sanction; hence &c., 321.*

650. *Ye have neither heard, nor beheld, and have not the Word &c.* To support the Received Translation of these passages, it is necessary to assign a cause for each of the three *Disarrangements*, as well as for the Omission of the Article before the words, *Voice* and *External appearance*, not forgetting that the Article is expressed before, *The word of him*, all of which circumstances are necessary for the due conveyance of the Sense expressed in my Paraphrase. The Article should be omitted before the word, *Voice*, to shew that the immediate speaking of the Almighty is not here referred to, and the passage should be *Disarranged*, to shew that the reference is not to Literal hearing, but to attentive and receptive hearing; hence &c., 321. For the same reason as above, the Article should be omitted before, *External appearance*, and the *Arrangement* should be *Irregular*; hence &c., 321. But in the third clause, *The word of him*, having relation to the actual word or command of God, the Article should not be, and is not, *Omitted*, but the *Arrangement* should be *Irregular*, as otherwise the Literal Sense would be shewn to be intended to be conveyed, which is, *That they did not possess the word of God abiding with them; whereas &c., That though possessing it, their rejection of it, deprived them of the advantages of it; hence &c., 321.*

651. *Ye should have life.* Literally, *Life here; whereas &c., Life hereafter; hence &c., 321.*

652. *I receive not.* Literally, *I reject glory from man; whereas &c. that expressed in the Paraphrase; hence &c., 321.*



42. but I have known you, that ye have not the<sup>653</sup>  
love of the God, among yourselves,

43. I have come in the name of my father, and ye  
receive not me, if another should come in the name<sup>653,1</sup>  
that is his own, ye will receive that *man*,<sup>654</sup>

44. how are ye able to have believed, receiving<sup>655</sup>  
glory from one another, yet ye seek not the glory<sup>656</sup>  
that is from the only,<sup>657</sup>

45. do not think, that I will accuse you, to the<sup>322,2</sup>  
father, Moses that accuseth you to the Father, it is,  
in whom, ye have trusted.

46. *I say Moses*, for if ye were believing Moses,  
ye would have believed probably me. For concern-  
ing me, that *man* wrote.

47. But if ye believe not the writings of that *man*,<sup>659</sup>  
how do ye believe the my declarations *that they*  
*relate to me*,<sup>660</sup>

#### CHAPTER VI.

1. after these things, the Jesus went over the sea  
of the Galilee of the Tiberias *referred to*.

2. And a great multitude was following him, be-<sup>496</sup>  
cause they were seeing the miracles, which he was  
doing on them that were diseased.

3. And Jesus went up into the mountain *in that*  
*place*, and there was sitting with his disciples.<sup>496</sup>

4. And the passover that is a feast of the Jews  
was existing near.

5. Then the Jesus having lifted up the eyes and  
seen, that a great company comes unto him, he<sup>333</sup>  
says unto Philip, whence should we have bought<sup>496</sup>  
bread, in order that these should have eaten.<sup>662</sup>

653. *Ye have not the love of the God.* Literally, *God does not exhibit love for you*; whereas &c., *Ye do not possess a love for God*; hence &c., 321.

653,1. *If another come.* Literally, *Another person*; whereas &c., *Another attempt be made*, as for example, *If instead of coming in my Father's name, I had come in my own name*; hence &c., 322,1.

654. *Ye will receive that man.* Literally, *Personally*; whereas &c., *Has relation to the instruction he conveys*; hence &c., 321.

655. *Are ye able.* Literally, *It is absolutely impossible for you*; whereas &c., *It is not possible to do so, while ye continue acting as is described*; hence &c., 321.

656. *Receiving glory.* Literally, *Receiving in any manner*, and so in some cases not blameably; whereas &c. confined to, *Receiving it as of a superior authority to any other*; hence &c., 321.

657. *Ye seek not.* Literally, *Ye in no way seek it*; whereas &c.,

6. Now this he said, proving him. For he himself  
had knowledge, what he was about to do,

7. Philip answered him, bread of two hundred<sup>496</sup>  
pence is not sufficient for them, in order that each<sup>663</sup>  
a little should have taken,<sup>664</sup>

8. one, of his disciples, Andrew, the brother of<sup>496</sup>  
Simon Peter says unto him,

9. a lad exists here, who has five barley loaves, and  
two small fishes, but these, what exists among so  
many,

10. the Jesus said, make the men to have sat  
down. Now much grass was existing in the place.  
So the men sat down in number nearly five thousand.

11. And the Jesus took the loaves, and having<sup>496</sup>  
given thanks, he distributed to them that sit down.  
Likewise also of the fishes, as much as they were  
desiring.

12. And when they were filled, he says unto his  
disciples, gather up fragments that remained, in  
order that not any thing should have destruction.

13. Therefore they gathered together and filled<sup>333</sup>  
twelve baskets of fragments, of the five loaves of the<sup>523</sup>  
barley *specified*, which remained to them that had  
eaten.

14. Then the men having seen, what miracles the<sup>516</sup>  
Jesus did, said, surely this *man* truly the prophet  
that comes into the world is.<sup>322,2</sup>

15. And Jesus having perceived, that they were  
about to take and force him, in order that they  
should have made a king, he departed again into the  
mountain *in that place* see v. 3, himself alone.

*Ye do not seek it more than any other glory*; hence &c., 321. I grieve to read the Translation, *That cometh from God only*.

659. *Ye believe not.* Literally, *Any of his writings*; whereas &c. to be restricted to, *Those of them that relate to me*; hence &c., 321.

The word, *That*, is *Disarranged*. See 516.

660. *How do ye believe the my declarations.* Literally, *All of them*; whereas &c., *Those referred to in the Context*; hence &c., 321.

662. *That these should have eaten.* Literally, *These in particular*; whereas &c., *That such numbers*; hence &c., 321.

663. *Bread of two hundred pence.* Not made of pence, which is the Literal Sense, but worth two hundred pence; hence &c., 321.

664. *Is not sufficient.* Literally, *It is not possible to extend the quantity to them*; whereas &c., *It cannot be done by natural means*; hence &c., 322,1.

16. And as evening came, his disciples went down unto the sea,

17. and having entered into the ship, they were going over the sea, towards Capernaum, and darkness now had come, but not yet unto the Jesus had come.

18. And the sea by a great wind blowing was rising.

19. And having been rowing about furlongs twenty-five or thirty, they see the Jesus walking on the sea, and near the ship in which they were, coming towards it, and they were afraid.

20. But the Jesus says unto them, I exist i e have life. Be not afraid.

21. Then they were desiring to have received him, into the ship in which they were, and immediately the ship was at the land, unto which, they were going the next day,

22. the people that had stood on the other side of the sea having beheld, that boat none there was not existing there except one, and that the Jesus went not with his disciples, into the ship, but alone his disciples went,

23. yet there came ships from the Tiberias, near the place. Where they eat the bread after the Lord's having given thanks.

24. So when the people saw, that Jesus exists not there, neither his disciples, they entered into the ships that brought them, and came unto Capernaum, seeking the Jesus,

25. and having found him, on the other side of the sea, they said unto him, Rabbi, when hither hast thou come,

26. the Jesus answered them, and said. Verily verily I say unto you, ye seek me, not because ye saw signs, but because ye eat of the loaves and were filled,

27. work not for the meat that is perished, but work for the meat that endureth unto life eternal, which meat the son of the man i e him of the human race that is the son, shall give you. I say the son. For the father of him the God sealed this man to this end.

28. Then they said unto him, what work should we do, in order that we should work the works of the God that endure unto eternal life,

29. the Jesus answered, and said unto them, this work the work of the God is, in order that ye should believe, on whom, that Being sent.

30. Then they said unto him. Then why dost thou a sign, in order that we should have seen and believed thee, why dost thou work,

31. our fathers eat the manna in the wilderness. As it exists, having been written, he gave bread from the heaven to them to have eaten.

32. Then the Jesus said unto them. Verily verily I say unto you, Moses gave not unto you the bread of the heaven i e that that ensures to man life eternal, but my father gives unto you the bread of the heaven that is true,

665. Evening came. Literally, *Actively approached*; whereas &c., *Passively arrived*; hence &c., 322,1.

666. The sea by a great wind blowing was rising. Literally, *Was actively doing what is stated*; whereas &c. *Passive*, *Was made to rise*; hence &c., 322,1.

667. The Jesus went not with his disciples. Literally, *Did not immediately accompany them*; whereas &c., *Did not enter into the same ship as the disciples did*; hence &c., 321.

668. But alone his disciples went. Literally, *That no one but his disciples were in the ship*; whereas &c., *That Jesus did not accompany his disciples*; hence &c., 321.

671. They entered. Had the Arrangement been Regular, the Sense conveyed would have been, *The disciples themselves entered into the ships*; hence &c., 321.

672. Shall give you. Literally, *You in particular*; whereas &c. General, *To such as accept me*; hence &c. 321.

673. The God sealed this. Not, *This life*, or *bread*, otherwise the Pronoun would have been expressed in the Feminine Gender.

The Disarrangement, I conceive, points out the Sense to be Metaphorical. See Rule 321.

674. This work the work of the God is. Man with the powers that God hath given him cannot effect it. Man therefore is compelled to look to God alone, to point out that which he will accept for this end; and this we are here told is so ordered by God, in order that we should believe on him whom he should send.

675. That Being sent. Literally, *On all his messengers*; whereas &c., *On Jesus*; hence &c., 321.

677. Eat the manna. Literally, *Those of whom they were immediately born, did what is stated*; whereas it was some of their forefathers that did so; hence &c., 321.

681. The bread. Observe the Article is expressed, it is not, *Bread from the heaven*, but, *The bread from the heaven*; hence the Paraphrase.

682. But my father gives. Literally, *Actually gives*; whereas &c., *He offers it*; hence &c., 322,1.

322,1  
83. for the bread of the God *i e that that ensures*  
to man life eternal he that cometh down from the  
heaven is, and that giveth life to the world.

84. Then they said unto him, Lord evermore give us this bread,

496  
85. the Jesus said unto them, I the bread of the  
life referred to *i e life eternal* am, he that comes unto me should not have hungered, and he that believes on me should not have thirsted ever more,

86. but I said unto you, that even ye have seen me, and do not believe,

684 685  
37. every thing which the father appoints me to  
suffer from man for his instruction, to me, it shall  
happen, yet I should in no case have cast out him  
from life eternal that cometh to me,

88. I say in no wise, for I have come down from the heaven, not in order that I should do the will that is mine, but the will of him that sent me.

89. And this acceptance of every one that comes to me to life eternal the will of him that sent me is, in order that every thing which he hath appointed me to suffer from man. I should not have departed from it *i e by the punishment of the offenders*, but shall raise up it at the last day.

40. And this acceptance to life eternal of every one that comes to me the will of him that sent me is, in

order that every one that seeth the son, and believeth on him, should have life eternal, as I will raise up him at the last day.

41. Then the Jews were murmuring concerning him, because he said, I the bread that came down from the heaven am,

322,1  
42. and said, is it not, this man Jesus the son of Joseph is, of whom we have known the father and the mother, how now says he, that from the heaven, I have come,

43. the Jesus answered, and said unto them. Murmur not among yourselves,

44. I admit that no one is able to have come to me as the Messiah on any just grounds, except the father that sent me should have persuaded him by miraculous demonstration, although I shall raise up him, at the last day,

45. it exists, having been written in the prophets, and all taught of God shall exist, every one that heard the revelations of the father, and learned the truths they conveyed, comes to me,

46. not that any one hath seen the father on this account, save he that exists from God, this man hath seen the father.

47. Verily verily I say unto you, he that believeth, hath life eternal,

684. Every thing. This is Neuter, it cannot mean, *All men*, as the Received Translation has it.

685. The father appoints &c. I conceive that the Literal Sense of this implies, *A particular preceding appointment of God, of every suffering of Christ, irrespective of man's conduct*; and that the object of the Disarrangement is to shew, that a Sense different to that is intended to be expressed. See Rule 321.

686. I should in no case &c. The Literal Sense of this would imply, *Unqualified reception of every one that comes to Jesus*; whereas &c., *That no one truly coming, will on account of previous opposition be rejected by him*; hence &c., 321.

687. The will that is mine. See Rule 331, this means, *He came not to do that which the will of his present nature points out, namely, those things which most contribute to his present enjoyment. The will of me, means, That which I do will*, which being that which God willed, Jesus could not say, *I came not to do the will of me*.

689. It. This is Neuter, and requires not merely to be so Translated, but to convey such a Sense; whereas in the Received Translation, it conveys a Masculine Sense.

693. How now says he. This ought to be particularly noted, that the Jews are not perplexed as to the possibility of possessing and eating the bread referred to, which since the invention of the doctrine of Transubstantiation is the great difficulty here; but they are perplexed how one whose father and mother they knew, could claim, *to come down from heaven*.

695. Except the Father that sent me should have persuaded him. Literally, *A personal particular act*; whereas &c., *By some departure from his ordinary appointments to man*; hence &c., 322,1.

The word translated *Persuaded* or *Drawn*, means, *To move in the ordinary course of motion*; thus, A net, if not entangled in the rocks; A man, if he does not object to the course of motion. One that is *Drawn* not *Compelled*; that is *Seduced* (one of the meanings of the original word) not *Ravished*, consents to the performance of the act, and is therefore a free Agent in relation thereto, and as such is responsible for the consequences of it.

696. Taught of God. I conceive had the Article been expressed, it would have implied, that each man was immediately taught of God; whereas the reference is to the source from whence the instruction comes, it comes not by what is commonly called Natural means, but by revelation; hence the omission of the Article. See Rule 343.

697. Not that any one hath seen the father. I doubt not but that this passage has perplexed many as well as myself, but had the Sense commonly supposed to be expressed been that which it was intended to convey, the Arrangement would have been *Regular*, such being the Literal Sense of the words; whereas &c. is intended to be restricted to the particular occasion referred to in the Context, *No one in relation to the bread from heaven hath seen the Father*; hence &c., 321.

48. I the bread of the life referred to i e life  
eternal am,

49. your fathers eat in the wilderness the manna,  
yet they died which terminated all that was promised  
to them,

50. this the bread that comes down from the  
heaven is, in order that every one, of it, should have  
eaten, and should not die, but only change their  
state, seeing that an assurance of life eternal is  
theirs,

51. I the bread that maintains life that comes  
down from the heaven am, if any one should have  
eaten of this the bread, he shall live unto the ever.  
Yet verily the bread which I will give, my flesh it  
exists for possessing the life after the world's life is  
ended.

698. *The bread of the life.* Let it be noted, that the Article is expressed before the word *Life*, it is not, *The bread of life*, but, *The bread of the life referred to*, that is, that to which the Context has reference.

699. *Yet they died.* I leave it for any one that feels disposed to shew, what description of death it is to which all who eat the manna of Moses are subjected, that those who eat the bread of Christ are delivered from. But if we consider the passage as having relation, not to the description of death, but to man's knowledge relative to the effect of death on him, then all is clear, and what is stated to be the effect of each Dispensation is that which our own observation sanctions; hence the Paraphrase.

700. *If any one should have eaten of this the bread.* Literally, *Should on a single occasion partake of it*; whereas &c., *Should ultimately trust to it*; hence &c., 821.

701. *The life after the world.* Literally, *The life of the world*, which is, *The life possessed by the world*, and this is the Sense required to be conveyed, in order to sanction the Sense this passage is considered to convey; the Sense intended to be conveyed is as in the Paraphrase; hence &c., 821.

702. *And should have drunk his blood.* It must be particularly noted here, *That except we eat the flesh, not of the man Jesus, but of the Son of the Man, we have not life*, and that in expressing this Sense, the Arrangement is Regular, whereas in the requirement, *And should have drunk his blood*, the Arrangement is Irregular. Man eats the flesh of the Son of the Man, in believing that he had flesh, but Man does not drink the blood of the Son of the Man, in believing that he died; since he did not truly die, that is, become Annihilated, he only passed from temporal life, through temporal death, into life that never ends; hence &c., 821.

703. *Ye have not life in yourselves.* Let this be particularly noted, it is not here said, *That unless we eat the flesh and drink the blood, we shall not have life hereafter*; but what is said is, *That unless we do so, we have not life*, i e no assurance of its continuance in ourselves, i e possessed by ourselves now.

704. *He that eateth my flesh.* See preceeding Note. Here the command is, *not to eat the flesh of the Son of the Man*, but, *My flesh*, that is, *The flesh of the Man Jesus*, and we see here, that this being required to be understood Metaphorically, and yet admitting of a Literal fulfilment, the Arrangement should be and is Irregular. See Rule 321; also Note 498. Let those who object to this, endeavour otherwise to account for the Disarrangement.

Here I would add an earnest appeal to the Catholic Laity seriously to consider these words of our Saviour. *Verily verily, I say to you, except ye shall drink the blood of the Son of man ye have not life in yourselves.*

52. Then the Jews were striving among themselves, saying, how is this man able unto us to have given his flesh to have eaten.

53. Then the Jesus said unto them. Verily verily I say unto you, except ye should have eaten the flesh of the Son of the man i e him of the human race that is the son, and should have drunk his blood i e death, ye have not continuance of life, in yourselves,

54. he that eateth my flesh, and that drinketh my blood, hath an eternal life, as I will raise up him the last day that he lives on earth.

55. So my flesh real meat is, and my blood real drink is,

56. he that eateth my flesh, and drinketh my blood, to me, he remains fixed, and I remain fixed to him.

At our Saviour's Bar of judgment, you may be able to shew, that in your sincere and best judgment, Verily you have partaken both of the Body and of the Blood of our Heavenly Master; be it so, our Saviour has made no promise to man for so doing; and you dare not say, Verily verily I have drunk His blood. The promise is not to those that partake of, but those that drink, and if ye do not drink it, our Saviour himself says, *ye have not life in you*; to those that only eat the flesh, though that flesh may have the blood in it, our Saviour here himself expressly says, *ye have not life in you*. Can any words be more clear, plain, and simple. *Except ye drink my blood ye have not life in you.*

705. *The last day that he lives on earth.* The commonly received opinion, That, *The last day*, here has reference to *The last day of this world's existence*, has so many difficult consequences resulting from it as to preclude my acceptance of that Sense. If Christians are to lie in the grave till the day of Resurrection, they alone differ from those that died in the Wilderness, see ver. 49, in considering, That Moses and all who died in the Wilderness are eternally dead; which is a doctrine that Holy Scripture will in no ways sanction. That Christians do not lie in the grave till a general day of resurrection is clear from St. Paul, Philip. i. 23. *For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you.* These reasons I consider justify my Paraphrase.

706. *My flesh.* The Arrangement being Regular here does not affix to the expressions, *The Flesh of me—The Blood of me*, a Literal Sense, seeing it is preceded by the Conjunction, *For*, which directly connects it with what precedes, where these expressions are shewn to have, to an extent, a Metaphorical Sense; Metaphorical as regards their being partaken of by man, but Literal as regards that which is to be partaken of. *The Flesh* and *The Blood* are Literal. *The eating* and *The drinking* are Metaphorical; hence here, as the reality of the thing partaken of is that which is sought to be established, the Arrangement is Regular, as the Sense of the passage has direct relation only to that particular. In one point of view, the Metaphorical Sense relates both to the eating and thing eat, in another, it may be considered as applying to the eating alone, and that is what, in my opinion this verse is designed to teach. Christians are to be nourished, not by the Metaphorical, but by the indeed *Flesh of Christ*, that is, by all that attaches to his dwelling here on earth; and Christians too are to be nourished, by the indeed *Blood of Christ*, that is, by all that attaches to his death; hence we see, to give this reality to the *Flesh and Blood* in this verse, the Arrangement should have been Regular.

57. As a father that lives sent me, and I live by means of the father, so he that eateth me, even that ~~man~~ shall live by means of me,

58. this the bread that comes down from heaven is, not as the fathers eat the manna, and died *without any promise of farther existence*, he that eateth this the bread *referred to*, shall live unto the ever,

59. these things he said in a synagogue, teaching in Capernaum.

60. Then many having heard, of his disciples, they said, hard this saying is, who is able it to hear.

61. Then the Jesus having perceived in himself, that his disciples murmured at this saying, he said unto them, does this saying offend you.

62. But if ye should have seen the Son of the man *i e him of the human race that is the son ascending*. Where the first he was.

63. The spirit that quickens *i e continues life* it is that I have spoken of, the flesh nothing profits, the words which I have spoken unto you, spirit they exist *i e existence they continue*, and life they exist *i e continue*,

64. but some that do not believe there are of you. [For the Jesus had knowledge from beginning, who they that do not believe are, and who he that will betray him is,]

65. then he said, on account of this *unbelief it is*, I have said unto you, that no one is able to have come unto me *as the Messiah on any just grounds*, except it should exist having been given unto him *by other than natural means*, of the father,

66. on account of this saying, many, of his disciples, went unto the rear, and no more with him, they were walking.

706,1. *That his disciples murmured at this.* Literally, *Exclusively his disciples*; whereas &c., *In particular his disciples*; hence &c., 321.

708. *The Spirit—The Flesh.* These Phrases in themselves express no Definite Sense, but in all cases express only the Sense that is attached to them by the Context.

67. Then the Jesus said unto the twelve. No, *i e it cannot be*, even ye desire to go away,

68. Simon Peter answered him, Lord, to whom, shall we go, words of life eternal thou hast,

69. and we have believed and acknowledged, that thou the Holy of the God art,

70. the Jesus answered them, not I chose you the twelve *to eternal life*, as of you, one a devil he exists.

71. Now he spoke of the Judas of Simon Iscariot. For this *man* was about to betray him, one, of the twelve *being*,

#### CHAPTER VII.

1. now after these things, Jesus walks in the Galilee. For he was not desiring in the Jewry to walk, because the Jews were seeking him to have killed.

2. Now near the feast of the Jews that is of tabernacles was existing,

3. therefore his brethren said to him, depart hence and go into the Judea *referred to*, in order that also thy disciples the works should have seen, which thou doest.

4. For no one anything, in secret, doeth, and he seeketh it in public knowledge to be, if these things thou doest, shew thyself to the world.

5. For not even were his brethren believing in him.

6. Then the Jesus says unto them, the time that is mine not yet is come. Verily the time that is yours always ready is present,

7. the world is not able to hate you. But it hates me, because I testify concerning it, that its works evils are,

8. ye, set forth to the feast, I do not yet set forth

713. *Not I chose you &c.* If *Regularly Arranged* the Literal Sense of this passage would be, *I did not choose you*; whereas &c. I conceive, that expressed in the Paraphrase; hence &c., 321.

718. *That its works evils are.* Literally, *Not every work is evil, but as a whole they are so*; hence the *Irregular Government*. See Rule 382.

to this feast, for the mine time *to set forth* not yet has been full.

9. And these things having said unto them, he abode in the Galilee *referred to*.

10. But when his brethren went unto the feast. Then also he went not openly, but as in secret.

11. Now the Jews were seeking him, at the feast, and said, where is that *man*,

12. and murmuring, concerning him, much there was among the people, the *people* indeed said, that good he exists. Yet others said, nay, but he deceiveth the people,

13. no one, yet indeed openly, was speaking concerning him, on account of the fear of the Jews.

14. Then at this time Jesus went up into the temple after the feast being in the midst, and was teaching.

15. Therefore the Jews were marvelling, saying, how has this *man* letters understood. Not having been learned.

16. Then Jesus answered them and said, the mine doctrine mine is not, but it is the doctrine of him that sent me,

17. if any one should desire his will to do, he shall know concerning the doctrine *that I teach*, whether of the God, it exists, or I, of myself, speak,

18. he that speaketh of himself, seeks the glory that is his own. And he that seeks the glory of him

721. *The fear of the Jews.* I consider the Sense of this to be, *the Jews did not openly speak concerning him, on account of the fear they had for something*, perhaps the Romans, I judge this, because the *Arrangement is Regular*, and the Article is expressed before each word, which points out that the *Literal Sense* is intended to be conveyed. See Rules 320 and 340.

722. *If any one should desire his will to do.* Literally, *Should at any time do so*; whereas &c., *Should alone desire to do so*; hence &c., 321.

723. *He that speaketh of himself.* Literally, *Concerning himself*; whereas &c., *By his own natural powers*; hence &c., 321.

724. *Seeks the glory &c.* Literally, *He intentionally does so*; whereas &c., *That is the effect of what he does*; hence &c., 321.

726. *On account of this work.* What induced our Translators to place this in the next verse I cannot imagine; it certainly does not appear to me to add to the Sense, as by means of it, I do not see how it is possible to connect this passage with the context.

727. *And ye circumcise a Man on a Sabbath.* Literally, *Ye necessarily do so*; whereas &c., *Ye do so if requisite*; hence &c., 321.

that sent him, this *man* true exists *to his mission*, and falsehood, by him, exists not,

19. did not Moses give unto you the law, and not one, of you, keepeth the law, or how go ye about me to have killed,

20. the people answered, a devil thou hast, who goeth about thee to have killed,

21. Jesus answered and said unto them, one work I did, and ye all marvel on account of this *work*,

22. Moses has given unto you the circumcision you observe, not that by the Moses, it exists, but by the fathers, and ye circumcise a man on a sabbath,

23. if the man *that requires it* receives circumcision on a sabbath, in order that the law of Moses should not have been broken, condemn ye me, because I made all *ie every part of* a man whole, on the sabbath.

24. Judge not according to appearance, but judge the just judgment.

25. Then some of the Jerusalem said, not this *man* exists *ie this man cannot be*, whom they seek to have killed,

26. even behold, he speaks boldly, and they say nothing to him. Not when indeed the rulers knew, that this *man according to his speaking* the Christ is,

27. assuredly we have known this *man*. Whence he exists. But the Christ when he should come, no one knoweth. Whence he exists.

723. *The man receives circumcision.* Literally, *Personally accepts it*; whereas &c., *Has circumcision acceptably performed on him*; hence &c., 321.

730. *But judge the just judgment.* Literally with this Context, *But investigate the just judgment*; whereas &c., *But deliver the judgment that is just*; hence &c., 321.

731. *He speaks boldly.* *They say nothing.* Literally, *He delivers what he says in a bold manner, and they say nothing about it*, such being the *Literal Sense*; whereas &c., *He lays claim to great things, and they do not use their power to retain his pretensions*; hence &c., 321.

732. *Not when.* Our Translators reject this, or at least do not express it in the Translation, which certainly is one way of treating the difficulties of a troublesome passage. I suppose the Verb that I translate, *knew*, was what puzzled them; but if we look at the Context, it cannot reasonably be supposed, that he whom they sought to kill, and whom it was thought strange that they did not restrain from speaking boldly, even when they knew, what? certainly not that he was deserving of credit, but that he claimed and was regarded by many to be *the Christ*.

45. Then the officers came to the chief priests and Pharisees, and those <sup>744</sup>*Priests and Pharisees* said unto them, on account of what, brought not ye him,

46. the officers answered. Never man spoke thus,

47. then the Pharisees answered. Not surely ye have been deceived.

48. Not any, of the rulers, believed on him, or of the Pharisees,

49. but this people that know not the law cursed exist,

50. Nicodemus says unto them, he that came unto him before, one being of them.

51. Not our law judges the man <sup>747</sup>*that transgresses*, except it should have heard first, from him, and should have known, what he doeth,

52. they answered and said unto him. Not also thou, for *i e in favor of the Galilee referred to*, exists, search and look, for out of the Galilee *referred to*, a prophet <sup>748</sup>is not to be raised up.

#### CHAPTER VIII.

1 to 12 *spurious*.

12. Then *at the great day of the feast* Chap. VII 37 <sup>755</sup>again the Jesus spoke unto them *i e unto those present*, saying, I the light of the world am, he that <sup>756</sup>followeth me should not have walked in the darkness <sup>757</sup>*respecting death*, since he shall have the light concerning the life *that is eternal*.

744. *Those Priests and Pharisees said &c.* Literally, *The officers said*; whereas &c. as in the Paraphrase; hence &c., 321.

747. *Our law judges.* Literally, *The law does judge*; whereas &c., *The condemnation of the law is not executed*; hence &c., 322,1.

748. *A prophet is not to be raised up.* Literally, *Under any circumstances*; whereas &c., *In accordance to the promises recorded in the Scriptures*; hence &c., 321.

755. *Then again the Jesus spoke unto them.* Literally, *Unto the Pharisees*; whereas &c., *Unto them at the feast*, see chap. vii. 37; hence &c., 321.

756. *He that followeth me should not have walked in the darkness.* Literally, *He that at any time followeth me*; whereas &c., *He that continueth to follow me*; hence &c., 322,1.

757. *The darkness—The light.* The Article being expressed in each of these cases, marks restriction, See Rule 341; which restriction the Context appears to me to determine, to be that expressed in the Paraphrase.

758. *On account of his external state.* See Note to Rom. xiv. 6.

759. *Yet if I do condemn.* Literally, *If I by my own judgment*

13. Then the Pharisees <sup>496</sup>said unto him, thou, concerning thyself, bearest record, thy record true is not, <sup>322,2</sup>

14. Jesus answered and said unto them, though I bear record concerning myself, <sup>322,2</sup>my record true is, for I have known. Whence I came, and whither I go. But ye have not known. Whence I come, or whither I go,

15. ye, on account of *a man's nation in the flesh*, condemn, I <sup>758</sup>on account of *a man's nation* do not condemn any one.

16. And yet if I <sup>759</sup>do condemn, the condemnation that I deliver true exists, for alone I exist not, but I and father that sent me.

17. And even in the law that is your's, it has been <sup>760</sup>written, that the testimony of two men true is, <sup>322,2</sup>

18. I that bear witness concerning myself am, and father that sent me beareth witness concerning me.

19. Then they said unto him, where is thy father, <sup>322,2</sup>Jesus answered, neither have ye known me or my father, if me ye had known, assuredly my father ye probably had known, <sup>761</sup>

20. these the words he spake in the treasury *are*, teaching in the temple, but no one laid hands on him, for not yet his hour had come.

21. Then he said again unto them, I go away, and ye shall seek me, but for your sin <sup>762</sup>*in rejecting me*, ye

condemn; whereas &c. I conceive, *If I in obedience to God's commands pronounce judgment*; hence &c., 321.

760. *The testimony of two men*, not without limitation, since four giving opposing testimony invalidates it, hence &c., 321.

761. *If me ye had known.* Literally, *If ye had known me personally*; whereas &c., *If ye had acknowledged me*; hence &c., 321.

762. *But for your sin.* For the Sense which this passage is commonly supposed to express, it is requisite that *The Death* here spoken of be *Death Eternal*, but there is nothing that justifies such a conclusion. We read in the Romans, "*That all died from Adam to Moses*," we know, *Not the Death Eternal*, since, "*They just are to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven*." To die, then, does not necessarily mean more than to pass to the grave, and such a limitation of the Sense here is well suited to the place, if we recollect that the Jew had indeed knowledge that he passed to the grave, but was without assurance that out of the grave any one ever again rose. Thus, "*I go away, and ye shall seek me, but for your sin in rejecting me, ye shall die*," ye shall not realize my promise, "*That whosoever believeth in me shall never die*," that is not, His body shall never pass to the grave, but, He himself shall only cease to live on earth, instantly to com-

<sup>762,1</sup> shall die. Where I go, *ere you die*, ye are not able to have come.

22. Then the Jews said, what will he kill himself, that he says. <sup>762,1</sup> Where I go, *ere you die*, ye are not able to have come,

23. then he said unto them, *at the time to which I refer*, ye, of the *kingdom* beneath, exist, I, of the *kingdom* above, exist, ye, of this the world, exist, I exist not of this world.

24. Therefore I said unto you, that ye shall die <sup>762</sup> for your sins. For if ye should not have believed, <sup>763</sup> that I exist, ye shall die for your sins.

25. Then they said unto him, thou, who art thou, <sup>496</sup> the Jesus said unto them the beginning *i e in the first place*, that now I tell you,

26. many things I have concerning you to tell and to condemn, for he that sent me true exists, and I, what things I heard of him, these things I speak to the world,

27. they understood not, that he <sup>763</sup> spake of the father to them.

28. Then the Jesus said unto them, verily when ye should have lifted up the Son of the man *i e him* <sup>493</sup> of the human race that is the son. Then ye will know, that I exist, and that of myself, I do nothing, but as my father <sup>764</sup> taught me, these things I speak,

29. and that he that sent me, with me, exists, he

mence to live in heaven; and this Sense is not incompatible with that expressed in verse 24. Here we read, *I go away, and ye shall seek me, but for your sin* (singular) *is rejecting me, ye shall die*; in verse 24 we read, *For if ye should not have believed that I exist, ye shall die for your sins* (plural), the disbelief not being the immediate cause of Death, though capable of delivering from it; hence the disbelieving Jew died for his sins, Sin in consequence of Adam's transgression; secondly, Sin in rejecting Christ, since reception of Christ would have delivered him from death, which together are justly described as a Plural, *Sins*; and hence I prefer the Reading, *Ye shall die, not in your sins, but, for, by, or, on account of your sins.*

<sup>762,1</sup>. Where I go. See Note Chap. vii. 34. It is to be particularly noted here, that the Conjunction, *And*, is not expressed, which shows that what is here stated is not an additional fact, or an extension of what precedes, but is only an elucidation or explanation of what had been previously stated, *why though seeking him should die, unquestionably, for the sin of having rejected him*; they must do this, because however much they seek to find him personally, he is in that place, where it is impossible for them, ere they die to have come. This should be altogether regarded as those to whom it was addressed understood it, namely, as to a seeking and finding &c. Christ personally.

<sup>763</sup>. That he speaks of the Father. Literally, *That the Father was the subject of his address*; whereas &c., *That in his address he had reference to the Father*; hence &c., 321.

sent not away me alone, for I do always the things <sup>765</sup> agreeable to him,

30. these things after his speaking, many believed on him.

31. Then the Jesus said unto those Jews that had believed him, if ye should have continued in the word that I truly have spoken, disciples of me ye exist,

32. and ye shall know the truth, and the truth <sup>767</sup> shall make free you,

33. they answered to him, seed of Abraham we exist, and we have served as a slave in nothing ever, how sayest thou, that free ye shall become,

34. Jesus answered them. Verily verily I say to you, that every one that committeth the sin <sup>322,2</sup> for which he is responsible, a servant of the sin is.

35. And the *i e he that is a servant* abides not in the house *he occupies*, unto the ever, the *i e he that is a son* abides in the house *he possesses* unto the ever.

36. Therefore if the son <sup>773</sup> should have made free you. Verily free ye shall be,

37. I have known, that seed of Abraham ye exist, but ye seek me to have killed, because the word that <sup>225</sup> I have spoken hath no place in you,

38. what things I have seen with the father, I speak. And indeed ye, what things ye have heard from the father, do,

<sup>764</sup>. But as my Father taught me. Literally, *Immediately directed me*; whereas &c. I conceive, *But with my Father's sanction*; hence &c., 321.

<sup>765</sup>. For I do always the things agreeable to him. Literally I conceive, *Because I do so*; whereas &c. as in the Paraphrase; hence &c., 321.

<sup>767</sup>. And the truth shall make free you. Literally, *Shall itself effect that end*; whereas &c., *Shall occasion that end to be effected*; hence &c., 322,1.

<sup>768</sup>. We have served as a slave &c. Literally, *We were never in any kind of bondage at any time*, this is not true; whereas &c., *We were never in bondage in the respect to which you refer*; hence &c., 321.

<sup>770</sup>. And the servant abides not in the house. Literally, *Under no circumstances he does so*; whereas &c., *He does not necessarily do so*; hence &c., 322,1.

<sup>771</sup>. The Son abides. Literally, *At all times*; whereas &c., *It is his permanent residence*; hence &c., 322,1.

<sup>772</sup>. Should have made free you. Literally, *You in particular*; whereas &c. General, *Any one*; hence &c., 321.

<sup>773</sup>. And indeed ye, what things ye have heard from the Father do. Such things as Isaiah liii. 3, "*He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.*"



39. they answered and said unto him, our father  
<sup>322,2</sup> Abraham is, the Jesus says unto them, if children of  
<sup>496</sup> the Abraham referred to ye exist, the works of the  
 Abraham ye were doing.

40. But now ye seek me a mere man to have  
<sup>774</sup> killed, I who have spoken the truth to you, which I  
<sup>775</sup> heard of the God, this thing Abraham did not,

41. ye do the deeds of your father, they said unto  
 him, we, by fornication *i e* natural birth, were not  
 made children, we have in respect of this relationship  
<sup>777</sup> one father, the God,

42. Jesus said to them, if the God your father  
<sup>496</sup> was, ye probably were loving me. For I, by the  
 God's authority, came forth to teach, and come to  
 you. So not then of myself *i e* my own authority, I  
 have come forth to teach, but that Being sent on this  
<sup>778</sup> mission me,

43. on account of what, do ye not understand the  
<sup>779</sup> speech that I utter, because ye are not able to hear  
 the word that I utter,

44. ye, of the father that is the devil, exist, and  
<sup>780</sup> ye desire the lusts of your father to do, that spirit a  
 murderer was existing from beginning, and in the  
 truth, he has not abode, for truth exists not in him.  
 When he should speak, the *i e* that which is a lie, of  
 the his own things, he speaks, for a liar even its  
<sup>322,2</sup> father he is.

774. *Ye seek me a mere man to have killed.* Had the Arrangement been Regular, the Sense would have been, *Ye seek to kill me who am only a man*; whereas &c., *Ye seek to kill one who in your estimation is only a man*; hence &c., 321.

775. *I who have spoken the truth.* The first clause of this verse has reference, not to the fact as it is, but as the Jews estimate it to be, and had the Arrangement here been Regular it would have implied, that this Clause was intended to convey a Similar Class of Sense; but such however is not the case, what is stated, has relation to the fact as it is, and not the manner in which the Jews estimated it; hence &c., 321.

777. *One Father.* According to the Literal Sense this is to be understood without limitation, and then it is not true, since all have a Heavenly Father and an earthly Father; but the context shews that the Sense is to be restricted; hence &c., 321.

778. *Sent me.* Had the Arrangement been Regular, the Sense conveyed would have been to this effect, *I had no desire or inclination to come, but he sent me*, such being the Literal Sense; whereas &c., *In relation to authority, I have come to teach, not at all of myself, but God sent me*; hence &c., 321.

779. *On account of what do ye not understand &c.* Literally, *Why are ye ignorant of my speech*; whereas &c., *Why do ye not admit the truth of what I say*; hence &c., 321.

45. And so I, because I speak the truth in this  
<sup>781</sup> declaration, ye do not believe me,

46. which, of you, convinceth me, of sin in this  
<sup>781</sup> declaration, if therein I speak truth, on account of  
 what, do ye not believe me,

47. he that is of the God hears the words of the  
<sup>496</sup> God, on account of this, ye do not hear, because of  
 the God, ye exist not,

48. the Jews answered and said unto him, not  
<sup>310</sup> truly say we, that a Samaritan thou art, thou also  
 a devil hast,

49. Jesus answered, I a devil have not, but I  
 honor my father, and ye dishonor me.

50. And I seek not my glory, he that seeks and  
 judges glory to me exists.

51. Verily verily I say unto you, if any one  
<sup>782</sup> should at any time have kept the my saying, he  
 should not have seen death, unto the ever,

52. the Jews said unto him. Now we have know-  
<sup>784</sup> ledge, that a devil thou hast, Abraham died, also  
 the prophets, yet thou sayest, if any one should  
<sup>783</sup> at any time have kept *i e* at last be keeping my say-  
 ing, he should not have seen death, unto the  
 ever.

53 Not thou greater than our father Abraham art,  
<sup>784</sup> who died, also the prophets died, whom makest thou  
 thyself,

780. *Desire the lusts &c.* Not his lusts, but corresponding lusts to his; hence &c., 321.

781. *Speak the truth.* Literally, *In all things*; whereas &c., *Is restricted to what is specified in the Context*; hence &c., 321.

782. *If any one should have kept the my saying &c.* Literally, *If any one should at all times have regarded it*; whereas &c., *If any one should ultimately have regarded it*; hence &c., 321. This passage must not be translated in a Sense referable only to future time, *Keep my sayings, he shall never see death*, as in that case, the objection of the Jews concerning Abraham and the Prophets would have no force.

783. *He should not have seen death.* The Literal Sense is, *He should not have died himself or seen any one else die*; whereas &c. restricted, *He should not himself have died*; Christians never die, they do but cease to live on earth, to commence to live in heaven; hence &c., 321.

784. *Abraham died.* Literally, *Actively did something*; whereas &c. Passive, *He was made subject to death*; hence &c., 322,1.

785. *Whom makest thou thyself.* Literally, *Whom dost thou prove thyself to be*; whereas &c., *Whom dost thou claim thyself to be*; hence &c., 321.

17. Then they say to the blind again, what sayest thou concerning him, that he opened <sup>792</sup> thine eyes. <sup>494</sup> And the *blind man* said, that a prophet he exists.

18. For the Jews believed not concerning him, that <sup>322,2</sup> blind he was *i e had been*, and received sight. Until when they called the parents of him that received sight,

19. and asked them, saying, <sup>322,2</sup> is this your son, whom ye say, that blind he was born. Then how does he now see.

20. And his parents answered and said, we have <sup>322,2</sup> known, that this *man* our son is, and that blind he was born.

21. But how now he sees, we have not known, or who opened <sup>792</sup> his eyes, we have not known, ask him, <sup>797</sup> he hath age, he, for him, shall speak,

22. these things <sup>798</sup> his parents said, because they were fearing the Jews. For already the Jews had been *so far* agreed, in order *i e as* that if any one should have confessed him a Christ, put out of synagogue he would have been,

23. on account of this, <sup>800</sup> his parents said, that he <sup>797</sup> hath age, ask him.

24. Then they called the man, for a second <sup>801</sup> time, who blind was *i e had been*, and said unto him, give glory to the God, we have known, that this the man a sinner exists.

25. Then that <sup>802</sup> *man* answered, if a sinner he exists,

796. *Ask him.* Literally, *Repeat to him your inquiry*; whereas &c., *Allow him to answer your inquiry*; hence &c., 321.

797. *He hath age.* Literally, *So has a baby*; whereas &c., *He hath the age necessary to entitle his word to be received*; hence &c., 321.

798. *These things his parents said.* Literally, *The actual words specified*; whereas &c., *Words to that effect*; hence &c., 321.

799. *Confessed him a Christ.* Literally I conceive, *Confessed him who was Christ*; whereas &c., *Confessed him to be a Christ*, not *The Christ*, because the Article is not expressed; hence &c., 321.

800. *His parents said.* Literally, *Were compelled to say*; whereas &c., *Were induced to say*; hence &c., 322,1.

801. *Who blind was.* See Rule 322,2. Some argue in accordance to Sense, some to sound, which last must certainly be the course pursued in advancing this passage in support of Transubstantiation, see Cardinal Wiseman's Lectures, since in nothing but in sound can the passage be regarded, as, *Who blind now is*, since that in Greek would be, *Who blind is*, but it must be regarded, *Who blind was once, or formerly i e had been*.

802. *Then that man answered.* Literally, The antecedent to the pronoun is *The Blind man*; hence &c., 321.

805. *The God hath spoken by Moses—We have not known this fellow.* Had the Arrangement been *Regular*, it would have implied, *That they personally had witnessed the evidence man possessed rela-*

I have not known, one thing I have known, that blind existing. Now I see.

26. Then they said unto him, what did he to thee, how opened <sup>792</sup> he thine eyes,

27. he answered them, I told you already, and ye heard not. Then why again do ye wish to hear. Is it not indeed ye wish his disciples to have become,

28. then they reviled him and said, <sup>322,2</sup> thou a disciple of that *man* art. But we disciples of the Moses *referred to* are,

29. we have known, that the God <sup>805</sup> hath spoken by Moses. But we have not known <sup>805</sup> this <sup>792</sup> fellow. Whence he exists,

30. the man answered and said unto them, Now concerning this thing, the marvellous it exists, that ye have not known. Whence he exists, yet he <sup>792</sup> opened mine eyes,

31. we have known, that the God <sup>806</sup> heareth not sinners, and that if any one a worshipper should be, <sup>807</sup> and his will do, he heareth <sup>808</sup> this *person*,

32. since the ever, it was not heard, that any one <sup>809</sup> opened *the* eyes of a blind *man* having been born,

33. except <sup>322,2</sup> this *man* was from God, <sup>811</sup> he was not able to do any thing,

34. they answered and said unto him, in <sup>810</sup> sins, thou altogether wast born, and dost thou teach us, and they cast him out,

*tive to the connection between God and Moses; whereas &c., That they had evidence sufficient to convince them of the truth of the fact; consequently, the second clause is to be understood, They had not sufficient evidence concerning him, whom they styled "this fellow;" hence &c., 321. The Omission of the Article before Moses, I conceive shews, that it is not to be understood that the reference here is to God's actually speaking, but to his giving commands through Moses, as had actual speaking been referred to, I think the Article would have been expressed before the word Moses.*

806. *The God heareth not.* Literally, *Will not mark with his approbation and favour*; hence &c., 321. Had the word *sinners* been *Disarranged*, otherwise than by being placed before the word *God*, it would have afforded the Sense, *The God of sinners*.

807. *And his will do.* Literally, *Perfectly perform*; which no man hath done; whereas &c., *Desireth and seeketh to do*; hence &c., 321.

808. *He heareth this person.* The Sense intended to be conveyed is, *He acknowledges this person*; hence &c., 321.

809. *Opened the eyes of a blind.* Literally, *What is stated*; whereas &c., *Gave sight to the blind*; hence the Omission of the Article, See Rule 101. See Note 792, also 794.

810. *In sins thou altogether wast born.* Literally, *The whole of thee was born*; whereas &c., *Thou wast born in an altogether sinful state*; hence &c., 321.

811. *From God.* See Note 506. Here the sense intended to be

35. the Jesus heard, that they cast him out, and<sup>813</sup>  
having found him, said, thou dost believe in the son  
of the man *i e in him of the human race that is the*  
*son,*

36. but who exists he, said he, Lord, in order that  
I should have believed in him,

37. the Jesus said unto him, verily thou hast seen<sup>496</sup>  
him, and he that talks with thee, that *person* exists.

38. Then the *man* said, I believe O Lord, and he<sup>494</sup>  
worshipped him,

39. then the Jesus said, for judgment, I, into this  
world, came, in order that they that see not, should  
see, and they that see blind should have be-  
come,

40. they that are with him heard through the<sup>813</sup>  
Pharisees these things, and said unto him. Do not  
then we blind exist,

41. Jesus said unto them, if blind ye were exist-<sup>496</sup>  
ing, ye probably were not having sin. But now ye<sup>815</sup>  
say, that we see, your sin remains.

#### CHAPTER X.

1. Verily verily I say unto you, he that enters not  
by means of the door, into the sheep fold, but  
climbeth up some other way, that *man* a thief exists,  
and a robber.

2. But he that enters by means of the door, a<sup>322,2</sup>  
shepherd of the sheep is,

conveyed is, *Except this man acted by God's authority*; hence the  
Omission of the Article. See Rule 348.

812. *Thou dost believe in the son of the Man.* Had this been  
an inquiry, *Dost thou believe*, in my opinion the Pronoun *Thou*  
must have been *Disarranged*.

813. *They that are with him heard through the Pharisees these*  
*things.* Literally, *They in particular heard*; whereas &c., *They as*  
*well as others by that means heard*; hence &c., 321. They heard it  
through the Pharisees, inasmuch as the Pharisees questioned and  
directed attention to this declaration of our Blessed Lord.

815. *Your sin remains.* Literally, *Without a possibility of re-*  
*moval*; whereas &c., *So long as your heart remains unchanged*;  
hence &c., 322,1.

817. *The sheep hear.* See Rule 382. Every individual sheep  
does not hear, but in a collective Sense, they do hear; hence the  
Peculiar Government used; and as the Sense intended to be con-  
veyed has reference, not to the actual hearing, but to obedience to  
the instruction given; hence &c., 321.

818. *Follows him.* See Rule 382. *As a whole* they do what is  
stated. The Sense here intended to be conveyed is, *These obey his*  
*directions*; hence &c., 321.

819. *They should not have followed.* The Literal Sense would

3. to this *man* the porter opens, and the sheep<sup>817</sup>  
hear his voice, and the his own sheep he calls by  
name, and leads out them.

4. When the his own sheep he should have put<sup>818</sup>  
forth, before them, he goeth, and the sheep follows  
him, for they have known his voice.

5. Indeed they should not have followed a stranger,<sup>819</sup>  
but will flee from him, for they have not known the  
voice of the strangers *i e any one that is a stranger*,<sup>820</sup>

6. the Jesus spake this the parable unto them.<sup>496</sup>  
But those *men* understood not, what things he was  
existing, which he was speaking to them.

7. Then Jesus said again. Verily verily I say<sup>536</sup>  
unto you, I the door of the sheep *to which I refer*<sup>322,2</sup>  
am,

8. all as many as came before me *claiming to be*  
*the door*, thieves are, and robbers, but the sheep<sup>322,2</sup>  
heard not them,

9. I the door am, by means of me, if any one<sup>821</sup>  
should have entered, he shall be kept safe, and shall  
go in and out, and find pasture,<sup>822</sup>

10. the thief cometh not, except in order that he<sup>823</sup>  
should have stole, or killed, or destroyed *the sheep*,<sup>824</sup>  
I came, in order that they should have life *assured*  
*to them*, verily abundantly should have,<sup>825</sup>

11. I the shepherd that is good am, the shepherd<sup>322,2</sup>  
that is good giveth his natural life, for the sheep,<sup>826</sup>

imply, *That they had followed*; whereas &c., *There is no induce-*  
*ment to them to follow*; hence &c., 321.

820. *The voice of the strangers.* The Literal Sense would imply,  
*There was a voice peculiar to strangers*; hence &c., 321.

821. *If any one should have entered he shall be kept safe.*  
Literally, *Under all circumstances, even should he backslide*;  
whereas &c., *He shall be so as far as regards his mode of entrance*;  
hence &c., 322,1.

822. *And find pasture.* Literally, *He shall not fail to find*;  
whereas &c., *He may find*; hence &c., 321.

823. *The thief cometh not.* Literally, *He at no time comes with-*  
*out such an object*; whereas &c., *When coming as a thief, he ever*  
*so comes*; hence &c., 322,1.

824. *Should have life.* *Not of necessity*, which is the Literal  
Sense, but, *Should have the means of obtaining it*; hence &c., 321.

Had the Sense of, *Should have life*, been, *Should possess life*, I  
think it will be found that the Substantive, *Life*, would not have  
been expressed, and the Verb rendered, *Have*, would have been sup-  
plied by *Záw*.

825. *Abundantly should have.* *Not life*, but the means of ob-  
taining assurance; hence the Omission of the Pronoun *it*.

826. *Giveth his natural life.* *Not of necessity*, which is the  
Literal Sense, *he only does so if required*; hence &c., 321.

12. but the hireling and not a shepherd being, of whom the sheep his own are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and so the wolf catcheth them, and scattereth,

13. for a hireling he is, and it is not a concern to him, concerning the sheep,

14. I the shepherd that is good am, and know the my, and the my know me.

15. Just as the father knows me, and I know the father, even I give my natural life, for the sheep,

16. and other sheep I have, which exist not of this fold, and those it is necessary for me to have brought in, and they shall hear my voice, and there shall be one flock, one shepherd,

17. on account of this, the father loves me, I say he loves me, for I give my natural life, in order that again I should have taken it,

18. no one took it away, from me, but I give it away, from myself for a season, I have power granted to me to have given it, and I have power granted to me again to have taken it, I received this commandment to give it away for a season, from my father,

19. a division again there was among the Jews, on account of these sayings.

20. For many of them said, a devil he hath, or is mad, why hear ye him,

21. others said, these the words referred to exist

not of one having a devil. A devil is not able the eyes of blind persons to have opened,

22. it was then the feast of dedication, at the Jerusalem referred to, winter it was existing,

23. and Jesus was walking in the temple, in the Solomon's porch.

24. Then the Jews came round about him, and said unto him, until when, do ye destroy our natural life, if thou the Christ art, tell us plainly,

25. the Jesus answered them, I told you, and ye believed not, the works which I do in my father's name, these works bear witness concerning me,

26. but ye do not believe, for ye exist not of the sheep that are mine,

27. the sheep that are mine hear my voice, and I know them, and they follow me,

28. and I give to them life eternal, so they should never have perished unto the ever *everlastingly*, as not any one shall take by force them, out of my hand,

29. my father who hath given to me is greater than all men, and no one is able to take by force out of the father's hand,

30. I and the father one in character of work we exist.

31. Then the Jews took up again stones, in order that they should have stoned him,

32. the Jesus answered them, many good works I

827. *The wolf catcheth them.* Literally, *Of necessity*; whereas &c., *Ordinarily does so*; hence &c., 322,1.

830. *I give or lay down my natural life.* The Literal Sense of this would imply *Suicide*; whereas &c. I conceive, *I permit my life to be taken*; hence &c., 321.

831. *Loves me.* The Literal Sense of this would imply, that it was for the reason stated, *That the Almighty loved his Son*; whereas &c. I conceive, *That in respect of laying down his life, it is no mark of God's displeasure, for the Father loves him for so doing*; hence &c., 321.

832. *I have power.* The Literal Sense of this is, *I myself possess power*; unless the Sense intended to be conveyed is, *I am granted to exercise power*, what is the occasion of the *Disarrangement*. See Rule 321; hence the Paraphrase.

833. *I received this commandment.* If our Saviour received from Almighty God an actual command to give his life away, this would be the Literal Sense of this passage; but if he only received a general command to effect a certain end, in effecting which, he judged it necessary to give his life away, this would not be the Literal Sense of the passage, and consequently, the *Irregular Arrangement* should be used. See Rule 321. I will leave it to that man who has the knowledge of these particulars, to determine absolutely, why the *Arrangement* here is *Irregular*.

834. *And no one is able to take by force out of the Father's hand.* Holy Scripture here does indeed state, *That no one is able to pluck, that is, To force against his will, him whom the Father gives to Christ, out of his the Father's hand*, and this statement presents no difficulty in respect of belief, seeing that no man is able to force his brother against his will to do either that which is good, or that which is evil; and yet Man is not here taught the Doctrine of *Final Perseverance*, seeing that Holy Scripture elsewhere does indeed state, 1 Cor. ix. 27, *That him whom the Father gives to Christ, even as he did St. Paul*, though no man is able to force him against his will out of the Father's hand, may, *should he himself not keep under his body, at the last day be found to be a cast-away*.

840. See Matt. xi. 12.

841. *One in work we exist.* To sanction the Sense which this passage is commonly supposed to afford, the Numeral, *One*, must have been in the Masculine instead of the Neuter Gender, and the Verb, in the third Person Singular, and not as it is, in the first Person Plural, 1 Cor. iii. 8. The Numeral being in the Neuter, must have reference here to a thing; hence the Paraphrase. See Chap. xvii. 21.

842. *Many good works.* Literally, *Many works acknowledged to be so*; whereas &c., *Many works which you cannot deny to be good*; hence &c., 321.

shewed you, from the father, on account of what  
work of them, do ye stone me,

83. the Jews answered him, concerning a good  
work, we do not stone thee, but for blasphemy,  
verily because thou a man existing, makest thyself  
a God,

84. Jesus answered them, it exists not *blasphemy*  
*to do so*, it having been written in your law, that I  
said, Gods ye *men* exist,

85. if it called those *men* Gods, unto whom, the  
word of the God came, and the scripture is not able  
to have been broken,

86. he *i e* of him whom the father sanctified and  
sent into the world, ye say, that thou blasphemest,  
because I said, a son of the God I exist,

87. if I do not the works of my father. Believe  
not me.

88. But if I do, though perhaps ye might not  
believe me, believe the works, in order that ye should  
have known and acknowledged, that in me, the father  
is, and I, in the father,

89. they were seeking again him to have taken,  
but he escaped out of their hand,

90. and he went away again beyond the Jordan  
*referred to*, unto the place, where John the first bap-  
tizing was existing, and he abode there,

91. and many came unto him and said, that John  
indeed no sign did. But all things whatsoever John  
said concerning this *man*, true it was *i e* has been,

92. and many believed on him there.

#### CHAPTER XI.

1. Now there was existing, a certain one being

843. *What work of them.* The Literal Sense of this would  
imply, that the reference here was to something resulting from the  
works specified; whereas &c., *What work of those that I have done*;  
hence &c., 321.

844. *It called those men Gods.* Had the *Arrangement* been  
*Regular*, this passage must have been rendered, *It called those Gods.*  
*Those Gods*, would then, jointly, be an Appellation; hence &c., 321.

845. *The word of the God came.* Literally implies, *Direct re-*  
*ception*; whereas &c., *To whom it was offered*; hence &c., 322, 1.

846. *The scripture is not able to have been broken.* Literally,  
*Under any circumstances*, which is not true, seeing that Man often  
breaks it; whereas &c., *It is not able to break itself*, that is, *To have*  
*predictions in opposition to its other predictions*; hence &c., 321.

sick, Lazarus, of Bethany, of the town of Mary and  
Martha her sister.

2. [Now Mary was existing, she that anointed the  
Lord with ointment, and wiped his feet with her  
hairs, of whom the brother Lazarus was sick.]

3. Therefore the sisters sent unto him, saying,  
Lord, behold, whom thou lovest, he is sick.

4. And the Jesus having heard, he said, this the  
sickness exists not unto death, but for the glory of  
the God, in order that the Son of the God should  
have been glorified by means of it.

5. Now the Jesus was loving the Martha, and her  
sister, and the Lazarus.

6. Yet when he heard, that he is sick. Then even  
he remained, in where he was existing in place, two  
days.

7. Immediately after this, he says to the disciples,  
we should go into the Judea *referred to* again,

8. the disciples say unto him, master. Lately  
the Jews were seeking thee to have stoned, and again  
thou goest there,

9. Jesus answered, is it not, twelve hours of the  
day there are, if any one should walk in the day, he  
stumbleth not, because the light of this world he  
sees.

10. But if any one should walk in the night, he  
stumbleth, because the light is not with him,

11. these things he said, and after this, he says  
unto them, Lazarus, our friend has been sleeping,  
but I go, in order that I awake him.

12. Then the disciples said to him, Lord, if he has  
been sleeping, he shall be saved.

847. *Because I said, a Son of the God I exist.* These are the  
express words of our Saviour, and his own express declarations res-  
pecting himself, and as such, demand our particular consideration,  
but the Received Translation is, *Because I said, I am the Son of God.*  
Yet the Article preceding the word *Son* is not our Saviour's but  
man's; how far the Sense of each is the same each reader must de-  
termine for himself.

851. *Many believed on him there.* Literally, *Many under all*  
*circumstances*; whereas &c., *Many in relation to the circumstances*  
*of the place*; hence &c., 321.

853. *If any one should walk.* Literally, *Under no circumstances*  
*should he stumble*; whereas &c., *Ordinarily he will not do so*;  
hence &c., 321.

13. Howbeit the Jesus had spoken concerning his death. But those *men* thought, that of the resting by the sleep *common to man*, he speaks.

14. Therefore then the Jesus said unto them plainly, Lazarus <sup>856</sup> *has* died,

15. and I am glad on account of you, [in order that ye should have believed,] that I had not been existing there, however we should go to him.

16. Then Thomas that is called Didymus said to the fellow disciples, we should go, even we, in order that we should have died with him.

17. Then the Jesus having come, he found him four already *i e complete* days lying in the grave.

18. Now Bethany was existing near the Jerusalem *referred to*, about furlongs fifteen.

19. And many, of the Jews, had come to the Martha and Mary, in order that they should have comforted them, concerning the brother.

20. Then the Martha as soon as she heard, that Jesus <sup>857</sup> comes, she met him. But Mary, in the house was sitting.

21. Then the Martha said to Jesus, Lord if thou wast existing *i e had been* here, not probably my brother died,

22. even now I have known, that whatsoever thou shouldst have asked of the God, the God will give thee,

23. the Jesus <sup>496</sup> says unto her, thy brother shall rise again,

24. the Martha <sup>496</sup> says unto him, I have known, that he shall rise again in the resurrection, at the last day,

25. the Jesus <sup>496</sup> said unto her, I the resurrection <sup>322,3</sup> and the life *that succeeds it* am, he that believeth on me, though he should have died, shall live again,

26. and every one that liveth and believeth on me,

856. *Lazarus has died.* Literally, *Has passed from this world to another*; whereas &c., *Is in the same condition as those that have done so*; hence &c., 321.

857. *That Jesus comes.* Had the Arrangement been Regular the Sense would have been, *Then the Martha as soon as she heard that he her brother comes, Jesus met him*; hence &c., 322,1.

should never have died unto the ever *i e everlastingly*, believest thou this thing,

27. she says unto him. Yea, Lord, I have believed, that thou the Christ that is <sup>322,3</sup> Son of the God art, that is unto the world coming,

28. and this thing having said, she went and called Mary her sister. Secretly having said, <sup>860</sup> the master comes, and calls thee.

29. And that *woman* as soon as she heard, was roused quickly and coming unto him.

30. Now not yet the Jesus had come into the town, but was existing still in the place. Where the <sup>496</sup> Martha met him.

31. Then the Jews that exist with her, in the house, and comforted her, having seen the Mary, that hastily she rose up and went out, they followed her, having thought, that she goeth unto the grave, in order that she should have wept there.

32. Then the Mary as soon as she came. Where Jesus was existing, having seen him, she fell on him at the feet, saying unto him, Lord, if thou wast existing *i e had been* here, my brother probably died not.

33. Then Jesus when he saw her weeping, also Jews weeping that came with her he groaned in the spirit, and troubled himself,

34. and said, where have ye laid him,

35. they say unto him, Lord, come and see, the Jesus wept.

36. Then the Jews said, behold. How he loved him.

37. But some, of them, said, was not this <sup>319</sup> *man* that opened the eyes of the blind able to have provided, in order that even this *man* should not have died.

38. Then Jesus again groaning in himself, cometh

860. *The master comes.* Literally, *Is in the act of approaching*; whereas &c., *He had come*; hence &c., 322,1.

864. *My brother.* Literally, *At that time she had no brother*, she only had had one, *He who was my Brother*; hence &c., 321.

to the grave. Now it was existing a cave, and a stone there was lying upon it,

39. the Jesus says, take away the stone, Martha the sister of him <sup>496</sup> that had died says unto him, Lord. Now he stinketh. For fourth day it is, <sup>496</sup>

40. the Jesus says to her, no, I said to thee, that if thou shouldst have believed, thou shalt see the glory of the God.

41. Then they took away the stone. And the <sup>496</sup> Jesus lifted the eyes upwards, and said, father I thank thee, that thou heard me.

42. Though I had known, that always thou hearest <sup>496</sup> me, but on account of the people that have stood by, I spoke, in order that they should have believed, that thou sent on this mission me, <sup>496</sup>

43. and these things having said with a loud voice, he cried, Lazarus, come forth,

44. he that had died came forth, having been bound the feet and the hands with grave clothes, and his face had been bound <sup>496</sup> about with a napkin, Jesus says unto them, loose him, and send away him to depart.

45. Then many, of the Jews, that came to the Mary, and saw what he did, believed on him.

46. But some, of them, went away to the Pharisees, and told them, what things the Jesus did. <sup>496</sup>

47. Then the chief priests and the Pharisees gathered a council, and said, what do we, for this the man many signs doeth, <sup>496</sup>

48. if we should have left him alone, all will believe on him, and the Romans will come and take from us both the place and the nation. <sup>496</sup>

49. And one a certain of them, Caiaphas, high-

priest existing that year, said unto them, ye have not known any thing,

50. neither consider, that advantageous to us, in order that one man should have died for the people, and not all the nation should have perished. <sup>496</sup>

51. And this, of himself, he said not, but high-priest existing that year, he prophesied, that Jesus was about to die for the nation,

52. and not for the nation only, but in order that also the children of the God that had been scattered abroad, he should have gathered together in one.

53. Then from that the day, they took council, in order that they should put to death him.

54. Therefore the Jesus, no more openly, was walking among the Jews, but went thence unto the country, near to the wilderness, unto Ephraim being called a city, and there remained with the disciples.

55. Now near the passover of the Jews was existing, and many went up to Jerusalem, out of the country, before the passover, in order that they should have purified themselves.

56. Then they sought for the Jesus, and said among themselves, in the temple, having been standing, what think ye, that he should not have come to the feast.

57. Now the chief priests and the Pharisees had given commandments, in order that if any one should have known. Where he exists, he should have shewn, so that they should have taken him. <sup>496</sup>

## CHAPTER XII.

1. Then the Jesus, before six days of the passover, <sup>496</sup>

874. All will believe. Literally, All the world; whereas &c., A large number; hence &c., 322,1.

875. One man should have died. Literally, Specifically what is stated; whereas &c., That one man, or a few should suffer or sustain any loss, even of life; hence &c., 322,1.

876. All the nation should have perished. Literally, Exactly what is stated; whereas &c., That as a nation they should suffer; hence &c., 322,1.

877. That if any one should have known. Literally, Any one in the world; whereas &c., Any one subject to their authority; hence &c., 321.

868. And the Jesus lifted the eyes &c. Literally, The eyes of Lazarus; whereas &c., His own eyes; hence &c., 321.

870. Thou hearest me. The Sense here intended to be conveyed is, Thou grantest what I request; hence &c., 321.

871. Sent me. See Chap. viii. 42. Literally, The fact; whereas &c., Believe that he was unfolding the Divine Will; hence &c., 321.

872. His face had been bound about. Literally, Not his face, but the whole of his head; hence &c., 321.

873. The Jesus did. Literally, Personally effected; whereas &c. I conceive, Was empowered to perform; hence &c., 321.

came to Bethany. Where Lazarus was existing,  
whom Jesus raised from <sup>873</sup>the dead. <sup>883</sup>

2. And they made him a feast there, and the  
Martha was serving. And the Lazarus one of them  
that sat at the table with him was. <sup>890</sup>

3. Then the Mary having taken a pound of ointment of unadulterated spikenard, very costly, she anointed the feet of Jesus, and wiped with her hairs his feet. And the house was filled with the odour of the ointment. <sup>898</sup>

4. Then Judas the Iscariot one of his disciples that is about him to betray says,

5. on account of what, was not this the ointment sold for three hundred pence, and given to the poor. <sup>899</sup>

6. Now he spoke this thing, not that for the poor, it was concerning him, but because a thief he was existing, and the bag holding the things that are put in, he was bearing.

7. Then the Jesus said, release her from this accusation, in order that for the day of my burial, she should have kept it. <sup>903</sup>

8. For ye have the poor always, with yourselves. But ye have me not always. <sup>904</sup>

9. Now much people of the Jews knew, that there he exists, but they came not on account of the Jesus only, but in order that also they should have seen the Lazarus, whom he raised from the dead. <sup>905</sup>

10. And even the chief priests consulted, in order that even they should put to death the Lazarus,

11. because many, on account of him, were going away from the Jews, and were believing on the Jesus,

880. *The Martha was serving.* Literally I conceive implies, *That Martha discharged the whole of the servile duties*; whereas &c. I conceive, *She assisted in the discharge of them*; hence &c., 322,1.

883. *For ye have &c.* Literally, *The poor are actually personally with you*; whereas &c., *There is at all times persons that want your relief*; hence &c., 321.

884. *Ye have me not always.* See Note 883. Literally, *Not always with you in any way*, in consequence of the preceding Clause; whereas &c., *Ye have me personally not always*; hence &c., 321.

885. *They should have seen.* Literally, *Seen personally him*;

12. much people that came to the feast having heard the next day after the Jews consultation, that the Jesus comes to Jerusalem,

13. the branches of the palm-trees took, and went forth for meeting him, and were crying, Hosanna i e save we pray thee, having been blessed, he that cometh in the name of Jehovah, even the king of the Israel referred to. <sup>898</sup>

14. And the Jesus having found a young ass, sat on it. As it exists having been written.

15. Fear not, daughter of Sion. Behold thy king comes, sitting on a colt of an ass, <sup>899</sup>

16. these things his disciples understood not the first, but when Jesus was glorified. Then they were remembering, that these things were existing concerning him having been written, and that these things they did to him. <sup>903</sup>

17. And the people that exist with him, when he called the Lazarus, out of the grave, and raised him, from the dead was i e were bearing record, <sup>873</sup>

18. through this also the people met him v. 12, because they heard this way him to have done the sign. <sup>883</sup>

19. Then the Pharisees said among themselves, ye perceive, that ye do not prevail any thing, behold, the world, after him, gone.

20. And certain Greeks were existing of them that come up, in order that they should have worshipped at the feast.

21. And these came to Philip that is of Bethsaida of the Galilee referred to, and were desiring him, saying, sir, we would wish the Jesus to have seen,

22. the Philip cometh, and telleth the Andrew re-

whereas &c., *Satisfy themselves that he had really returned to life*; hence &c., 321.

888. *In name of Jehovah.* See my Tract on *κύριος*. To come in the name, would I conceive mean, *To have the appellation of i e to be called by that name*; whereas &c., *To come under the authority and sanction of*; hence the Omission of the Article. See Rule 343.

892. *Thy king comes.* Literally, *Him that is acknowledged to be king*; whereas &c., *Him that was really king*; hence &c., 323,1.

893. *His disciples understood not.* Literally, *Did not comprehend*; whereas &c., *Did not call to remembrance*; hence &c., 323,1.

*His disciples.* Literally, *the twelve disciples*; whereas &c., *Those that believed on him*; hence &c., 321.



<sup>461</sup>ferred to, Andrew and Philip cometh and telleth the  
<sup>496</sup>human form of Jesus.

23. Then the Jesus answers them, saying, the  
hour for my being seen by man has come, in order  
that the son of man *i e him of the human race that*  
*is the son* should have been glorified by man.

24. Verily verily I say unto you, except the corn  
of the wheat *that is sown* having fallen into the  
ground should have died, it alone abides. But if it  
should have died, it yields much fruit,

25. he that loveth his earthly life, doth lose it,  
and he that hateth his earthly life, in this world,  
unto life eternal, he shall keep it,

26. if any one would serve me, follow *i e obey* me,  
and where I am. There also the minister that is  
mine shall exist, if any one would serve me, the  
father will honor him.

27. Now *i e already* my soul has been troubled,  
and what I would have said *is*, Father, save me, from  
this hour, but on account of this *i e but for this*  
reason, that I came into this world for this hour,

28. Father glorify my name. Then a voice came  
out of the heaven, verily I glorified, and again I will  
glorify it,

29. the people that had stood by and heard stated  
thunder to have been happening, others said, an  
angel hath spoken to him,

30. Jesus answered and said, not on account of  
me, this voice has come, but on account of you.

31. Now a condemnation of this world is there.  
Now the prince of this world shall be cast out,

32. though I perhaps should have been lifted up

898. *Except the corn of wheat, &c.* Literally, *Should have been altogether annihilated*; whereas &c., *Should have been so as respects its having the character of a grain*; hence &c., 321.

899. *It yields much fruit.* Not in all cases, which is the Literal Sense; hence &c., 321.

906. *My soul has been troubled.* Literally I conceive, *Perplexed*; whereas &c., *Hath been subjected to pain*; hence &c., 323,1.

907. *It.* Literally, *I have done so to the comprehension and acknowledgment of man*; whereas &c. I conceive, *I have done so as that man may discover and comprehend it*; hence the Omission of the Pronoun. See Rule 323.

911. *Will draw all classes of men.* Literally, *All men*; whereas &c. as in the Paraphrase; hence &c., 321.

from the earth, I will draw all classes of men to be  
followers of myself.

33. And this he said, signifying what death, he  
was about to die.

34. Then the people answered him, we heard out  
of the law, that the Christ abides unto the ever, and  
how sayest thou, that it is necessary for the Son of  
the man *i e him of the human race that is the son* to  
have been lifted up, who is this the Son of the man  
*i e him of the human race that is the son*.

35. Then the Jesus said unto them. Yet a little  
while, the light, with you, exists, walk, as the light  
ye have, lest darkness should have come on you, for  
he that walketh in the darkness referred to, hath not  
known. Whither he goeth,

36. as the light ye have, believe in the light, in  
order that sons of light ye should have been, these  
things Jesus said, yet having departed, he *as to his*  
*being the Messiah* was hid from *i e was not disclosed*  
to them.

37. (As so many miracles after his having effected  
before them, they were not believing in him *to be the*  
*Messiah*.)

38. *I say, hid*, in order that the saying of Esaias  
the prophet should have been fulfilled, which he  
spoke, Lord, who believed our report, and to which  
of the unbelievers was the arm of Jehovah revealed,

39. by means of this ignorance of God, they were  
not able to believe in the light, so that likewise  
Esaias said,

40. he by means of this ignorance hath blinded  
their eyes to the light, and hath hardened their heart

912. *The Christ abides.* Literally, *Never ceases to live*; whereas &c., *Is never separated from Man's knowledge*; hence &c., 322,1.

913. *That it is necessary for the Son of the Man &c.* Literally, *In compliance with his nature*; whereas &c., *In completion of the Divine requirements*; hence &c., 321.

916. *Lest darkness should have come on you.* Literally, *That you are not made dark*; whereas &c. I conceive, *That you make not yourselves dark*; hence &c., 321.

920. *In order that the saying &c.* Literally, *In order that the prophet's saying should be fulfilled*; whereas &c., *In order that God's declaration by the prophet should be seen by man to be true*; hence &c., 322,1.

to it, in order that they should not have seen the light with the eyes referred to, or understood it with the heart referred to, or have been converted to it, or that I shall <sup>922</sup> heal them,

41. these things Esaias said, because he was acquainted with his glory, and spoke concerning him.

42. Yet indeed even of the chief rulers, many believed on him, but on account of the Pharisees, they were not confessing, lest put out of the synagogue they should have been.

43. For they loved the glory of the men of the synagogue more than the glory of the God.

44. Then Jesus he cried and said, he that believeth on me, believeth not on me, but on him that sent me,

45. and he that truly seeth me, truly seeth him that sent me,

46. I a light, unto the world, have come, in order that he that believeth on me, in the darkness of uncertainty as to his future state. Should not have abode,

47. yet if any one of i e belonging to me should have heard the words which I have spoken, and should not have kept <sup>926</sup> them, I should not condemn him. For I came not, in order that I should condemn the world, but in order that I should have saved the world,

48. he that rejecteth me, or that receiveth not my words, hath that that condemns him, the word which I spoke, that word shall condemn him, in the last day,

49. for I, of myself, spoke not, but father that sent me, he hath given me a <sup>927</sup> commandment, what I should have said, and what I shall utter,

922. Or that. I have no direct authority for this translation, but see John x. 10, "And that."

926. Them. It should not be overlooked that this Pronoun is not expressed, had it been so, It would have required a perfect keeping of the words; whereas we are now permitted to believe, That the keeping here referred to is complied with, in a sincere desire to keep them.

927. Hath given me a commandment. The Literal Sense of this would require a specific appointment of every word spoken; whereas &c. I conceive, A general instruction relative to all the matters on which he taught; hence &c., 321.

932. Because all things the father gave to him. Literally, With-

50. and I have known, that his commandment life eternal it exists. Therefore what things I say. As the Father hath said unto me, so I speak.

#### CHAPTER XIII.

1. Now before the feast of the passover, the Jesus having known, that his hour came on, in order that he should have departed out of this world, to the Father, having loved the his own that are in the world, unto end, he loved them,

2. and having known <sup>495</sup> after supper having been ended of the devil's already having entered into the heart, in order that Judas of Simon Iscariot may have betrayed him,

3. because all things the father <sup>933</sup> gave to him, for the hands i e that he was to <sup>934</sup> perform, even because from God, he came, and to the God, he goes,

4. he rises from the supper, and lays aside the garments worn at suppers, and having taken a towel, he girded himself.

5. Then water pours into the basin used for washing, and began to wash the feet of the disciples, and to wipe with the towel, with which <sup>935,3</sup> having been girded he was.

6. So he comes to Simon Peter, he says unto him, <sup>910</sup> Lord, dost thou wash my feet,

7. Jesus answered and said unto him, what I do, thou has not known yet. But thou shalt know after these things have been done,

8. Peter <sup>496</sup> says unto him, thou shouldst not have washed of me the feet, unto the ever, he answered him, if I should not have washed thee, thou hast not a part, with me,

9. Peter even Simon <sup>937</sup> says unto him, Lord. <sup>496</sup> Wash

out any exception; whereas &c. restricted, To the things connected with his mission; hence &c., 321.

933. That he was to perform. It can hardly escape a careful reader, that there is no sanction for the Pronoun, His, in the Received Translation; hence my Paraphrase.

934. From God. Had the Article been here expressed I conceive it would have implied, An absolute separation from God, such being the Literal Sense, which not being the case is the occasion of its omission here. See Rule 343. Observe end of Verse, And to the God he goes. See Note 506.

937. See 491 Page 21.

not my feet only, but also the hands and the head of me,

10. Jesus says unto him, he that has been washed hath no need to accomplish the end I propose save the feet to have washed, but clean wholly exists, so ye clean exist, yet it is not all of you that are so.

11. For he had knowledge of him that betrays him, on account of this knowledge, he said, that it is not, ye all clean exist.

12. Then after he washed their feet, and taken his garments, and sat down again, he said unto them, understand, what I have done to you,

13. ye call me, the master and the lord, and truly ye speak. Because I exist these.

14. Then if I washed of you the feet, I that am the lord and the master, verily ye are bound of one another to wash the feet.

15. For an example I gave you, in order that as I did to you, so ye should do.

16. Verily verily I say unto you, a servant greater than his lord exists not, neither one sent greater than he that sent him,

17. if these things ye have understood, happy ye exist, if ye should do them,

18. not concerning all of you, I speak this i e I speak this of you collectively, I have known some, I chose, even in order that the Scripture should have been fulfilled, he that eateth with me the bread lifteth against me his heel,

19. now, I tell you, before the thing to have come to pass is, in order that ye should believe. When it should have come, that I exist.

20. Verily verily I say unto you, he that receiveth,

938. He that has been washed hath no need. Literally, Under any circumstances; whereas &c., Under the circumstances to which I have reference; hence &c., 322,1.

942. In order that the Scripture should have been fulfilled. Literally, The entire Scripture; whereas &c., That portion of it; hence &c., 323,1.

943. He in effect receiveth me. The occasion of the Disarrangement is designed, I consider, to determine this to be the Sense intended to be conveyed, which certainly is not the Literal Sense; hence &c., 321.

944. Whom Jesus was loving. This Literally implies, That Jesus was not loving the other disciples; hence &c., 321.

whomsoever I shall send, in effect receiveth me. And he that so receiveth me, receiveth him that sent me,

21. these things Jesus having said, he was troubled in the spirit, and testified and said. Verily verily I say unto you, that one, of you, shall betray me,

22. they were looking on one another, the disciples doubting concerning whom, he spake,

23. Now one, of his disciples, leaning on the bosom of the Jesus was existing, whom Jesus was loving.

24. So Simon Peter beckons to this man, and says to him, ask, who exists it, concerning whom, he speaks,

25. that man having reclined thus i e in the manner described on the breast of the Jesus, says unto him, Lord who exists it.

26. Then the Jesus answers, that man exists it, for whom I, shall dip the sop now in my hand, and shall give to him. Then having dipped a sop, he takes and gives to Judas of Simon, Iscariot,

27. and after the sop. Then the Satan entered into that man. And Jesus says unto him, what thou doest, do quickly,

28. this saying no one understood of those at the table, for what, he said it.

29. Indeed some were thinking. Because the bag, Judas was holding, that Jesus says unto him, buy, what we have need of for the feast, or in order that something should have distribution to the poor.

30. Then having received the sop, that man went out immediately. And night was existing. Then when he went out,

945. Then the Satan entered into that Man. The explanation of the Disarrangement here, I will defer till more is known respecting Satanic influences, whether Literally in such cases a Devil enters into a Man, or only a power is exercised over a Man's actions, contrary to his own natural will. Such variations as these are quite sufficient to affect the Arrangement.

946. And. Observe the conjunction here used, which marks a deduction from what precedes, thus, Therefore the Jesus says &c.

948. We have need of. Literally, Need, means, Cannot be done without; whereas &c. I conceive, What is usually had at the feast; hence &c., 321.

81. Jesus says. Now the Son of the man <sup>493</sup> *is he* was made glorious, of the human race that <sup>950</sup> *is the son* was made glorious, and the God was made glorious in him,

32. so the God, <sup>951</sup> will glorify him, in it, yea immediately he will glorify him,

83. little children, still a little time, with you, I exist, ye shall seek me, and as I said to the Jews, that where I go, ye are not able to have come, so I say to you now,

34. I give unto you a fresh <sup>954</sup> injunction, <sup>333</sup> in order that ye should have loved one another. As I loved you, in order that also ye should have loved one another, on account of this *my love of you*,

35. all shall know, that <sup>956</sup> disciples ye exist to me, if ye should have love to one another,

36. Simon Peter says unto him, Lord, whither goest thou, Jesus answered. Whither I go, thou art not able me now <sup>496</sup> *is while in this world* to have followed. But thou shalt follow afterwards,

37. the Peter says unto him, Lord, on account of what, am I not able thee to follow now, I will lay <sup>959</sup> down my natural life for thee,

38. Jesus answers, *thou sayest* thou wilt lay down <sup>959</sup> thy natural life for me. Verily verily I say unto thee, <sup>960</sup> cock should not have crowed, until when, thou shouldst have denied me thrice.

#### CHAPTER XIV.

1. Be not troubled of you, the heart *at my saying I go away*, ye believe in the God and in me,

2. ye believe in my Father's house, many mansions <sup>322,3</sup>

950. *And the God was made glorious by him.* Literally, *This* <sup>950</sup> *nothing can make God glorious, all that can be done is, that God is glorious; hence &c., 322,1.*  
See preceding Note; *Will make* <sup>950</sup> *the Readings here vary.*  
<sup>950</sup> *implies,*

there are. And if I possibly told <sup>950</sup> *now*, to have prepared a place for you,

3. yet if I should have been gone, and shall prepare a place for you. Again I come and will receive you, to myself, in order that where <sup>322,3</sup> I am, even ye should exist,

4. so whither I go, ye have knowledge of the way,

5. Thomas says unto him, <sup>496</sup> Lord, we have not knowledge of. Whither thou goest, how have we knowledge of the way,

6. the Jesus says unto him, I the way <sup>322,3</sup> am *is* exhibit that I go, and the truth, and the life for which I go, no one does come <sup>961</sup> by his natural powers to the Father *is to a knowledge of God being his Father*, except by means of me,

7. if ye had known me, then <sup>962</sup> probably ye had knowledge of my Father, from henceforth <sup>967</sup> *having told you this* ye have known him, and have beheld *what he ordinarily reveals of himself to man*,

8. Philip says unto him, Lord, make known to us the Father, and it sufficeth us,

9. the Jesus says unto him, am I so great a time <sup>319</sup> with you, and thou hast not known me Philip, he that beholdeth me <sup>968</sup> *aright*, hath beheld the Father as he ordinarily reveals himself to man, how sayest thou, make known to us the Father,

10. dost thou not believe, that I, in the Father and the Father, in me, exists, the words which I speak to you, of myself, I speak not. But the Father, me, dwelling, doeth his works,

959. *I will lay down &c.* Literally, *I will do it; where I consent to its being done; hence &c., 321.*

960. See Matt. xxvi. 34.

961. *No one does come to the Father.* Observe, God here is not, *No one shall come to the Father*, or, *No one is brought to the Father.*

11. believe me *in saying*, that I, in the Father, and the Father, in me, exists. And if not, on account of his works, believe me.

12. Verily verily I say unto you, he that believeth in me, the works which I do, even that *man* shall do, and more than these, he shall do, for I, to the Father, go,

13. and what thing soever probably should have been asked of the Father in my name, this I should have effected, in order that to *man* the Father should have been glorified in the son,

14. when what ye asked for me, in my name, this should have effected,

15. if ye love me, keep the commandments that I deliver to you,

16. and I will pray the Father, and he will give you another comforter, in order that with you, unto the ever, the spirit of the truth concerning me should exist,

17. which spirit the world is not able to have received, because it does not examine it, neither knows, ye have knowledge of it, that with you, it dwells, and by you, it exists,

18. I will not leave you desolate, I come to you,

19. yet a little, and the world no more beholds me. Yet ye behold me, as I have life, so ye shall have life,

20. at that the day, ye shall know, that I am in my Father, and ye are in me, and I am in you,

21. he that hath my commandments, and keepeth them, that *man* that loveth me it is. And he that loveth me, shall be loved of my Father, and I will love him, and will manifest to him myself,

22. Judas says unto him, not the Iscariot, Lord, what hath happened, that thou art about to manifest to us that believe in thee thyself, for exists it not to the world,

23. Jesus answered, and said unto him, if any one loves me, he will keep my saying, and my Father will love him, and to him, we will come and make an abode with him,

24. he that loves not me, keeps not my sayings, though the word which ye hear, mine is not, but the Father's that sent me,

25. these things I have spoken to you, with you, abiding.

26. For the comforter the spirit that is holy which

969. *More.* In order to prove the incorrectness of my Paraphrase, let a probable explanation be given of, who, in the present day, even claims to do, *The works that our Saviour did*; as also, who at any time whatever, ever did a greater work than say to the sea, *Peace be still*, and to Man, *Thy sins are forgiven thee*.

970. *Ye asked for me.* The Verb here used means, *To ask of*, or, *To ask for*, see John i. 63, *He asked for a writing table*, and hence the Sense intended to be conveyed in any case can alone be determined by the Context; In this case I consider verse 13 shews, *That the Father should have been glorified in the Son*, that the asking is not of, but, for, and this I think is settled beyond all doubt by John xvi. 23.

971. *Keep the commandments that I deliver to you.* Literally, this is confined to *Absolute commands*, whereas &c., *Intended to embrace every kind of instruction*; hence &c., 321.

972. *He will give you another comforter.* Literally I conceive, *Another Person or Existence that will comfort you*; whereas &c. I conceive, *A Cause or Source of comfort*; hence &c., 321. See Note 969.

973. *The Spirit of the truth.* I much question, whether in accordance to the usage of Greek, the Phrase, *Spirit of truth*, can any more be regarded as the Appellation of an Individual, than can the Phrases, *Spirit of bondage*—*Spirit of fear*—*Spirit of adoption*—*Spirit of deep sleep* &c. &c. &c. be so regarded; and still less am I aware, that the phrase, *The Spirit of the Truth*, can be so regarded, as the Article before the last word most unquestionably increases the difficulty of so regarding it; at all events I cannot recall anything that will justify either phrase being so regarded, and I am not able to prescribe a better *Form of Greek* than is here used, to express the Sense that is contained in my Paraphrase. See 1 John iv. 6.

974. *It.* To express the Sense in my Translation can a better *Form of Greek* be employed, than that which is used in the original?

975. *No more beholds me.* The Sense here intended to be conveyed is, *Beholdeth me no more in the manner in which it used to behold me*, which being a limited Sense is not the Literal Sense; hence &c., 321.

980. *And will make an abode with him.* Not actually I conceive, which is the Literal Sense, but the Individual shall feel himself to be blessed, protected, and cared for, as fully, as had what is stated actually occurred; hence &c., 321.

983. *The Comforter—the Spirit.* See my Tract on Πνεῦμα, and note to verse 17. There is every reason to consider that the Comforter here spoken of is not the same as is spoken of xvi. 13, since if it was, the phrase would there I think be, *The Spirit of truth*, but it is, *Spirit of the truth*, that is, *of the truth referred to, i.e. concerning me*. And not only do the Phrases themselves differ, but the facts connected with each are also different. The one termed, *The spirit of the truth*, has relation, *only*, to effects that are natural. The other termed, *The Spirit the holy*, has relation to effects that are supernatural. In Chap. xvi. 13 it is not said, *it will guide, into all truth, but as to all the truth*, and the only clause that appears to sanction an idea of more than natural agency, is, *and the things that do come, it will shew i.e. explain or make apparent to you*; but had Supernatural Agency been referred to, the Greek would have been, *It will shew you the things to come, or, the things that will come*. And now compare what is here said with what is said respecting the operation of the Holy Spirit. Chap. xvi. 13 it is, *It will guide you as to all the truth*, observe the limitation, *it will not speak by itself, but whatever it should have received, it will speak*; but in Chap. xiv. 26 it is, *It shall teach you all things, and bring to your remembrance, all things which I said to you*. To teach all things, and to bring to remembrance all things, must be effected by Supernatural Power. What in Chap. xvi. 7 is, as regards man's knowledge of it, to prevent the Holy Spirit's (which dwells in the disciples, Chap. xiv.

<sup>984</sup> the Father will send in my name, that *comforter* shall teach you all things, and bring to your remembrance all things, which I said unto you,

27. I leave peace with you, I give a peace that is mine to you, <sup>986</sup> not as the world gives, <sup>987</sup> I give to you. Trouble not of your, the heart. Neither fear,

28. ye heard, that I said unto you, I go away and come again unto you, if ye were loving me, ye were probably rejoiced, for I go to the Father, and the Father <sup>988,1</sup> greater than I he is,

29. and now I have told you previously *to its being possible for it* to have happened, in order that when it should have happened, ye shall believe,

30. not now many things I will tell unto you. For the prince of the world cometh, and in me, he hath not any thing,

31. but *what I do tell I speak* in order that the world should have known, that I love the Father, and as the Father <sup>990</sup> gave commandment to me. So I do, be up, we should go hence,

#### CHAPTER XV.

1. I the vine that is true am, and my Father the husbandman exists,

2. every branch, in me. Not bearing fruit, he taketh away it, and every *branch in me* the fruit *referred to bearing*, he purgeth it, in order that it should bring forth <sup>991</sup> more fruit.

3. Now ye clean exist through the words *is promise of reconciliation to God*, which I have spoken to you,

16) coming to them, unless our Saviour departed from them, and unless our Saviour did depart from them, how was it possible for, *The Spirit of the Truth*, in relation to the Prophecies respecting his death to be with any of the followers of our Lord.

984. *The father will send.* Literally this implies, *An absolute person*; whereas &c. I conceive, *Has relation only to a cause or source of comfort*; hence &c., 322,1.

986. *I leave peace.* The Literal Sense admits of no limitation; whereas &c. restricted, *I leave to you the attainment of peace*; hence &c., 321.

987. *Not as the world gives.* Literally, *Not after the manner that they give*; whereas &c., *Not of the description that they give*; hence &c., 322,1.

990. *As the Father gave commandment to me.* Literally I conceive, *A specific prescription*; whereas &c. I conceive, *Had previously determined*; hence &c., 321.

*that it should do.* Literally, *The purging was*

4. abide in me, and I in you. *As* not able fruit to bear of itself, except it should remain in the vine. So neither ye, except in me, ye should remain,

5. I the vine am, ye the branches *are*, he that abides in me, and I in him, this *man* brings forth much fruit, for without me, ye are not able to do not even one thing,

6. unless any one should have abode in me, he was cast out, as the branch that was withered *is cast out*, and they gather them, and into a fire, they cast *them*, so it is burned,

7. if ye should have abode in me, and my words, in you, should have remained, whatever ye should have wished, ask, and it shall exist unto you,

8. in this, my Father was glorified, in order that ye should bear much fruit, and disciples should have been to me.

9. As the Father loved me, so I loved you, continue in the love that is mine,

10. if ye should have kept my commandments, ye shall continue in my love. As I have kept the commandments of the Father, and continue with him, in the love,

11. these things I have spoken to you, in order that the joy that is mine, in you, should exist, and your joy should have been full,

12. this the commandment that is mine is, in order that ye love one another. As I loved you,

13. not even one hath greater love than this, in

*necessarily productive of fruit*; whereas &c., *The object and tendency of the purging was to increase the fruit*; hence &c., 321.

993. *As the branch is not able.* Literally, *Under no circumstances, not even if transplanted*; whereas &c., *So long as it remains Literally a branch*; hence &c., 322,1.

994. *Unless any one should have abode in me.* Literally, *one under any circumstances*; whereas &c., *Any one who has knowledge of me*; hence &c., 321.

995. *Ye should bear much fruit.* Literally, *Effect good*; with &c., *Seek to effect it*; hence &c., 321.

996. *As the Father loved me.* Literally, *In an exactly manner*; whereas &c., *To an equal extent*; hence &c., 321.

999. *Your joy should have been full.* Literally, *Should the end stated*; whereas &c., *Should want nothing to effect end*; hence &c., 322,1.

1001. *Not even one hath greater love than this.* Literally even God; hence &c., 321.

order that any one should have laid down his natural life, for his friends,

14. ye my friends exist, if ye should do, what things I command you,

15. no more I call you servants, for the servant hath not known, what thing his lord doeth. But I have called you friends, for all things which I heard of my Father, I made known to you,

16. ye chose not me, but I chose you, and ordained you, in order that ye should go and bring forth fruit, so that your fruit should remain, in order that whatever ye should ask of the Father, in my name, I should have given you,

17. these things I command you to observe, in order that ye love one another,

18. if the world hates you, ye know, that it hath hated me before you,

19. if of the world, ye were existing, the world probably the his own was loving. But because of the world, ye exist not, but I chose you, out of the world, on account of this, the world hateth you,

20. remember the word, which I said unto you, a servant greater than his lord exists not, if they persecuted me, verily they will persecute you, if they kept my saying, verily, they will keep the yours,

21. but all these things they will do unto you, on account of my name, because they have not known him that sent me,

22. if I came not and spoke unto them, they not had sin. But now they have not a cloak, for their sin,

23. he that hateth me, verily he hateth my Father,

24. if I did not the works among them, which no other did, they had not had sin. But now verily they have seen and hated both me and my Father,

25. yea my Father, in order that the word should have been fulfilled, that that has been written in their law, that they hated me the father without a cause.

26. But when the comforter should have come, which I will send to you, from the Father, the spirit of the truth concerning me, which, from the father, proceedeth, that Comforter shall bear witness for me.

27. And also ye bear witness, for from beginning, with me, ye exist,

## CHAPTER XVI.

1. these things I have spoken unto you, in order that ye should not have been offended,

2. They shall put out of the synagogues you, [yea a times comes,] in order that every one that killed should have gloried service to do to the God,

3. and these things they will do, because they knew not the Father nor me,

4. but these things I have spoken unto you, in order that when their time should have come, ye should remember concerning them, that I told you.

And these things I said not to you at first, because with you, I had existence.

5. But now I go to him that sent me, and no one, of you, asketh me, whither goest thou,

6. but because these things I have said unto you,

1004. *The servant hath not known.* Literally, *Is necessarily ignorant*; whereas &c., *Has not a particular explanation*; hence &c., 322,1.

1005. *His lord doeth.* Literally, *The particular master of him*; whereas &c., *The master under whose direction he works*; hence &c. of the Pronoun, See Rule 321. The cause of the other *Disarrangement* is, that the Literal Sense implies, *A knowledge of every thing that his lord doeth*, which is what his disciples or servants certainly do not possess. See Rule 322,1.

1006. *Ye chose not me.* Literally, *Ye had no power to accept or reject me*; whereas &c., *Ye did not propose to me to be your master*; hence &c., 321.

1007. *And bring forth fruit.* Literally, *Necessarily*; whereas &c., *And labour for a result which should remain*; hence &c., 321.

1008. *Your fruit should remain.* Literally, *The fruit*; whereas &c., *The consequences of it*; hence &c., 321.

1012. *They not had sin.* The Sense here intended to be con-

veyed is restricted to, *They were not having sin in relation to the rejection of me*, which is not the Literal Sense; hence &c., 321.

1013. *They have not a cloak.* Literally, *No excuse*; whereas &c., *No sufficient excuse to preserve them from bearing their sin*; hence &c., 321.

1015. *That that has been written in their law.* Literally, *What is stated*; whereas &c., *In the Psalms*; hence, &c., 321.

1016. *They shall put out of the Synagogues &c.* Literally, *All should be excluded from the synagogues*; whereas &c., *That persons should be excluded from the synagogues, for no other crime than embracing Christianity*; hence &c., 321.

1018. *In order that every one that killed &c.* Literally, *On any account*; whereas &c. limited to the Context, *On account of your being a Christian*; hence &c., 322,1.

1019. *And these things I said not to you at first.* Literally implies, *That he did utter them to others*; whereas &c., *He did not proclaim them at all at first*; hence &c., 321.

<sup>1020</sup> the sorrow attendant on leaving you hath filled your heart,

7. nevertheless I speak the truth <sup>1021</sup> i e what is truth to you, it is advantageous to you, <sup>1022</sup> it must be so in order that I should have gone away. For if I should not have gone away, the Comforter should not have come unto you. But if I should have been gone away, I will send it, to you,

8. and having come, that Comforter will reprove the world, on account of sin being incurred through me, and on account of justification not being obtained through me, and on account of condemnation not being removed through me,

9. on account of sin indeed, because they believe not in me.

10. And on account of justification, because to the Father, I go, and not even then they behold me to be the Messiah.

11. And on account of condemnation, because the prince of <sup>1023</sup> i e he that is mighty in this world has been condemned before their eyes for rejecting me.

12. Yet many things I have unto you to say, but ye are not able to bear now.

13. Howbeit when that Comforter the spirit of the <sup>1024</sup> truth concerning me should have come, it will guide you, into all truth relating thereto. For it will not speak to your mind by itself i e its own origination, but whatsoever fact it shall receive i e it witnesses, it will speak to your mind, yet the things that do come, it will shew to you,

1020. The sorrow attendant &c. Literally, What is stated; whereas &c., Has greatly engrossed your attention; hence &c., 322,1.

1021. I speak the truth to you. Literally, On all subjects without limitation; whereas &c., I speak the truth to you in saying what follows; hence &c., 321.

1025. Glorify me. Literally, Make me more glorious; whereas &c., Enable man to discern my glory; hence &c., 321.

1026. The Father hath. I consider the occasion of the Disarrangement here is to mark the limitation expressed in the Paraphrase. See Rule 321.

1027. My things they exist. See Rule 382, which I think proves, that had the Sense here been, that every individual separate thing possessed by the Father, was individually and separately possessed by the Son, the Verb would have been in the Plural, it is however in the Singular, which I conceive will be found to shew, conveys a

14. that Comforter will glorify me, for concerning the me, it will receive and shew unto you,

15. all things whatever the Father hath <sup>1025</sup> is my Dispensation, my things they exist to dispense, on account of this, I said, that concerning the me, it receives, and will shew unto you,

16. a little while, and not even ye see me, and again a little while, and ye shall see me,

17. then they of his disciples said to one another, what exists this, which he saith to us, a little while, and ye see not me, and again a little while, and ye shall see me, even because I go to the Father.

18. Therefore they said, what exists this, which he says, a little while, we have not understood,

19. Now Jesus knew, that they were wishing him to ask, and said unto them, concerning this, do ye enquire among one another, because I said, a little while, and ye see not me, and again a little while, and ye shall see me.

20. Verily verily I say unto you, that ye shall weep and lament. But the world shall rejoice, ye shall be sorrowful, but your sorrow, into joy, shall be turned,

21. the woman when she should be in travail, hath sorrow, because her hour came. But when the child should have come, no more she remembers the anguish, on account of the joy, that a man was born into the world.

22. And also ye indeed now have sorrow. But again I will see you, and your heart shall be rejoiced and no one shall take away your joy, from you,

23. yet in that the day when no one shall take you

restriction to the effect stated in the Paraphrase; hence the *Irregular Government* here.

1029. But the world shall rejoice. Literally, Absolutely do whereas &c., Shall profess to be glad on account of it; hence 322,1.

1030. Hath sorrow. Literally, Mental anguish; whereas Bodily pain; hence &c., 321.

1031. Ye indeed now have sorrow. Literally, At the present moment; whereas &c., Coming upon you; hence &c., 321.

1032. And no one shall take away your joy from you. *Lite* Shall do it in any manner; whereas &c., Shall do it without consent to his doing it; hence &c., 321.

1033. When no one shall take. See my Tract on the *and* of Scripture with respect to addressing prayer and worship Lord Jesus Christ.



I, for them, pray, not for the world, I pray,  
for whom, thou hast given to me, for they exist

10. and all mine <sup>1069</sup>thine exist, and the thine, mine,  
and I have been glorified in them,

11. and no longer I exist in the world, though  
they, in the world, exist, for I, to thee, come, Father,  
O holy *one*, keep them, in thy name, whom thou  
hast given to me, in order that they should exist  
one thing. As we <sup>1068</sup>do,

12. while I had existence with them, I was  
keeping them, in thy name, whom thou hast given  
to me, and I kept, and not one, of them, is lost,  
except the son of the destruction <sup>1061</sup>required, in order  
that the Scripture should have been fulfilled.

13. But now to thee, I come, and these things I  
speak in the world, in order that they should have  
the joy that is mine having been fulfilled in them-  
selves,

14. I have given to them thy word, and the world  
hates them, because they exist not of the world. As  
I exist not of the world,

15. I pray not, in order that thou shouldst have  
taken them, out of the world, but in order that thou  
shouldst have kept them, out of the evil *i e per-*  
*secution of it*,

16. by the world, they exist not. As I exist not  
by the world,

17. sanctify *i e accept as holy* them, in possessing  
truth, the word that is thine the truth exists.

*Thine exist.* See Rule 382. Not without any limitation, as  
which is the Literal Sense; but generally they are so;  
and here. Enter. have fulfilled.

18. As thou sent me, unto  
them, unto the world,

19. and in relation to them, I <sup>322,3</sup>sanctify myself, in  
order that they having been <sup>322,3</sup>sanctified in truth  
should be also.

20. But not for these, I pray only, but also for  
those that believe through their word, on me,

21. in order that all *that believe* one thing they  
should exist. As thou Father *art* in me, and I *am* in  
thee, in order that even they, in us, <sup>1066</sup>one thing should  
exist, in order that the world should have believed,  
that thou sent me,

22. so I have given to them <sup>1067</sup>to participate in the  
glory which thou hast given to me, in order that  
they should exist one thing. As we <sup>1066</sup>one thing  
exist,

23. I, in them, and thou, in me, in order that  
having been made perfect in one thing they should  
be, in order that the world should know, that thou  
sent me, and loved them. As thou loved me,

24. Father, what thou hast given to me, I desire  
to have, in order that where I am, even those should  
exist with me, in order that they should behold the  
glory that is mine, which thou hast given to me,  
for thou loved me, before *the* foundation of *the*  
world,

25. Father, O righteous <sup>1071</sup>Being, verily the wor-  
knew not thee. But I knew thee, and these kn-  
that thou sent me.

26. For I declared unto them thy name, and

was not the identical, but only a corresponding glory to that  
had been given to him, I conceive the *Disarrangement* wor-  
been as follows, and I to them the glory have given, which *ti*  
given to me; but the *Disarrangement* is more marked, an  
out the, I have given to them, as the particular to be regar  
and consequently, leads me to consider that the object o  
and *management* is to convey a Sense to this effect, And *the g*  
to me, I assured them, they shall part  
*management.* See Rule 321. has refer

20. the Jesus answered him, I have spoken with  
 publicity to the world, I ever taught in the syna-  
 gogue, or in the temple. Where all the Jews resort,  
 and in secret, I spoke nothing <sup>new</sup>,

21. why asketh thou me, ask those that have  
 heard, what I said to them, behold, these have  
 known, what I said.

22. And these things of him having spoken, one  
 having stood by the soldiers, a smite with a rod gave  
 the <sup>human</sup> form of Jesus, saying. Thus thou an-  
 swerest the high-priest,

23. Jesus answered him, if evil I spoke, bear  
 witness concerning the evil. But if good, why  
 smitest thou me.

24. Now the Annas referred to sent him having  
 been bound, unto Caiaphas the high-priest.

25. And Simon Peter having stood and being  
 warmed was existing. Then they said to him. Not  
 indeed thou, of his disciples, existest, that <sup>man</sup>  
 denied, and said, I exist not <sup>it</sup>,

26. one of the servants of the high-priest says, a  
 kinsman being, of whom Peter cut off the ear, saw  
 I not thee, in the garden, with him.

27. Then again Peter denied, and immediately  
 cock crew.

28. Then they led the Jesus, from the Caiaphas  
 referred to, to the hall of judgment. And it was  
 existing early, and they went not into the judgment  
 hall, in order that they should not have profaned, but  
 should have eaten the passover.

29. Then the Pilate went out to them, and says,  
 ye bring what accusation of this man,

1083. *I have spoken with publicity.* Literally, *I have sought public attention*; whereas &c., *I have never practised concealment*; hence &c., 321.

1087. *Why smitest thou me.* Literally, *Why smite*; whereas &c., *On what account dost thou condemn*; hence &c., 321.

1090. *Of whom Peter cut off the ear.* Literally, *The servant of the high Priest says, who was a kinsman of the high Priest, and of whom Peter cut off the ear*; whereas &c., *That the servant was a kinsman of the man of whom Peter cut off the ear*; hence &c., 321.

1091. See Matt. xxvi. 34.

1092. *Ye bring what accusation of this man.* Literally, *Ye bring some accusation of this man*; whereas &c. as in the Paraphrase; hence &c., 321.

1096. *We probably would not have delivered up to thee.* Literally,

30. they answered and said unto him, except this  
 man doing evil was, we probably would not have  
 delivered up to thee him.

31. Then Pilate said unto them, take him, ye, and  
 according to your law, judge him, the Jews said  
 unto him, it is not lawful for us to have put to death  
 by crucifixion, the death required by the people any  
 one,

32. in order that the saying of the Jesus should  
 have been fulfilled, which he said, signifying what  
 death, he was about to die.

33. Then the Pilate entered again into the judg-  
 ment hall, and called the Jesus, and said to him,  
 thou the king of the Jews art,

34. Jesus answered, of thyself, sayest thou this,  
 or told others thee, <sup>this</sup> concerning me,

35. the Pilate answered. Much less than so to  
 affirm I a Jew exist, the nation that is thine and  
 the chief priests delivered thee to me, what didst  
 thou,

36. Jesus answered, the kingdom that is mine  
 exists not of this world, if of this world, the kingdom  
 that is mine was, the servants that are mine would  
 probably fight, in order that I should not have been  
 delivered to the Jews. But now the kingdom that  
 is mine exists not from hence derived.

37. Then the Pilate said unto him. But art not  
 thou a king, the Jesus answered, thou sayest, for a  
 king I exist, I, for this, was born, and for this, I am  
 come into the world, in order that I should have  
 been witness to the truth, every one that is of the  
 truth, hears of me the voice,

*Thee in particular*; whereas &c., *To any one that fills the office thou dost*; hence &c., 321.

1096. *It is not lawful for us.* Literally, *Our religious code prevents us*; whereas &c., *Our present political state prevents us*; hence &c., 321.

1097. *In order that &c.* Literally, *Thou intentionally sought*; whereas &c., *They unintentionally effected by God's overruling*; hence &c., 322, 1, also verse 9.

1098. *Then the Pilate entered again into the judgment hall.* I think it probable from the Disarrangement here, *That Pilate did not literally leave the judgment hall, when he went to speak to the people*; but only, *That portion of the building where the trial was being conducted*; hence &c., 321.

38. the Pilate says unto him, what is truth, and this having said again, he went out to the Jews, and says unto them, I find in him not even a fault.

39. But a custom exists with you, in order that I in compliance therewith shall release one to you at the passover. Therefore ye determine, I shall release to you the king of the Jews.

40. Then they cried again, saying. Not this man, but the Barabbas referred to. Now the Barabbas referred to a robber was existing.

## CHAPTER XIX.

1. Therefore then the Pilate took the Jesus, and scourged,

2. and the soldiers having plaited a crown, of thorns, put it on the head, and a purple robe they put on him,

3. and they came to him and said, hail, the king of the Jews, and they were giving to him slaps on face,

4. and the Pilate went again forth, and says unto them, behold, I bring to you him forth, in order that ye should have known, that I find in him not even a fault.

5. Then Jesus came forth, wearing the thorn crown and the purple robe, so he says unto them. Behold the man I am not a king.

6. But when the chief priests and the soldiers saw him, they cried out, saying, crucify, crucify, the Pilate says unto them, take him, ye, and crucify. For I do not find in him a fault,

1108. *I find in him not even a fault.* Literally, *No fault at all; whereas &c., No fault requiring the punishment you demand; hence &c., 321.*

1104. *In order that &c.* Had it been, *A custom is, that I,* it would I conceive have limited the Sense to the existence of the Custom to Pontius Pilate; whereas &c. designed to shew, that the custom was ancient, and in order to maintain it, Pontius Pilate as Governor must release to them a prisoner; hence the Paraphrase.

1106. *But when the chief-priests and the soldiers saw him.* The Sense here intended to be conveyed is, *When he was seen by the people, the chief-priests and the soldiers cried out;* hence &c., 321.

1107. *We have a law.* Literally, *We are not without a law; whereas &c., We have a specific prohibition; hence &c., 321.*

1108. *Because he made himself.* Literally, *He actually became what is stated; whereas &c., He claims to be received as a Son of God; hence &c., 321.* And here let it be noted, that the Jews do not accuse our Saviour of claiming to be, *The Son of the God*, for the Article is not expressed, but it is, *A Son of God*.

1110. *But the Jesus gave not an answer.* Literally, *No one can give nothing; whereas &c., That he remained silent; hence &c., 321.*

7. the Jews answered him, we have a law, and by the law, he ought to have died, because he made a son of God himself.

8. Then when the Pilate heard this the saying more *i e added to the others*, he was afraid,

9. so he went into the judgment hall again, and says to the human form of Jesus, whence art thou. But the Jesus gave not an answer to him.

10. Then the Pilate says unto him, speakest thou not to me, hast thou not known, that I have power to have released thee, and I have power to have crucified thee,

11. Jesus answered him, thou wast not having power, against me, at all, except it was existing having been given to thee anew, on account of this, he that delivered me to thee, has greater sin,

12. on account of this, the Pilate was seeking to have released him. But the Jews cried out, saying, probably shouldst thou have released this man, thou a friend of the Cesar's referred to art not, every one, the king making *i e claiming himself to be*, speaketh against the Cesar.

13. Then the Pilate having heard these sayings, brought forth the Jesus, and sat down on a judgment seat, in a place being called pavement in Greek. But Gabbatha in Hebrew.

14. And a preparation of the passover was existing, hour was about six, and he says to the Jews, behold, your king.

1111. *I have power.* The strongest of two men may have power to crucify the other, this is the Literal Sense; whereas &c., *I exercise authority that can command thy crucifixion;* hence &c., 321.

1112. *Has greater sin.* Literally, *His sin shall actually be greater; whereas &c., That there is less excuse for the commission of sin; hence &c., 321.* And here let it be noted, that the sin is increased not by the place from which Jesus came, but by the act by which Pilate condemned him; he had no power to condemn him by the then existing law, but in order to do so, he must make a new law, hence the Translation, *To thee having been given anew.*

1113. *The Pilate was seeking to have released him.* Literally, *Personally to do so; whereas &c., To command his release; hence &c., 321.*

1114. *But the Jews cried out.* Literally, *The crying out was confined to the Jews; whereas &c., That they especially so acted; hence &c., 322,1.*

1115. *The king making himself.* Literally, *Effecting that object; whereas &c., Claiming to be so; hence &c., 321.*

1116. *But Gabbatha in Hebrew.* Literally, *Is so named; whereas &c., Would be so designated; hence &c., 321.*

15. But those <sup>1117</sup>*men* cried out, away, away, crucify him, the Pilate says unto them, shall I crucify your <sup>310</sup>king, the chief priests answered, we have not a king except Cesar.

16. So then he delivered him to them, in order that he should have been crucified. And they took the Jesus,

17. and bearing for him the cross, he came unto a place that is called after a skull, which is called in Hebrew Golgotha.

18. Where they crucified him, and with him, two others. Hence and hence. And midst the Jesus.

19. And the Pilate wrote also a title, and put on the cross. And having been written it was, Jesus the Nazarite that is king of the Jews.

20. Then many of the Jews read this the title, for near the place of the city was existing. Where the Jesus was crucified, and having been written it was in Hebrew, Latin, Greek.

21. Then the chief priests of the Jews said to the Pilate. Write not, the king of the Jews, but that that *man* said, a king of the Jews I exist,

22. the Pilate answered, what I have written, I have written.

23. Then the soldiers when they crucified the Jesus, took his raiment, and made <sup>323</sup>four parts, a part for each soldier, also they took the coat. But the coat without a seam was existing from the top, woven, throughout.

24. Therefore they said to one another. We should not have rent it, but should have cast lots for it, whose it shall exist, in order that the scripture should have been fulfilled, they parted my raiment

among themselves, and on my vesture, they cast a lot. And the very soldiers these things did.

25. Now there had stood by the cross of the Jesus, his mother, and the sister of his mother, Mary the *i e* that is of the Cleophas referred to, and Mary the Magdalene.

26. Then Jesus having beheld the mother, and the disciple having stood, whom he was loving, he says to the mother, woman, behold, thy son.

27. Then he says to the disciple referred to, behold, thy mother, and from that the hour, the disciple referred to took her, unto the his own,

28. after this, Jesus having known, that now all things had been accomplished, in order that the scripture should have been fulfilled, he says, I thirst,

29. a vessel there was full of vinegar. And having placed a sponge full of the vinegar on a hyssop, they put it to the mouth.

30. Then when the vinegar Jesus tasted, he said, it has been accomplished, and having bowed the head, he surrendered <sup>1127</sup>control over the spirit.

31. Then the Jews. Because a preparation it was existing, in order that the bodies should not have remained on the cross, on the sabbath. For great the day of that the sabbath was existing, besought the Pilate, in order that their legs should have been broken and they taken away.

32. Then the soldiers came, and the legs broke of the now first, and of the other that was crucified with him.

33. But to the Jesus, having come, as they saw now him having been dying, they broke not the legs of the human form of him,

1117. *But those men cried out.* Literally, *The Identical men*; whereas &c., *Men who were Jews*; hence &c., 321.

1118. *They crucified him.* Literally, *They personally executed the crucifixion of him*; whereas the Roman soldiers did this, in compliance with their desire to have it done; hence &c., 321.

1119. *Then many of the Jews read this the title.* In this Sentence there are two *Disarrangements*, the first being to shew that the Sense intended to be conveyed is not, *Therefore many read*, but *Therefore this the title*. The occasion of the Second *Disarrangement* is to shew that the Comparison, *Many of the Jews*, has not relation to the entire number of the Jews, which the Literal Sense would

imply it has, but to what might be regarded as a great number in relation to the performance of the act specified; hence &c., 321.

1121. *A part for each soldier.* Literally, *Each part was specifically allotted to a specific soldier*; whereas &c., *Each soldier would be able by lot to have a part*; hence &c., 321.

1123. *All things had been accomplished.* Literally, *All things without exception*; whereas &c., *All things up to that time*; hence the *Irregular Government*. See Rule 383.

1126. *Having placed a sponge full of the vinegar.* Literally, *His Mother &c. having done so*; hence &c., 321.

1127. See Note Matt. xxvii. 49.

14. these things having said she was turned unto the back, and sees the Jesus having stood, but has no knowledge, that Jesus there exists,

15. Jesus <sup>495</sup>says unto her, woman, why weepest thou, what seekest thou, that *woman* supposing, that <sup>322,2</sup>the gardener it is, she says unto him, Sir, if thou bore away him, tell me. Where thou laid him, and I will take away him,

16. Jesus <sup>495</sup>says unto her, Mary, having turned, that woman says unto him in Hebrew, Rabboni, which is saying, Master,

17. Jesus <sup>495</sup>says unto her. Detain not me. For not yet I have ascended to my Father. But go to my brethren, and say unto them, I ascend to my Father, and your Father, and my God, and your God,

18. Mary the Magdalene comes announcing to the disciples, verily I have seen the Lord, and *that* these things *which I have recorded* he said unto her.

19. Then the Jesus came after evening existing in <sup>1147</sup>that day, the one after sabbaths, and of the doors having been shut. Where the disciples were existing on account of the fear of the Jews *that his body should be stolen away*, and he stood in the midst, and says unto them, peace *be* with you,

1147. *Then the Jesus came after evening existing &c.* See 495. This is one of the few portions of Holy Scripture that are advanced to sanction the observance of Sunday in the place of the Sabbath. All the texts that are commonly advanced for this object are as follows, John xx. 19, 26, Acts ii. 1. xxv. 7, 1 Cor. xvi. 2 and Rev. i. 10.

On this verse Tradition asserts. The disciples, even at this early time, were in the habit of assembling together on the first day of the week for the purpose of religious worship, and to which assembling our Saviour gave his sanction, by appearing among them when so met together. But Fact says, the Translation of the original must be, *And the doors having been shut where the disciples were, having been assembled on account of the fear of the Jews.* As then the cause of the assembling of the disciples is expressly mentioned by Almighty God in the original, and that cause, is expressly stated to be, not that of religious worship; or, for the celebration of the first day of the week, the Tradition above stated cannot command credence, without, "*making the word of God of none effect.*"

1149. *A spirit holy.* See my Tract on Πνεῦμα. The omission of the Article proves that the Holy Ghost is not here referred to, and I do not see what can be referred to, but an assurance of the freedom of man's spirit from guilt, here termed, *A spirit holy.* See Note 739.

1150. *ris.* I conceive here and in many other of its *Forms* is substituted for the Relative, and is subject to the Rule relating to it. I conceive, Literally, the Relative is used in reference to cases that relate to Definite Persons, and *ris*, to Cases that relate to Indefinite Persons.

The power to forgive sins, and also, to an extent, to retain them, is

20. and this having said, he shewed even the hands and the side unto them. Then the disciples were glad, having knowledge of the Lord.

21. Then the Jesus <sup>495</sup>said unto them again, peace <sup>1064</sup>*be* with you. As the father hath sent me, even so I send you,

22. and this having said, he breathed on, and says unto them, receive a <sup>1149</sup>spirit holy,

23. probably of whom ye should have remitted the <sup>1150</sup>sins, they are remitted unto them, probably of whom ye should retain *the sins*, they have been retained.

24. But Thomas, one, of the twelve, that is called <sup>322,2</sup>Didymus was not with them, when Jesus came.

25. So the other disciples said unto him, we have seen the Lord. But the <sup>495</sup>Thomas said unto them, except I should have seen in his hands the print of the nails, and should have put my finger, into the print of the nails, and should have put my <sup>1150,1</sup>hand, into his side, I should not have believed,

26. and <sup>1151</sup>after eight days. Again his disciples were within, and Thomas *was* with them, the Jesus comes after the doors having been shut, and stood in the midst, and said, peace *be* unto you,

27. then he says unto the Thomas, reach thy finger hither, and behold my hands, and reach thy

here given to the Apostles, but there is nothing here to justify an opinion, that this power was not confined to them personally. It should not escape observation, that it is here said, that the sins which the Apostles release, *they are released*, but it does not say, that the sins which the Apostles retain, *they are retained*, but, *they have been retained*, i. e. *there being no other means by which, in this world, they can obtain the remittance of them.* This will not sanction the Doctrine, that the curse of the Church is not revocable at the Bar of Almighty God. See Notes on Matt. xvi. 18.

1150,1. *And should have put my hand into his side.* Literally, *The whole of it; whereas &c., A part of it, perhaps a finger; hence &c., 821.*

1151. *And after eight days.* This is one of the few portions of Holy Scriptures that are advanced to sanction the observance of Sunday in the place of the Sabbath, See Chap. xx. 19. On this Tradition asserts. Except the first day of the week was then regarded as the Sabbath, it is not probable that the disciples would be a second time assembled together on that day, and it is probable, that being assembled for religious celebration of the first day of the week, and our Lord again appearing to them on that day, that he did so, to proclaim his sanction for its perpetual observance. But Fact says, that the meeting was held on Monday, for had the meeting of the disciples been on the first day of the week, the original would have been as in Luke i. 59, *The Eighth day.* See also Zach. i. 1, *The Eighth month;* but the Prepositions are different, and the Article is not expressed, which determines the Sense to be, *And after days eight*, which is, on the Ninth day, Monday.

hand, and put into my side, and be not, faithless but believing,

28. Thomas answered and said unto him, my Lord and my God,

29. Jesus says unto him, because thou hast seen me, thou hast believed, blessed those that saw not, yet believed.

30. And indeed many, even other signs, did in the presence of the disciples, which having been written in this book are not.

31. But these have been written are, in order that ye should believe, that Jesus the Christ, the Son of the God is, and in order that believing, ye should have life in his name,

#### CHAPTER XXI.

1. after these things, Jesus shewed himself again to the disciples, at the sea of the Tiberias referred to. And he shewed himself thus,

2. there were existing together, Simon Peter, and Thomas that is called Didymus, and Nathaniel that is of Cana of the Galilee referred to, and the sons of the Zebedee referred to, and other, of his disciples, two,

3. Simon Peter says unto them, I go to fish, they say unto him, we go also, we go with thee, they went forth and entered into the ship, and in that the night, they caught nothing.

4. Now Jesus stood after morning now having come on the shore, not yet indeed the disciples had knowledge, that Jesus it is.

1154. *My Lord and my God.* This is a passage in relation to which an enquirer may obtain volumes of assertions and declamations, but as regards the true Sense, nothing that can be received as proof. Although there are reasons to doubt, whether the true Sense of this passage can ever be determinately fixed, the weight of which reasons are increased by the failure of every disputant to produce a corresponding passage, yet there is no reason to prevent it being determinately settled, that the Appellations, *The Lord of me*, and, *The God of me*, cannot here have relation to the same individual. For Scholars contend, in all passages, *That when two Appellatives, each of which is preceded by the Article, and they are connected by the Copulative Conjunction And, that each Appellative must have relation to a different Person*, and to this Rule, applied in this passage, I have never objected; my objection to its correctness being, when applied to passages in which it is expressly stated in the Context that the two Appellatives, have relation to the same individual, which is not the case here, since, *Thomas answered and said to him,*

5. Then Jesus says unto them, children. Have ye not any meat, they answered him, no.

6. Then the Jesus said unto them, cast on the right side of the ship the net, and ye shall find. Then they cast, and not now were they being able it to have drawn for the multitude of the fishes.

7. Then that disciple whom the Jesus was loving says to the Peter, the Lord it is. And Simon Peter having heard, that the Lord it is, he girt about himself the fisher's coat. For he naked was existing, and cast himself, into the sea.

8. But the other disciples came in the little ship in which they were fishing. For they were existing not far, from the land, but as about cubits two hundred, dragging the net with the fishes.

9. Then as soon as they came to the land, they beheld a coal fire lying on the ground, and fish lying on it, also bread,

10. Jesus says unto them, bring of the fishes, which ye caught now.

11. Then Simon Peter went up, and drew the net, to the land, full of great fishes, an hundred fifty three, yet so many being, the net was not broken,

12. Jesus says unto them, come dine, no one of the disciples was daring to have asked him, thou, who existest thou, having knowledge, that the Lord it is,

13. Jesus comes and takes the bread, and gives to them, and the fish likewise,

cannot with any approach to truth be contended to convey such a Sense, as innumerable passages will prove its Sense to be, *Thomas answered, and addressed to the hearing of him as follows.* I think then this may be considered as certain, that whatever Sense is conveyed by this passage, according to the present Rules of Greek criticism it is impossible, that these two Appellations can have relation to the same individual; and I cannot say that it appears to me impossible, that St. Thomas might make an exclamation, testifying his belief in the fact of, *The actual appearance of his Lord and Master*, and in the Bestower of, *The power effecting that fact, viz., Almighty God.*

1155. *Ye should have life.* Literally, *As an absolute possession*; whereas &c. with limitation, *So long as ye continue in his name*; hence &c., 321.

1160. *But the other disciples came.* Literally, *All the disciples*; whereas &c. is restricted, *To those who were in the ship with Peter*; hence &c., 321.

14. this now third *time* Jesus was shewn to the disciples, having been raised from *the* dead.

15. Then when they dined, the Jesus says unto the Simon Peter, Simon of John, lovest thou me more than *thou lovest* these *thy partners*, he says to him, yea Lord, thou hast known, that I love thee, he says unto him, feed my lambs,

16. he says unto him again, a second *time*, Simon of John, lovest thou me, he says unto him, yea Lord, thou hast known, that I love thee, he says unto him, feed my sheep,

17. he says unto him the third *time*, Simon of John, lovest thou me, the Peter was grieved, that he said unto him the third *time*, lovest thou me, so he said, Lord, all things thou hast known, thou knowest, that I love thee, Jesus says unto him, feed my sheep.

18. Verily verily I say unto thee, when young thou wast, thou wast girding thyself and walking. Whither thou wast wishing. But when thou shouldst have grown old, thou shalt stretch forth thy hands, and another shall gird thee and lead. Whither thou wishest not.

1165. *Shall gird thee.* Literally, *Shall do the actual thing specified*; whereas &c., *Shall restrain thee*; hence &c., 321.

1166. *Beholding this.* Literally, *What is stated in that which immediately precedes these words*; whereas &c., *Has relation to what is stated at the commencement of the 20th verse*; hence &c., 321.

19. Now this he spoke, signifying by what death he shall glorify the God, and this having said, he says unto him, follow me,

20. the Peter having been turned, he sees the disciple, whom the Jesus was loving, following, who also leaned at the supper, on his breast, and said, Lord, who is it that betrayeth thee.

21. Then the Peter beholding this, says to the human form of Jesus, Lord. And this was, what shall he do,

22. the Jesus says unto him, if I will him to tarry. Till I come, what, is that to thee, thou, follow me.

23. Then this the saying went abroad among the brethren, that that disciple dies not. But the Jesus said not unto him, that he dies not, but if I will him to tarry. Till I come, what, is that to thee,

24. this the disciple is, that both testifieth concerning these things, and that wrote these things, and we have known, that true his testimony exists.

25. And there exists also many other things which the Jesus did, which if it should be written in one history, not then I suppose the world itself to have contained books that are in that case written.

1167. *If I will him to tarry.* The Literal Sense is, *If I will*; whereas &c. I conceive, *If he is willed*; hence &c., 321.

1168. *Follow me.* Literally, *Me personally*; whereas &c., *Obey that which I require*; hence &c., 321.

1169. *Then this the saying went abroad.* Literally, *The saying that had been previously mentioned*; whereas the reference is to that which is about to be stated; hence &c., 321.

Peter, and John, and James, and Andrew Philip and Thomas Bartholomew, and Matthew James of Alpheus, and Simon the Zealot, and Judas of James,

14. these all continuing together were in the prayer they offered, with women, and Mary the mother of Jesus, and with his brethren,

15. and in these days, Peter having stood in midst of the brethren, said. [Indeed the number of the names were existing of the it about one hundred twenty.]

16. men, brethren, it is necessary for the scripture to have been fully performed, which the spirit that is holy foretold by means of mouth of David, concerning Judas that was guide to them that took Jesus,

17. that having been numbered he was existing among us, and obtained the share of this ministration that he fulfilled.

18. Therefore indeed necessary was it that this share purchased field, of i e in which he received a reward of the iniquity he had committed and that he falling headlong having been, in midst burst asunder, and all his bowels were poured out,

19. [indeed known it was to all that dwelt at Jerusalem as that field to have been called in their own dialect, Aceldama, this a field of blood is.]

504.1. *It is necessary for the Scripture to have been fully performed.* Literally, *At the time when the Apostle uttered this declaration; whereas &c., That it was necessary for such part of it to be fully performed as that the time requiring its fulfilment had arrived; hence &c., 321.*

Observe. The necessity is, *For the thing predicted in the Scripture to have been fully performed.* The Apostle does not state, That it was necessary for him that performed the thing predicted in the Scripture to be personally responsible for his act; and hence it may have been the will of the Unerring Disposer of all events to decree, that he judged it meet to appoint a Man to be one of the Immediate Disciples of his Son, who had filled up the measure of his iniquity, but who instead of immediately calling from this world to receive the reward of his iniquity, he reserved, 2 Peter ii. 9, in this world for a season, to complete his purposes of Mercy and Loving-kindness to the children of men. He whose reward of iniquity is *Annihilation*, cannot augment the result of his responsibility by any temporal *Reservation*, that the Great Disposer of all events may see meet to appoint, even though such appointment be Foreknown or Predestinated.

504.2. *Which the spirit that is holy foretold.* Literally, *Was the Actor in foretelling; whereas &c. I conceive, Was employed by God as the means of foretelling; hence &c., 321.*

506. *This share.* Not, *This man*, seeing the Record Matt. xxvii. 8 forbids it, and no reasonable exposition exists why we read at all, "*Therefore assuredly this man purchased;*" as all that the Sense of the Authorized Translation requires is expressed by the words, *And purchased, or, Now he purchased.* See Alford in loco.

20. For it hath been written in book of psalms, be, his habitation desolate, and not be, he that dwells in it, and another take his bishoprick.

21. Therefore it is meet of the men that accompanied with us, in all time, in which the Lord Jesus went in and out among us,

22. having begun with the baptism of John, unto the day, which he was taken up from us, a witness of his resurrection with us to have been one of these,

23. then they appointed two, Joseph that is called Barsabas, who Justus was surnamed, and Matthias,

24. and having prayed they said, thou, O Lord, O knower of the heart of all, show publicly which thou chose out of these the two one,

25. to have taken the place of this ministry and apostleship, from which, Judas deserted to have been departed unto the place that is his own,

26. then they gave lots for them, and the lot fell on Matthias,

## CHAPTER II.

1. so he was numbered with the eleven apostles, and by the lot it was fixed to be completed the day of the Pentecost, all were existing together in the it i e determination,

505.1. *Known it was to all that dwell in Jerusalem.* Literally, *It was known that the field was called; whereas &c., The event was so well known, as to cause the field to be called; hence &c., 321.*

506. *And another take his bishoprick.* Literally, *May of his own accord take it; whereas &c., May be appointed to fulfil the duties of it; hence &c., 321.*

506.1. *The Lord Jesus went in and out.* Literally, *This would end with his crucifixion; whereas &c., Extends the time till he ascended into heaven; hence &c., 321.*

506.2. *Who Justus was surnamed.* Literally, *Legally bore that Appellation; whereas &c. I think probable, He was so designated by Christians; hence &c., 321.*

507. This is one of the few portions of Holy Scripture that are advanced in sanction of the observance of Sunday in the place of the Sabbath. All the Texts that are commonly advanced for this object are as follows; John xx. 19.26, Acts xi. 1, xx. 7, 1 Cor. xvi. 2, and Rev. 1 10.

Pentecost is a moveable Feast, and it is stated to be determined by calculation, that the particular Feast here specified happened that year to be celebrated on the first day of the week.

Tradition asserts. That as the Feast of Pentecost is here expressly named, the probability is, that in the express mention of a feast that was that year celebrated on the first day of the week, God intended to teach man, by choosing that year, and expressly naming the Feast, that it is His appointment, that man should regard the day of the week, on which the Feast was that year celebrated as holy, which day, man by calculation discovers to be the first day of the week.



2. then a sound came suddenly out of the heaven,  
as of a rushing mighty wind, and it filled all the  
house, where they sitting were,

3. and there appeared to them, being completely  
divided, tongues as of fire, and there sat, by one,  
upon each of them,

4. and all were filled with a spirit holy, and began  
to speak with other tongues. As the spirit was  
giving to utter to them.

5. Now there were existing in Jerusalem, Jews  
dwelling, devout men, of all nations that were under  
the heaven.

6. And the multitude came together after the  
Apostles having come to this utterance, and were  
confounded, because each one heard in his own dia-  
lect by their uttering.

7. Then they were amazed and marvelled, saying,  
is it not. Behold all these that speak Galileans are,

8. then how do we hear, each in our own dialect,  
in which, we were born,

9. Parthians, and Medes, and Elamites, and they  
that inhabit the Mesopotamia, Judea and also Cap-  
padocia, Pontus and the Asia,

10. Phrygia and also Pamphylia, Egypt and the  
parts of the Libya that is of Cyrene, and Romans  
that are strangers, Jews and also Proselytes,

11. Cretes and Arabians, we do hear by their  
uttering in the our tongues *we speak*, the wonderful  
things of the God.

12. And all were amazed and in doubt, one, to  
another, saying, what wills this thing to exist.

13. And others deriding said, that having been  
filled with new wine they are.

14. Then the Peter having been placed with the  
eleven, lifted up his voice, and said unto them, men,  
Jews, and all that inhabit Jerusalem, be this thing  
by you known, and hearken to my words.

15. For not as ye suppose, these are drunken.  
Seeing third hour of the day it is,

16. but this thing that that has been spoken by  
means of the prophet Joel is,

17. verily it shall exist after these things, the God  
says, I will give freely by my spirit, to all flesh, even  
your sons and your daughters shall prophesy, and  
your young men shall see by visions, and your old  
men shall be instructed by dreams,

18. yea verily to my servants and to my hand-  
maidens, in those days, I will give freely by my  
Spirit, and they shall prophesy,

19. and I will shew wonders, in the heaven above,  
and signs, in the earth beneath, blood, and fire, and  
vapour of smoke,

20. the sun shall be turned into darkness, and  
the moon into blood, before indeed day of Jehovah  
that is great and notable to have come,

21. yet it shall exist, every one, whoever should  
have called on the name of Jehovah, shall be saved,

22. men, Israelites, hear these words, Jesus the  
Nazarite, a man having been shewn forth by the God  
to you by powers, and wonders, and signs, which the  
God did by means of him, in midst of you.

23. As ye yourselves have known this man by the  
determinate counsel and foreknowledge of the God  
delivered, by means of hand of lawless men, having  
crucified, ye slew,

24. whom the God raised up, having loosed the

507,1. Then a sound came suddenly out of the heaven. Literally, From the place specified; whereas &c., It appeared to Man so to come; hence &c., 321.

508. As the spirit was giving to utter to them. Had the spirit been a person, and so an actual giver of the power specified in the manner that God is the giver of it, the Arrangement would not have been Irregular. See Rule 322,1. See Note 504,2.

508,1. And others deriding said. The Disarrangement here See Rule 322,1 is intended to shew, That the Sense is not intended to be understood absolutely Literally, For if all were amazed, who could be those here described as, And others deriding said.

508,2. Having been filled with new wine. Literally, With the exact thing specified; whereas &c., With intoxicating liquor; hence &c., 321.

509. Shall see by visions. Literally, Their instruction shall be confined to this channel; hence &c., 321. I have no direct authority for, Shall be instructed.

511. Day of Jehovah &c. Literally, A particular day; whereas &c., A particular event; hence &c., 321.

511,1. Which the God did. Literally I conceive, Actively performed; whereas &c. Passive, Empowered Jesus to effect; hence &c., 321.

pains of the death *he suffered*, because not possible<sup>322,2</sup> it was him to be holden by it.<sup>513</sup>

25. For David speaks as to him, I was keeping before mine eyes the Lord in presence of me, with respect to all things, surely at right hands of me, he exists, unless I should have been moved to forget him,<sup>514</sup>

26. on account of this, my heart was made glad,<sup>498</sup> and my tongue rejoiced. And yet more, even my flesh shall rest in hope,<sup>498</sup>

27. that thou wilt not leave my soul, in hell, and that thou wilt not suffer the holy of thee to have seen corruption,

28. thou made known to me ways of life, thou shalt make full me of joy, with thy countenance,

29. men, brethren, *hearken*, it being possible to have spoken with confidence, to you, concerning the patriarch David, as both dead and buried, as his sepulchre exists with us, until this day.<sup>516</sup>

30. Yet a prophet being, and having known, that the God swore with an oath to him, of fruit of his loins, to have sat on his throne,<sup>517</sup>

31. *this* having known before, he announced concerning the resurrection of the Christ, that he was neither left in hell, nor his flesh saw corruption,<sup>518</sup>

32. the God raised up this the Jesus, of which all we witnesses are,<sup>519</sup>

33. therefore having been exalted by the right

513. *Him to be holden.* Literally, *Him under any circumstances; whereas &c., Him, seeing he had not sinned; hence &c., 321.*

514. *For David speaks as to him.* Literally, *For David speaks unto him; hence &c., 322,1.*

516. *His sepulchre exists with us.* Literally, *In the place where he addressed them; whereas &c., Was known by them to be existing; hence &c., 322,1.*

517. *The God swore with an oath to him.* Literally, *He actually did what is stated; whereas &c., What he did was in effect what is stated; hence &c., 321.*

518. *Nor his flesh saw corruption.* Irregular, in order to shew that the Sense is intended to be understood Metaphorically; *Not his actual flesh, but that his existence was not terminated; hence &c., 322,1. See Rule 498.*

519. *The God raised up this the Jesus.* Literally, *The same human form of which Man had knowledge; whereas &c. I conceive, The same existence, but not the same human body, For flesh and blood shall not inherit the kingdom of God; hence &c., 321.*

520. *Having been exalted by the right hand of the God.* Literally, *Having been exalted to the right hand of the God; hence &c., 321.*

521. *Having received the promise of the spirit that is holy.* Literally, *Having received that which the Holy Spirit had promised;*

hand of the God. And having received the promise of the spirit that is holy, from the Father, he gave freely this measure of it, which ye now see and hear.

34. I say hear, For not David ascended into the heavens. Yet says he, Jehovah said to my Lord, sit on right hands of me,<sup>520</sup>

35. until perhaps, I should make thy foes a footstool.

36. Therefore assuredly all of the house of Israel know, that indeed the God made a Lord him, and a Christ this the Jesus, whom ye crucified.<sup>523</sup>

37. And having heard, they were pricked to the heart. So they said to the Peter and the remaining apostles, what should we have done, men, brethren.

38. Then Peter said unto them, repent and be baptized, each of you, in the name of Jesus Christ, for a remission of your sins, and ye shall receive the holy spirit's gift of tongues.<sup>523,1</sup>

39. For the promise exists to you and to your children, and to all that are at far, as many as soever Jehovah our God should have called.<sup>524,1</sup>

40. And he testified with many other words, and was exhorting them, saying, be saved from this generation that is untoward.<sup>525</sup>

41. Then indeed they that received his word were baptized, and souls about three thousand were added in that day.<sup>525,1</sup>

whereas &c., *Having received from the Father the Holy Spirit which he had promised; hence &c., 321.*

522. *For not David ascended into the heavens.* Literally, *For David has not ascended into heaven; whereas &c., For David did not ascend into heaven to obtain the information he records; hence &c., 322,1.*

522,1. See Matt. xxii. 44.

523. *That the God made a Lord him.* Literally, *He made him on earth a Lord; whereas &c., That God made man to perceive that he was a Lord; hence &c., 321.*

523,1. *For a remission.* Observe the Article is not expressed.

524. *The promise exists to you.* Literally, *You in particular; whereas &c., General, Such as you; hence &c., 321.*

524,1. *As many as soever Jehovah our God should have called.* Literally, *Personally do what is stated; whereas &c., Cause the thing to be done; hence &c., 321.*

525. *And he testified with many other words.* Literally, *Testifying to many other words; hence &c., 321.*

525,1. *Then indeed they that received his word were baptized.* Literally, *All that heard his word; whereas &c., All that accepted it who had not received baptism; hence &c., 321.*

526. *And souls about three thousand were added.* Literally, *Were finally saved; whereas &c. I conceive, Were then saved should they not afterwards depart from their faith; hence &c., 321.*

42. Nevertheless <sup>322,2</sup>persevering they were in the instruction of the apostles, even in the fellowship in the breaking of the bread and in the prayers *enjoined they offered*.

43. Verily <sup>527</sup>a fear came upon <sup>333</sup>every soul. As many wonders and signs, by means of the apostles, were <sup>383</sup>existing.

44. Now all that believe at the *it i e at that time* were having all things in common,

45. and were selling the possessions <sup>524,1</sup>and the goods *they had with them*, or were parting these to all men. <sup>528</sup>As perhaps any were having need.

46. And by day, persevering in *attending* together in the temple. And breaking, according to *size of house*, bread, they were eating meat, with gladness and singleness of heart,

47. praising the God, and having favor, with all <sup>529</sup>the people. As the Lord was adding those that are *saved as to day i e time present*, by the *it way*.

#### CHAPTER III.

1. Now Peter and John ascending into the temple, at the hour of the prayer that is ninth,

2. even a certain man, lame, from his mother's womb, being, was being carried, whom they were laying by day, at the gate of the temple that is called beautiful, in respect of that he should ask an <sup>531</sup>alms, of them that enter into the temple,

3. who having seen Peter and John being about to enter into the temple, was asking an alms to have received.

4. Then Peter having fastened his eyes upon him, with the John, said, look on us.

527. *Verily a fear came*. Literally, *Actively approached*; whereas &c. *Passive*, *They were all subject to fear*; hence &c., 321.

528. *Were having need*. Literally, *Having absolute want*; whereas &c., *Having an ordinary requirement*; hence &c., 321.

529. *The Lord was adding*. Literally, *Actively doing what is stated*; whereas &c. *Passive*, *Permitting such men to be so added*; hence &c., 322,1.

531. *In respect of that he should ask an alms*. Literally, *He did it for the object specified*; whereas &c., *He did it to obtain support*; hence the *Peculiar Government*. See Rule 381.

532. *Silver and gold exists not*. Literally, *I am absolutely without*; whereas &c., *Is not so possessed by me as to enable me by it to supply your wants*; hence &c., 322,1.

5. Then the <sup>404</sup>*man* was giving heed unto them, expecting something, from them, to have received.

6. But Peter said, silver and gold <sup>533</sup>exists not with me. But what I have, this <sup>533</sup>I give to thee, in the name of Jesus Christ the Nazarite, walk,

7. and having taken him by the right hand, he lifted him up. And immediately his feet and ankle bones were strengthened,

8. and leaping up, he stood, then walks about, and entered with them, into the temple, walking, and leaping, and praising the God,

9. and all the people saw him walking and praising the God.

10. And were knowing him, that this *man* <sup>533,1</sup>he that was sitting for the alms <sup>532,2</sup>*distributed*, at the beautiful gate of the temple was, and they were filled with wonder and amazement, at that that had happened to him.

11. And all the people ran together unto them, in the porch that is called Solomon's by his keeping fast hold of the Peter and the John, greatly wondering.

12. And the Peter having seen *this*, said unto the people, men, Israelites, why marvel ye at this thing or us, why fix ye your eyes as though by private power or holiness having made in respect of that he <sup>534</sup>should walk,

13. the God of Abraham, and of Isaac, and of Jacob, the God of our <sup>534,1</sup>fathers glorified his servant <sup>534,2</sup>Jesus, whom ye delivered up, and disowned in presence of Pilate, that *man* having adjudged to cleanse *him from every accusation*.

533. *This I give to thee*. Literally, *All that he possessed of it*; whereas &c., *That the character of his gifts would be the same as that he possessed*; hence &c., 321.

533,1. *And were knowing that he was sitting for alms*. Literally, *For that object*; whereas &c., *They were knowing that he did sit there*; hence &c., 321.

534. *In respect of that he should walk*. Literally, *Do what is stated*; whereas &c., *That he should be cured*; hence the *Irregular Government*. See Rule 381.

534,1. *The God of our fathers glorified*. Literally, *Added glory to*; whereas &c., *Enabled man to perceive*; hence &c., 321.

534,2. See Matt. ii. 16.

14. Yea ye disowned the holy and just *one*, and desired a man, a murderer to have been granted to you.

15. And killed the prince of the life *we are seeking*, whom the God raised from *the* dead, of which we witnesses exist indeed to the faith in his name,

16. this *man* whom ye see and have known, he made sound, his name, even the faith that exists by means of it, gave to him this perfect soundness in the presence of you all,

17. and now brethren I have known, that through ignorance, ye acted. As also your rulers.

18. And *that* the God, what things he declared beforehand through *the* mouth of all the prophets, his Christ to have suffered, he fulfilled thus *in* *thereby*.

19. Therefore repent and be converted to the doctrine of attaining to have been blotted out your sins, that probably times of refreshing should have come from an appearance of the Lord *having been vouchsafed*,

20. indeed he should have sent away Christ even Jesus that was appointed before to you,

21. whom it behoveth heaven indeed to have received until times of a restitution of all things, which the God declared by means of mouth of the holy, from ever prophets of his,

22. Moses indeed said, that Jehovah the God shall raise up a prophet to you, of your brethren, like me, ye shall hear of him, as to all things whatsoever, he should have spoken unto you.

23. And so it shall exist, every soul, whosoever

should not have heard that prophet, shall be destroyed from among the people.

24. For verily all the prophets, from Samuel even of the successional order, as many as spoke, verily they proclaimed these days.

25. Ye sons of the prophets are, and of the covenant, which the God made with our fathers, saying to Abraham, verily in thy seed, all the kindreds of the earth shall be blessed,

26. first to you, the God having raised up his servant, sent him blessing you, in the *endeavour*, to turn away each, from the iniquities *he has pursued*,

#### CHAPTER IV.

1. then the priests, and the captain of the temple, and the Sadducees came upon them after their speaking to the people,

2. being grieved by the *act*, *namely* they to instruct the people, and preach through the dispensation of Jesus the resurrection that is from *the* dead,

3. and they laid upon them the hands, and put them in hold, until the morrow. For eventide was existing now.

4. Howbeit many of them that hear the word believed, verily number of the men was about five thousand.

5. And it came to pass on the morrow to have been brought together on account of them the rulers, and the presbyters, and the scribes, in Jerusalem,

6. also Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were existing of the kindred of the high priest,

7. and having set them, in the midst, they were

535. *And killed the prince of the life.* Literally, In this Context I conceive, *And annihilated him*; whereas &c., *And terminated his immediate earthly presence with Man by violence*; hence &c., 321.

536. See Rom. i. 4.

537. *His Christ to have suffered.* Literally, *Suffered before the prophets spoke*; whereas &c., *Proclaimed before the things which Christ afterwards suffered*; hence &c., 321.

538. *To have been blotted out your sins.* Literally, *Be converted in order to attain the end specified*; whereas &c., *Be converted to the Doctrine of your sins having been blotted out*; hence the Disarrangement of the Infinitive. See Rule 321.

*Your sins.* Literally, *Those sins committed by you*; whereas &c., *Those of the description you have committed*; hence the Disarrangement of the Pronoun. See Rule 321.

539. *Which the God declared.* Literally, *Expressly specified*; whereas &c., *Declared should exist*; hence &c., 321.

540. *Prophets of his.* Literally, *Actually what is stated*; whereas &c. I conceive, *Who as to the effect of what they did were such*; hence &c., 321.

541. *First to you.* Literally, *You personally*; whereas &c., *General, You that are Jews*; hence &c., 321.

542. *They to instruct.* Literally, *That they in particular should do it*; whereas &c., *That any other than themselves should do it*; hence &c., 321.

543. *Howbeit many of them &c.* Literally, *As regards the actual fact*; whereas &c., *As regards the circumstances of the case*; hence &c., 322,1.

asking by what power, or by what name, did ye<sup>310</sup>  
this.

8. Then Peter having been filled with a holy<sup>496</sup>  
spirit said unto them, rulers of the people, and  
presbyters,

9. if we this day are examined concerning kind-  
ness for an impotent man, by what means, this man  
has been made whole,

10. known, be to you all, and to all the people  
Israel, that by the name of Jesus Christ the Nazarete,  
whom ye crucified, whom the God raised from the<sup>536</sup>  
dead, by this name, this man whole hath stood before<sup>496</sup>  
you,

11. this man the stone that was set at nought by<sup>322,3</sup>  
you that act as stewards that has been made into a<sup>523,1</sup>  
head stone of a corner is,

12. verily the deliverance of this kind is not vouch-  
safed by any other name. For not even other name<sup>322,3</sup>  
is, under the heaven that hath been given among  
men, by which, it is fit for you to have been  
delivered.

13. And beholding the boldness of the Peter and<sup>545</sup>  
John, and having perceived, that men unlearned<sup>322,3</sup>  
and ignorant they are, they were wondering. And  
were taking knowledge of them, that with the human  
form of Jesus, they were existing i e had been.

14. As beholding the man, with them, having<sup>546</sup>  
place that had been healed, nothing they were having  
to have contradicted.

15. Then having commanded them, out of the  
council, to have gone, they were conferring among  
themselves,

16. saying, what shall we do to these men. For<sup>547</sup>  
verily that a notable miracle hath existed by means

545. And beholding the boldness of the Peter. Literally, His courageous manner; whereas &c., His courageous statements; hence &c., 321.

546. As beholding the man. Literally, Actually looking upon him; whereas &c., Being aware that he was alive; hence &c., 321.

547. That a notable miracle hath existed. Literally, This is an admission of their belief of it; whereas &c., That a notable miracle is by the people believed to have existed; hence &c., 322,1.

549. For we are not able. Literally, Have no power; whereas

of them to all that dwelt in Jerusalem, manifest it is,  
and we are not able to deny,

17. but lest in more places, it should have been  
spread among the people, we should have threatened  
them no more to speak in this name to no one of  
men,

18. and having called them, they commanded at  
all not to speak. Or not to teach in the name of the  
Jesus.

19. Then the Peter and John having answered,  
they said to them, whether right it exists in the  
sight of the God, of you to hear, more than of the  
God, judge.

20. For we are not able as God's teachers, what<sup>549</sup>  
things we have seen and heard not to speak.

21. Then they that threatened further, released  
them, nothing finding, the how they should have  
punished them, because of the people, for they all  
were glorifying the God, for that that had been  
done.

22. For the man was of years more than forty,<sup>551</sup>  
on whom, had been shewn this miracle of the  
healing.

23. And having been let go, they went to the their  
own, and reported whatsoever, to them, the chief  
priests and the presbyters said.

24. Then they that heard with one accord lifted  
up a voice, to the God, and said, O Lord, thou that  
made the heaven, and the earth, and the sea, and all  
things that are in them,

25. that said by our father, by means of a spirit<sup>553</sup>  
holy through mouth of David thy servant, why did<sup>310</sup>  
heathen rage, and people imagine vain things,

26. the kings of the earth stood up, and the rulers

&c., As God's accepted teachers we are not able; hence &c., 321.

551. Was of years more than forty. Literally, He was what is stated; whereas &c., He appeared to be of that age; hence &c., 321.

552. See Mark xvi. 1, Note 719.

553. That said by means of &c. Literally, That made David speak; whereas &c., That made David reveal; hence &c., 321.

<sup>554</sup> were gathered together in the same *spirit*, against the Lord, and against his Christ.

27. For they were gathered together of a truth, in this commonwealth, against thy holy servant Jesus, <sup>554,2</sup> whom thou anointed, Herod and also Pontius Pilate, with Gentiles and people of Israel,

28. to have done, whatsoever thy hand or the <sup>555</sup> counsel defined beforehand to have been done, even the things now,

29. O Lord, look upon their threatenings, and grant to thy servants, with all boldness, to speak thy word,

30. in the assurance of the things effected by the hand to extend the knowledge of thee, by healing, and signs, and wonders to be done by means of the name of thy holy servant Jesus, <sup>534,2</sup>

31. then the place was shaken after these things <sup>495</sup> having been prayed by them, the place in which, <sup>322,2</sup> having been assembled together they were, and all were filled with the Holy Spirit, and were speaking the word of the God, with boldness.

32. Yea heart and the soul one was existing with the multitude that believed, and not even one, anything that existed to him, claimed his own to be, but <sup>556</sup> all things in common was existing with them,

33. and the apostles of the Lord Jesus were <sup>557</sup> bringing forward in a convincing manner the witness concerning the resurrection. And great grace was <sup>557,1</sup> existing upon them all.

34. Indeed not even poor any one was among them. For as many as possessors of lands or houses were, selling, they were bringing the prices of the things that are sold, <sup>322,2</sup>

554. And the rulers were gathered together. Literally, *Actually assembled*; whereas &c., *United in their opposition*; hence &c., 322,1.

555. Thy hand or the counsel defined beforehand. Literally, *Defined in the particulars*; whereas &c., *Defined as to the general results*; hence &c., 322,1.

556. All things in common was. Literally, *Actually all things*; whereas &c., *All speaking generally*; hence &c., 382 & 321.

557. Were bringing forward in a convincing manner. Literally, *The apostles by their own powers were attesting the witness they gave*; whereas &c., *The apostles witness, in a convincing manner, attested*; hence &c., 321. See Rom. i. 4.

35. and laying down *them* at the feet of the apostles. For its being distributed to each. According <sup>558</sup> as perhaps any one was having need.

36. And Joses that was surnamed Barnabas by the apostles, which <sup>322,2</sup> being interpreted is, a son of consolation, a Levite, Cyprus by the race,

37. having with him of land, *he* having sold, the money brought and laid at the feet of the apostles.

#### CHAPTER V.

1. Then a certain man Ananias by name, with Sapphira his wife, sold a possession,

2. and retained from the price, having consciousness also the wife, and some part having brought, at the feet of the apostles, he laid *it*.

3. Then the Peter said, Ananias, why, <sup>559</sup> filled the Satan thine heart, thee to have imposed upon the <sup>510</sup> spirit that is holy, and to have retained from the price of the land,

4. is it not remaining thine, it was remaining so, having been sold by the thy power, it was, why therefore place thou in thine heart this thing, thou lied not to men, but to the God.

5. Then the Ananias hearing these words, having fallen down, he died, and great fear came on all that hear.

6. And the young men having arisen they wound up him, and having carried out, they buried.

7. And it came to pass about three hours space, even his wife not having known that that had been done she came in.

8. Then Peter answered unto her, tell me, whether <sup>496</sup> the land ye sold for so much. And the woman <sup>494</sup> said yea, for so much.

557,1. And great grace was. Literally, *Arbitrarily came*; — whereas &c., *Was offered to and secured by them*; hence &c., 322,1.

558. Was having need. Literally, *Actual want*; whereas &c., *An insufficient support*; hence &c., 321.

559. Thee to have imposed upon. Literally, *To effect an imposition*; whereas &c., *To attempt an imposition*; hence &c., 321.

560. Whether the land ye sold for so much. Irregular, to show, *That these are not the exact words that St. Peter spoke, but merely expresses the object of their Sense*; hence &c., 321 and 322,1.

9. Then the Peter *said* to her, why on what account was it agreed together by you to have tempted the spirit of Jehovah. Behold the feet of them that buried thy husband *are* at the door, and shall carry out thee.

10. Then she fell down straightway at his feet, and died. And the young men having come in, they found her dead, and having carried forth, they buried by her husband,

11. and great fear came upon all the church, and upon all that hear these things.

12. Then by means of the hands of the apostles, <sup>562</sup> many signs and wonders were wrought among the people, yet all *the apostles* were existing together in the porch of Solomon.

13. For no one <sup>561</sup> of the rest of the believers was being bold to be joined with them, even the people <sup>561,1</sup> were magnifying them.

14. And more believing in the Lord were being added, multitudes of men and also of women,

15. so as even in the streets, to bring the sick, and lay on little beds and couches, in order that at least <sup>563</sup> the shadow of Peter passing by shall over-shadow some of them.

16. And there was coming also the multitude of the surrounding cities of Jerusalem, bringing sick folks, also *folks* being vexed with unclean spirits, which soever *they were*, all were being healed.

17. Then the high priest having risen up, and all that were with him, (that is, a sect of the Sadducees) were filled with indignation,

18. and laid the hands, on the apostles, and put them, in a common prison.

19. But an angel of Jehovah, by means of night, opened the doors of the prison, and having brought forth them, he said,

561. *Of the rest.* Literally, *Of the rest of the people*, See the Context; whereas &c. as in the Paraphrase; hence &c., 321.

561,1. *Even the people were magnifying them.* Literally, *Them in particular*; whereas &c., *The office they held*; hence &c., 322,1.

563. *At least the shadow of Peter passing by.* Literally, *Something that acts*; whereas &c. has relation to, *An effect that is caused*; hence &c., 321.

20. go, yea having been appointed, speak in the temple to the people all the words of this life.

21. And having heard *this*, they entered at the break of day, into the temple, and were teaching. But the high priest and they that were with him having arrived, they called together the counsel and all the senate of the sons of Israel, and sent to the prison to have brought them.

22. Then officers that came, they found not them, in the prison. And having returned, they announced,

23. saying, assuredly the prison we found having been shut with all safety, and the keepers having abode at the doors. Yet having entered in, <sup>563</sup> we found no one.

24. And when they heard these words. Even the captain of the temple, and the chief priests <sup>563,2</sup> were doubting concerning them, what possibly may have caused this.

25. And one having come, he announced to them, surely behold the men whom ye put in the prison, they exist in the temple, standing and teaching the people.

26. Then having departed, the captain, with the officers, brought them without violence. For they were in the habit of fearing the people. Lest they should have been stoned.

27. And having brought them, they stood before the council, and the high priest <sup>566</sup> asked them,

28. saying, <sup>564</sup> we did give to you a commandment not to teach in this name, yet behold ye have filled the Jerusalem with your doctrine, surely ye intend to have brought on us the blood of this man.

29. Then Peter and the apostles having answered, <sup>564</sup> they said, it is necessary to obey God rather than men,

563. *We found no one.* Literally, *This is impossible*; All that can be done is, *Find that there is no one in the place*; hence &c., 321.

563,2. *Even the captain &c.* Literally, *The entire body specified did so*; whereas &c., *Speaking generally they did so*; hence &c., 322,1.

564. *It is necessary to obey.* Literally, *Man is unable to act otherwise*; whereas &c., *There is a moral necessity*; hence &c., 321.

30. the God of our fathers raised up Jesus, whom<sup>565</sup>  
ye slew, having hanged on a tree,

31. the God should have exalted this man, a prince<sup>566</sup>  
and a saviour, to his right hand in respect of that he<sup>523,1</sup>  
should offer repentance to the Israel for a remission  
of sins,

32. and we for him, witnesses of these things are,<sup>567</sup>  
as the God gave the spirit that is holy to them  
that obey him.

33. Then they that heard were cut to the heart,  
and were taking counsel to have slain them.

34. Then one having stood up in the counsel, a  
pharisee, by name Gamaliel, a doctor of the law,  
honoured by all the people, he commanded out a  
short time the apostles to have put.

35. And said to them, men, Israelites, take heed to  
yourselves, concerning these men, what ye intend to do.

36. For before these the days, Theudas arose,  
boasting to be somebody himself, to whom a number<sup>568</sup>  
of men about four hundred were joined, who was  
slain, and all as many as were obeying him, were  
scattered and brought to nought,

37. after this man, Judas the Galilean rose up in  
the days of the taxing, and drew away people after  
him, yet that man perished, and all as many as  
obeyed him, were dispersed,

38. so the things now I say to you are, refrain  
from these men, and let alone them, for if this<sup>569</sup>  
counsel or this work should be of men, it shall be  
destroyed.

39. But if of God it exists, ye shall not be able  
to have overcome them. Lest haply then fighting  
against God ye should have been found.

565. *The God of our fathers raised up.* Literally, *He personally did it*; whereas &c., *He caused or empowered it to be done*, See John x. 18; hence &c., 322,1.

566. *The God should have exalted this man &c.* The word *This* is *Disarranged*, to shew that the Sense is not, *This prince*, which would have been the Sense had the *Arrangement* been *Regular*. See Rule 321.

567. *The God gave &c.* Literally, *Absolutely imparted permanently*; whereas &c., *Permitted occasionally to be exercised*; hence &c., 321.

568. *To whom a number of men about four hundred were joined.* Literally, *Legally united*; whereas &c., *Acknowledged his doctrine and authority*; hence &c., 321.

40. And they were persuaded by him, and having  
called the apostles, having beaten, they commanded  
not to speak in the name of the Jesus, and then re-  
leased.

41. Then even the apostles<sup>494</sup> were departing, rejoic-  
ing, from before the council, that they were counted  
worthy on account of the name to have been dis-  
honoured.

42. And were not ceasing all day in the temple or<sup>570</sup>  
in a house, teaching and preaching the Christ, even<sup>491</sup>  
Jesus to be.

#### CHAPTER VI.

1. But in these days of the disciples being mul-  
tiplied, a murmuring of the Grecians arose against  
the Hebrews, that their widows were in the habit of<sup>570,1</sup>  
being neglected in the ministration that is daily.

2. Then the twelve having summoned the multi-  
tude of the disciples, they said, not pleasing it exists  
our having left the word of the God to serve  
tables.

3. So brethren we should have looked out men,  
out of you, being professed, seven, full of spirit and  
wisdom, whom we should have appointed over this  
business.

4. And we will give ourselves continually to the<sup>571</sup>  
prayer for and to the ministry of the word,

5. and the saying pleased in the judgment of all  
the multitude, and they chose Stephen, a man full  
of faith and of a spirit holy, and Philip, and Pro-  
chorus, and Nicanor, and Timon, and Parmenas, and  
Nicolas, a proselyte of Antioch,

6. whom they set before the apostles, and having  
prayed, they laid on them the hands,

569. *This counsel or this work should be of men.* Literally, *In any manner performed by them*; whereas &c., *Should be originated by the ordinary powers of man*; hence &c., 321.

570. *And were not ceasing &c.* Literally, *They never ceased*; whereas &c., *There was no time fixed that they did not preach*; hence &c., 321.

570,1. *That their widows were in the habit of being neglected.* Literally, *Were commonly so treated*; whereas &c., *Often did not receive proper attention*; hence &c., 321.

571. *We will give ourselves continually to the prayer &c.* Literally implies, *Not any cessation*; hence &c., 321.



13. and on the second *occasion*, Joseph was made known to his brethren, and then apparent the kindred of Joseph was made to the Pharaoh.

14. Then Joseph having sent, he called Jacob his father and all his kindred, in souls threescore and fifteen.

15. And Jacob went down, and died,

16. he and our fathers also were carried over into Sychem, and laid in the sepulchre, which Abraham bought for a sum of money, of the sons of Emmor, in Sychem.

17. But when the time of the promise was drawing near, which the God promised to the Abraham, the people grew and were multiplied in Egypt,

18. until when, another king, in Egypt, arose, who had not known the Joseph,

19. this king having dealt subtly with our kindred, he evil entreated the fathers in respect of that they should make the young children exposed by them, with respect to that they should not be alive,

20. in which time Moses was born, and belonging to the God was existing, who was turned round three months, in the house of the father to protect him.

21. Then the daughter of Pharaoh found him after his having been cast out, and nourished him for herself a son,

22. so Moses was learned in all wisdom of Egyptians. And mighty was existing in his words and deeds.

23. And when forty years of age was being com-

576,2. *Apparent the kindred of Joseph was made.* Literally, *All his kindred*, whereas Pharaoh already knew Joseph's children; hence &c., 321.

576,3. *Which Abraham bought.* Literally, *This purchase was made by Jacob* see Gen. xxxiii. 19, and therefore Abraham can only be said to have made the purchase, inasmuch as the act was done by his son; hence &c., 321.

577. *Which the God promised to the Abraham.* Literally, *Personally did what is stated*; whereas &c., *Caused him to understand*; hence &c., 321.

578. *In respect of that &c.* Literally implies, *That they were necessitated to do it*; whereas man can alone enforce commands, by taking the life for disobedience of him that is commanded; hence the *Irregular Government.* See Rule 381.

pleted to him, it came into his heart to have visited his brethren, sons of Israel,

24. then having seen some one being treated wrongfully, he defended, and effected punishment to him that afflicted, having slain the Egyptian.

25. For he was thinking to learn to the brethren, that the God, by means of his hands, should give deliverance to them. But the brethren learnt not.

26. Indeed he beheld them the next day striving together, and compelled them, to peace, saying, men, brethren ye exist, wherefore wrong ye one another.

27. But he that wronged the neighbour, thrust away him, saying, who made thee a ruler and a judge, over us.

28. Willest thou not to have slain me, what course of life claimest thou, thou slew yesterday the Egyptian.

29. Then Moses fled at this saying, and a stranger was in land of Midian, where he begat two sons,

30. then there appeared to him after forty years having been accomplished, in the wilderness of the mount Sina, an angel, in a flame of fire out of a bush.

31. And the Moses having seen, the sight was admiring. Then a voice of Jehovah came after his approaching to have observed,

32. I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. Then Moses trembling with fear having become, he was not daring to have observed.

33. Then the Lord said to him, put off thy shoes

579. *With respect to that they should not be alive.* Literally, *His object was to prevent the children's living*; whereas his object was to prevent the people from being multiplied; hence the *Peculiar Government.* See Rule 380.

579,1. *And when forty years of age was being completed.* Literally, *The exact period specified*; whereas &c., *About that time*; hence &c., 321.

580. *Indeed he beheld them the next day.* Literally, *After him brethren learnt not*; whereas &c., *The day after the time specified in v. 24*; hence &c., 321.

581. *Who made thee.* Literally, *What is specified*; whereas &c., *What authority hast thou*; hence &c., 321.

from the feet. For the place, on which, thou hast stood, land holy it exists,

34. having seen, I know the afflictions of my people that is in Egypt, and its groaning, I heard, and I came down to have delivered them, so now hither I would have sent thee, into Egypt,

35. this the Moses whom they refused, having said, who made thee a ruler and a judge, this man, the God hath sent forth both a ruler and a deliverer, by hand of an angel that appeared to him, in the bush,

36. this man brought out them, having effected wonders and signs, in land of Egypt, and in red sea, and in the wilderness forty years,

37. this the Moses that said to the sons of Israel is, the God shall raise up a prophet to you, of your brethren, like me,

38. this he that was made such to the church in the wilderness, by the angel that speaks to him, in the mount Sina is, and by our fathers, who chose living oracles to have given to us,

39. to whom submissive our fathers wished not to have become, even they repelled him, and were turned back in their hearts, into Egypt,

40. having said to the Aaron, make us Gods, which shall go before us. For this Moses who brought us, out of land of Egypt, we have not known, what became of him,

41. then they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands.

42. So the God turned and gave up them to worship the host of the heaven. As it hath been

written in a book of the prophets. Not victims or sacrifices ye offered me forty years, in the wilderness, ye house of Israel,

43. for ye took up the tabernacle of the Moloch, and the star of the God Remphan, the figures which ye made to worship them, so I will carry away you, beyond Babylon,

44. the tabernacle of the witness was with our fathers, in the wilderness. As he appointed, that spake to the Moses to have made it, according to the fashion, which he had seen.

45. Which also our fathers having received by succession introduced with Jesus, into the possession of the Gentiles, whom the God drove from the face of our fathers, until the days of David,

46. who found favor, before the God, and desired to have found a tabernacle for the house of Jacob.

47. Yet Solomon built for him an house,

48. howbeit the most high, in temples made with hands dwells not. As the prophet says,

49. the heaven to me a throne is, and the earth my footstool, what sort of house builded ye me, Jehovah says, or who, a place for my rest,

50. is it not my hand made all these things,

51. stiffnecked and uncircumcised of heart even ye continually resist with the ears the spirit that is holy, as your fathers so ye,

52. which of the prophets did your fathers not persecute, even they slew those that shewed before of the coming of the just one, of whom now ye betrayers and murderers were,

53. ye whosoever received the law, for ordinances of angels, yet kept not it.

583. Sent forth both a ruler and a deliverer. Literally, Actually proclaimed him to be such; whereas &c., Ultimately shewed him to be such; hence &c., 321.

584. The God &c. Literally, Shall raise up to the parties addressed; whereas &c., To the nation to which they belong; hence &c., 321.

584.1. To whom submissive our fathers wished not to have become. Literally, The whole of them so did; whereas &c., Some that were our fathers so desired; hence &c., 321.

586. Which also our fathers having received by succession introduced. Literally, The fathers introduced it; whereas &c., The

fathers received it by succession, and it having been received, was introduced with Jesus into the possession of the Gentiles; hence &c., 321.

587. Whom the God drove. Literally, Personally did what is stated; whereas &c. Passive, Caused to be driven; hence &c., 321.

588. As the prophet says. Literally, Expressly declares; whereas &c., Teaches man by inference; hence &c., 322,1.

590. Ye resist with the ears. Literally, Ye refuse to hear; whereas &c., Ye choose not to regard; hence &c., 321.

590.1. Which of the prophets did your fathers not persecute. This is not an Assertion but an Inquiry; hence &c., 321.

54. And hearing these things, they were cut to their hearts, and gnashed with the teeth, on him.

55. Then <sup>591</sup>he being full of a spirit holy, having looked stedfastly unto the heaven, experienced glory from God, even *a revelation of Jesus's having place at right hands of the God,*

56. so he said. Behold I perceive the heavens being opened *to my comprehension*, even the son of the man's *i e him of the human race that is the son* <sup>592</sup>having place at right hands of the God.

57. Then having cried out with a loud voice, they stopped their ears, and ran with one accord upon him,

58. and having cast out of the city, they were stoning him, and the witnesses laid their own clothes, at the feet of a young man being called Saul,

59. yea they were stoning the Stephen, he invoking and saying, O Lord of Jesus, receive my spirit.

60. And having bent the knees, he cried out with a loud voice, O Lord. Thou wouldest not have laid to them this the sin, and this thing having said, he was caused to sleep.

#### CHAPTER VIII.

1. So Saul consenting unto his death was. And there was at that the day, a great persecution, against the church that was in Jerusalem. Indeed all *be- longing to it* were scattered abroad throughout the regions of the Judea and Samaria, except the apostles.

2. Yet devout men buried the Stephen, and made great lamentation, over him.

3. Though Saul was making havoc of the church,

591. Before the Received Translation of verses 55 and 56 can be admitted, it is necessary to establish the following particulars. To convey the Sense, *That St. Stephen looking up into heaven saw the Glory of God, and Jesus standing at His right hand*; it is necessary, That the Article should be expressed before the words *Glory and God*, See Isa. xxxv. 2, *They shall see the Glory of the Lord*, and that the Participle, *Standing*, should be in the Present Tense, and not the Aorist. I think also that it should have been, *That he was looking up into the Heavens*, Plural and not Singular; yet not one of these things are so; and that which they are, does, in accordance with the usage of Greek, justly express a Sense to this effect, *That St. Stephen directing his attention to the things of Heaven, mentally*

into the houses, entering. And hailing men and women, he was committing to prison.

4. Yet even they that were scattered abroad went everywhere, preaching the word.

5. Then Philip having gone down to the city of the Samaria, he was preaching to them the Christ.

6. And the people were giving heed to the things that are *i e were* spoken by the Philip with one accord, as far as the to hear them, and to see the miracles, which he was doing.

7. For many of those that have unclean spirits, crying with a loud voice, they came out. And many having been palsied or lame, they were healed.

8. And so much joy was in that city.

9. But a certain man by name Simon was before-time in the city, using sorcery and bewitching the people of the Samaria, declaring to exist some one himself great,

10. to whom all was giving heed from least unto greatest, saying, this *man* the power of the God that is called great is.

11. Even they were giving heed to him, for the sufficient time for the sorceries to have bewitched them.

12. But when they believed the Philip's preaching concerning the kingdom of the God and the name of Jesus Christ, men and also women were being baptized.

13. Even the Simon also himself believed, and having been baptized, he continuing was with the Philip, beholding the signs and great wonders being done, he was wondering.

14. Then those that were in Jerusalem apostles

*saw something of a Glorious character, of or belonging to God, even that Jesus had place at God's right hand.* Let this be further noted, That the expression being, *Right Hands*, Plural, and not Singular, shews that the immediate right hand of the Almighty is not here referred to, but that it is used as descriptive of a position or place, commonly so designated, but not absolutely entitled to be so.

592. *Having place at right hands of the God.* I conceive that the object of the *Disarrangement* here is to shew, that what was revealed to him, was not, *That Jesus in his human body was as here described*, which I conceive would have been the Sense, had the *Arrangement* not been *Irregular*. See Rule 321.

37 & 38. then he commanded to have stood still the chariot, and both went down into the water. Even the Philip and the eunuch, and he baptized him.

39. And when they came up out of the water, a <sup>601</sup>spirit of Jehovah caught away the Philip, and the <sup>601,1</sup>eunuch saw him no more. Yet *rejoicing* he was going on his way.

40. Then Philip was found at Azotus, and passing through, he was preaching in all cities as far as in <sup>603</sup>respect of that he should come to Cesarea.

#### CHAPTER IX.

1. Then the Saul yet breathing out threatenings and slaughter, against the disciples of the Lord, having approached the high priest,

2. he desired of him letters, to Damascus, to the <sup>604</sup>synagogues, that if he should have found any of the way existing men or even women having been placed under an obligation *to observe it*, he should have brought *them* to Jerusalem.

3. And as for the *object he was* to journey, it happened to him to approach to the Damascus. And suddenly to him, <sup>604,2</sup>a light shone round about, from the heaven,

4. And having fallen to the earth, he heard a voice saying to him, Saul, Saul, <sup>605</sup>why persecutest thou me.

5. And he said, who art thou, Lord. And the <sup>322,2</sup>Lord said, I Jesus am, whom thou persecutest,

6. notwithstanding arise and enter into the city, and it shall be told thee, what thing it is meet for thee to do.

601. *A spirit of Jehovah caught away Philip.* Literally, *Actively did what is stated*; whereas &c. *Passive, He was by God influenced to depart away*; hence &c., 322,1.

601,1. *And the eunuch saw him no more.* Literally, *At any time*; whereas &c., *In relation to that event*; hence &c., 321.

602. *Then Philip was found.* Literally, *After being actively sought for*; whereas &c., *He next appeared*; hence &c., 322,1.

603. *In respect of that he should come to Cesarea.* Literally, *Necessary to his coming*; whereas &c., *All the Cities he passed through, near in his way to Cesarea*; hence the *Irregular Government*. See Rule 381.

604. *If he should have found any.* Literally, *He personally discovered it*; whereas &c., *If he is made aware that any one has been found*; hence &c., 321.

7. Now the men that journeyed with him astonished had stood, hearing indeed the voice. But <sup>606</sup>seeing no one.

8. Then the Saul was raised from the earth. Even after his eyes having been opened, nothing he saw. So leading by the hand him, they brought into Damascus,

9. and <sup>322,2</sup>not seeing he was three days, and he eat not, neither drank.

10. And a certain disciple was existing in Damascus, <sup>605,1</sup>Ananias by name, and the Lord <sup>606</sup>said to him in a vision, Ananias. And the <sup>606</sup>man said. Behold I *see* me Lord.

11. And the Lord *said* to him, arise, be gone into the street that is called straight, and enquire for, at house of Judas, Saul, <sup>606,1</sup>Tarsus by name. For behold he prays,

12. and saw a man in a vision Ananias by name having come, and having put on him the hands, that he should have received sight.

13. Then Ananias answered, Lord, I heard from many, of this man, how much evil <sup>606,1</sup>he did to thy saints, at Jerusalem,

14. and here he hath authority, from the chief priests, to have bound all that are called by thy name.

15. But the Lord <sup>496</sup>said unto him, go thy way, for a vessel of choice this man exists to me in respect of that he should have borne my name, before Gentiles and also kings. And sons of Israel.

16. For I will shew in him, how many things it is fit for him, on account of my name, to have suffered.

604,2. *To him.* I have no direct authority for *To*.

605. *Why persecutest thou me?* Literally, *Me personally*; whereas &c., *Those that follow me*; hence &c., 321.

605,1. *Ananias by name.* Literally, *His strict literal designation*; whereas I conceive it probable, *A name assumed by him probably on his embracing Christianity*; hence &c., 321.

606. *And the Lord said to him in a vision.* Literally, *Actually uttered*; whereas &c., *In his vision appeared to him to do so*; hence &c., 321.

606,1. *How much evil he did to thy saints.* Literally, *He did them no evil at all, he only temporarily afflicted them*; hence &c., 321.

607. *For a vessel of choice this man exists to me.* Literally, *This vessel of choice exists &c.*; hence &c., 321.

17. Then Ananias went and entered into the house, and having put on him the hands, he said, brother Saul, the Lord <sup>608</sup> hath sent me, Jesus that appeared to thee, in the way, which thou wast going, that thou shouldst have received sight and be filled with a spirit holy,

18. and immediately there fell off him, from the eyes, like scales. And he received sight, and having arisen, he was baptized,

19. then having taken meat, he was strengthened. And he was with the <sup>609</sup> disciples in Damascus certain days,

20. although straightway in the synagogues, he was preaching the Jesus, that this <sup>522,2</sup> man the son of the God is.

21. And all that hear were being amazed, and said, no, this <sup>522,2</sup> man he that destroyed in Jerusalem them that are called by his name is, and hither for this, he had come, in order that he should have <sup>610</sup> brought them having been under an obligation to be so called, to the chief priests.

22. But Saul further was being increased in strength, and was confounding Jews that dwell at Damascus, proving, that this <sup>522,2</sup> man the Christ is.

23. And as many days were being fulfilled, the Jews took counsel to have killed him.

24. And their laying in wait was known to the Saul. And they were watching even the gates days and also nights, that they should have killed him.

25. Then his disciples having taken, by night, lowered him, on account of the wall, having let down in a basket.

26. And having come to Jerusalem, he was as- saying to be joined to the disciples, but all were <sup>546</sup> being afraid of him. Not believing, that he a <sup>522,2</sup> disciple is.

608. *The Lord hath sent me.* Had the Arrangement been Regular, the Sense conveyed would have been, *The Lord Jesus hath sent me*; whereas &c. as in the Paraphrase, hence &c., 322,1.

609. *And he was with the disciples in Damascus.* Literally, *With the twelve disciples*; whereas &c., *He was with those in Damascus that were Disciples*; hence &c., 321.

27. But Barnabas having taken him, he brought him to the apostles, and declared unto them. How in the way, he beheld the Lord, and that he spoke to him, and how at Damascus, he preached boldly in the name of Jesus,

28. and he was existing with them, coming in and going out at Jerusalem, speaking boldly in the name of the Lord,

29. he was speaking and also disputing against the Grecians. So the <sup>404</sup> Grecians were going about to have killed him.

30. But the brethren having knowledge of it, they brought down him, to Cesarea, and sent forth him, to Tarsus.

31. Then indeed the church, throughout all the Judea, and Galilee, and Samaria, was having rest, being edified, and walking in the fear of the Lord and the comfort of the <sup>492</sup> Holy spirit, was being increased.

32. And it came to pass Peter passing through all these places in his way to have come down, even to the saints that dwell at Lydda.

33. Then he found there a certain man, <sup>605,1</sup> Eneas by name, of eight years, lying on a bed, who having <sup>522,2</sup> been palsied was,

34. and the Peter <sup>496</sup> said unto him, Eneas, Jesus the <sup>500</sup> Christ maketh whole thee, arise, and make a bed thyself, and immediately he arose,

35. and all that dwell in Lydda and the Saron <sup>550</sup> saw him, who turned to the Lord.

36. Now at Joppa, a certain <sup>522,2</sup> disciple was, Tabitha <sup>605,1</sup> by name, that being interpreted, is called Dorcas, this <sup>522,2</sup> woman full of good works and alms deeds was, which she was doing.

37. And it came to pass in those days having been sick she to have died. Then having washed, they laid in an upper chamber.

610. *He should have brought &c.* The Received Translation is I conceive the Literal Sense, but the Sense intended to be conveyed I consider to be, That expressed in the Paraphrase; hence &c., 321.

38. And near Lydda being to the Joppa, the disciples having heard, that Peter <sup>322,2</sup> is in it, they sent two men, unto him, entreating. Thou shouldst not to have delayed to have come unto us.

39. Then Peter having arisen, he went unto them, who having come, they brought into the upper chamber, and all the widows <sup>496</sup> stood by him, weeping and shewing coats and garments, which the Dorcas <sup>613,1</sup> existing was making with them.

40. Then the Peter having put out all, and having bent the knees, he prayed, and having turned to the body, he said, Tabitha, arise. And the woman <sup>494</sup> opened her eyes, and having beheld the Peter, she sat up.

41. Then having given her a hand, he lifted up her. And having called the saints and the widows, he presented her living.

42. And known it was throughout all of Joppa, and many believed in the Lord.

43. For he happened many days to have tarried, in Joppa, with one Simon a tanner.

#### CHAPTER X.

1. Then a certain man, in Cesarea, <sup>605,1</sup> Cornelius by name, a centurion, of a band that is called Italian,

2. devout and being in the fear of the God, with all his house, <sup>333</sup> giving much alms to the people, and praying to the God, for all things,

3. beheld in a vision evidently, as it were about ninth hour of the day, an angel of the God having come to him, and said to him, Cornelius.

4. And the centurion having looked on him, and terrified having become, he said, what exists, Lord. And he said unto him, thy prayers and thine alms <sup>495</sup> came up for a memorial, before the God,

613,1. Which the Dorcas existing was making with them. Literally, Had been contributing to make; hence &c., 321.

616. And Peter went up &c. Literally, On the morrow after the journey; whereas &c. as in the Paraphrase; hence &c., 321.

617. And of approaching the city. Literally, The morrow after they approached the city; whereas &c., The morrow of their journeying, even as they approached the city; hence &c., 321.

5. and now send men, to Joppa, and call for a Simon, who Peter is surnamed, <sup>605,1</sup>

6. this man <sup>322,2</sup> is lodged with one Simon a tanner, whose house is near a sea.

7. And when the angel that speaks to him departed, having called two of the household servants, and a devout soldier of them that wait continually on him,

8. and having declared all things to them, he sent them, unto the Joppa.

9. And Peter went up upon the housetop to have <sup>616</sup> prayed about sixth hour in the morrow of that journeying, and of approaching the city. <sup>617</sup>

10. And very hungry became, and was desiring to have eaten. But a trance was on him through <sup>495</sup> i e while their preparings,

11. and he sees the heaven having been opened, and descending a certain vessel, like a great sheet with four corners being let down to the earth, <sup>333</sup>

12. in which, there was all the fourfooted beasts, and creeping things of the earth, and fowls of the heaven,

13. and a voice came to him, having arisen Peter kill and eat.

14. But the Peter said. <sup>618</sup> Not so, Lord, for never I eat anything common or unclean,

15. then a voice again, of a second time, to I came, what things the God cleansed, thou reject not common.

16. And this thing was done for thrice, and immediately the vessel was received up into heaven.

17. Now while in him, the Peter was doubting whatever the vision may be meaning, which <sup>618,1</sup> perience. Behold the men that have been

618. But the Peter said. Literally, Actually uttered &c. I conceive, He in his vision seemed to do so; 322,1.

618,1. Whatever the vision may be meaning. Literally expressed by it; whereas &c., What instruction that is proffered, he is required to obtain from it; hence &c., 321.

the Cornelius, having enquired for the house of the Simon, stood before the gate,

18. and having called, they asked, whether Simon that is called Peter here is entertained.

19. Then the spirit said after the Peter's thinking on the vision. Behold two men seeking thee,

20. now having arisen, get down and go with them, doubting nothing that I have sent them.

21. Then Peter having descended to the men, said. Behold I exist, whom ye seek, what cause is it, on account of which, ye come.

22. Then the men said, Cornelius, a centurion, a man just and being afraid of the God. Both being witnessed by all the nation of the Jews, was divinely warned by an holy angel to have sent for thee, into his house, and to have heard words, of thee.

23. Then having called in them, he lodged. And having arisen on the morrow, he went away with them, and which of the brethren that were of Joppa accompanied him.

24. And he entered on the morrow, into the Caesarea. And the Cornelius waiting was for them, having called together his kinsmen and the near friends.

25. And as it began in respect of that the Peter should have come, the Cornelius having met him, he having fallen at the feet, worshipped.

26. But the Peter aroused him, saying, stand up, for I myself a man exist,

27. and talking with him, he went in, and finds many having come together.

28. And said unto them, ye know, how that unlawful it exists for a Jew man to be united or come

near to one of another nation, but the God demonstrated to me not common or unclean to call a man.

29. Wherefore even without gainsaying I came, having been sent for. But I ask by what word, sent ye for me.

30. Then the Cornelius said, from fourth day, until this of the hour, praying I had been from the ninth hour, in my house, and behold a man stood before me, in bright clothing,

31. and said, Cornelius thy prayer was i e has been heard, and thine alms were i e have been remembered before the God.

32. So send to Joppa, and summon Simon, who Peter is called, this man is lodged in a house of Simon a tanner, by a sea,

33. therefore on account of it, I sent unto thee. And thou well did, having come. For now all we, into the presence of the God, come to have heard all things that have been commanded thee, of the Lord.

34. Then Peter having opened the mouth, said, of a truth, I perceive, that a respecter of persons the God exists not,

35. but in every nation, he that is in fear of him, and worketh righteousness, accepted by him is,

36. he sent the declaration of acceptance to the sons of Israel, preaching peace, by means of Jesus Christ, this man a Lord is of all.

37. Ye have known the declaration that was published, throughout all the Judea, it having begun in the Galilee, by the baptism, which John proclaimed Jesus that was of Nazareth,

619. *Doubting nothing that I have sent them.* Literally as in the Authorized Version, *Doubting nothing, for I have sent them*; but I consider the *Disarrangement* is designed to mark Restriction, as expressed in the Paraphrase; hence &c., 321.

620. *And having arisen on the morrow.* Literally, *He remained where he was till the morrow, and then he arose*; whereas &c., *He arose immediately, and on the morrow went with them*; hence &c., 321.

621. *He entered on the morrow.* Literally, This would be (See the preceding Context) *On the day they departed*; whereas &c., *On the morrow of their departure*; hence &c., 321.

624. *Then the Cornelius said.* I think it probable that what is

here recorded, is not the actual words that were spoken, but the substance of those words; hence &c., 322,1.

625. *Behold a man stood before me.* Literally, *What is stated*; whereas &c., *What appeared to me to be a man*; hence &c., 322,1.

626. *Thy prayer was heard.* Literally, *One particular act of prayer*; whereas &c., *The matter for which he had prayed*; hence &c., 321.

627. *Thine alms were remembered.* Literally, *Were not forgotten*; whereas &c., *Are accepted by God*; hence &c., 322,1.

627,1. *He sent the declaration of acceptance.* Literally, *He did the exact thing specified*; whereas &c., *In what he did, he virtually did what is specified*; hence &c., 321.

38. that the God <sup>628</sup> endowed him with a spirit holy and power, who went about doing good, and healing all that are oppressed of the devil, for the God <sup>322,2</sup> was with him,

39. and we *are* witnesses of all, which he did. Both in the land of the Jews and in Jerusalem, whom indeed they slew, having hanged on a tree,

40. this *man* the God raised the third day, and shewed him openly to have life not to all the people,

41. but to witnesses that had before been chosen by the God, *even* to us, we who eat and drank with him, after the *fact*, to have raised him, from <sup>536</sup> the dead,

42. and commanded us to have preached to the people, and to have testified, that this *man* that has <sup>322,3</sup> been ordained by the God a judge of living and of dead is,

43. by this man all the prophets witness a remis- <sup>556</sup> <sup>522,1</sup> sion of sins each that believe in him to have received by means of his name,

44. yet speaking of the Peter these words, the Spirit that is Holy fell on all that hear the word,

45. and they that believed of circumcision were astonished, who came to *hear* the Peter, because that on the Gentiles, the gift of the Spirit that is Holy <sup>632</sup> has been poured out.

46. For they were hearing them speaking with tongues and magnifying the God. Then Peter answered.

47. Whether is any one able the water to have <sup>210</sup> forbidden in respect of that these should not have <sup>633</sup> been baptized, who the Spirit that is Holy received, like as we,

48. and he commanded them, in the name of

628. *The God endowed him with a spirit holy*; Literally, *Gave him an uncontrolled possession of it*; whereas if the possession referred to was confined to his exhibition of it to Man in this world, such a Sense would require an *Irregular Arrangement*; See Rule 321. On this Subject I prefer making no further remarks, it is indeed, *The Deep things of God*.

630. *Each that believe in him to have received*. Literally, *As a final sentence*; whereas &c., *As their's should they not cast it away*; hence &c., 321.

*The gift of the Spirit that is Holy has been poured out.*

Jesus Christ to have been baptized. Then prayed him to have tarried some days.

#### CHAPTER XI.

1. Now the apostles and the brethren that <sup>634</sup> in the Judea heard, that even the Gentiles rece the word of the God.

2. And when Peter came to Jerusalem, they <sup>496</sup> were of the circumcision were contending with hi

3. saying, that he went with men uncircumc being, and eat with them,

4. then Peter having commenced, he was pounding to them in order, saying,

5. I had existed in city of Joppa, praying, as saw in a trance a vision, a certain vessel descend like a great sheet with four corners being together, out of the heaven, and it came even me,

6. on which, having fastened mine eyes, I considering, and saw the four-footed beasts of earth, and the wild beasts, and the creeping thi and the fowls of the heaven.

7. Then I heard also a voice saying to me, *h* arisen Peter, slay and eat.

8. But I said. Not so, Lord, for an uncl common *thing* never entered into my mouth.

9. Then a voice <sup>634,1</sup> answered for a second *tim* the heaven, what things the God cleanse regard not common.

10. And this thing was done for thrice, as received up again entire, into the heaven,

11. and behold at the same moment, *t* were come to the house, in which, we wer having been sent from Cesarea, unto me.

12. And the Spirit bade me to have

Literally, *They necessarily received it*; whereas &c., *excluded from receiving it*; hence &c., 322,1.

633. *In respect of that these &c*. Literally, *persons specified*; whereas &c., *Persons of that de the Irregular Government*. See Rule 381.

634. *The Gentiles received*. Literally, *As a b* whereas &c., *Persons that were Gentiles did so*; he

634,1. *Then a voice answered for a second ti was a second answer*; whereas &c., *It was a sec only a first answer*; hence &c., 321.



4. who indeed having apprehended, he put in prison, having delivered to four quaternions of soldiers to keep him, intending after the passover to have brought forth him to the people.

5. So verily the Peter was being kept in the prison. But prayer continually being made by the church for him was.

6. And when the Herod was about to bring forth him, the Peter was existing in that night, being caused to sleep between two soldiers, having been bound with two chains. And keepers, before the door, were keeping the prison,

7. and behold an angel of Jehovah came, and a light shined in the chamber. And having struck the side of the Peter, he raised up him, saying, rise up in haste, and his chains on the hands fell off.

8. Then the angel said unto him, gird thyself and bind on thy sandals. And he did so, also he saith to him, put on thy garment, and follow me.

9. Then having gone out, he followed, yet he had not regarded, that true that that was done by means of the angel is. But he was considering a vision to contemplate.

10. And having passed first ward and second, they came to the gate that is iron that leads into the city, which of its own accord was opened for them, and having gone out, they passed through one street, and forthwith the angel departed from him,

11. and the Peter, to himself, having come, said. Now I have known of a truth, that the Lord sent his angel, and delivered me, from hand of Herod and all the expectation of the people of the Jews.

12. And having considered, he came to the house of the Mary that is mother of John that is surnamed

Mark, where many being gathered together and praying were.

13. And a damsel came to have hearkened by name Rhoda after his having knocked at the door of the gate,

14. though having known the voice of the Peter, through the joy, she opened not the gate. But having run in, she declared the Peter to have stood at the gate.

15. And the men, to her, said, thou art mad. But the damsel was asserting vehemently in the circumstances to hold. Then the men said, his angel it is.

16. But the Peter knocking was continuing. And they having opened beheld him, and were astonished.

17. But having beckoned to them with the hand to be silent, he declared unto them. How the Lord brought him, out of the prison. Also he said, declare to James and to the brethren these things, and having departed, he was gone to another place.

18. Now stir not small was existing after day having come, among the soldiers, where indeed the Peter was.

19. And Herod having sought for him, and not having found, having examined the keepers, he commanded to have put to death, and having gone down from the Judea, to Cesarea, he abode.

20. Now determining he was to war against the men of Tyre and Sidon. But with one accord they came to him, and having made a friend of Blastus that was in the chamber of the king, they were desiring peace, because of the fact, their country to be nourished by the king's.

640. *The Peter was existing in that night.* Literally I conceive this would imply, *That what is stated, was a special circumstance; whereas &c. to express, That this was the manner in which while in the prison, he regularly was at night; hence &c., 321.*

641. *And behold an angel of Jehovah came.* If an actual angel performed what is here stated, I see no reason for the *Disarrangement*, but if some man like Ananias See Acts ix. 10, was directed by Almighty God to act as his Angel or Messenger to Paul, the *Ar-*

*rangement* in that case should be *Irregular*, and hence I consider, thus it is so here. See Rule 322,1.

642. *And a light shined in the chamber.* Literally, *A special light shined; whereas &c., It was not dark; hence &c., 322,1.*

643. *His chains.* Literally, *Chains that were his property; whereas &c., The chains that bound him; hence &c., 321.*

644. *But the Peter knocking was continuing.* Literally, *Ceased not his knocks; whereas &c., He ceased not to seek admission by, at stated times, knocking; hence &c., 322,1.*

# ACTS

5, men, brethren, if any word of exhortation is <sup>322,2</sup>  
you, for the people, say on.

3. Then Paul having stood up and beckoned with  
hand, said, men, Israelites, and ye that fear the  
d, give audience, <sup>652</sup>

17. the God of the people of the Israel chose our  
athers, and exalted the people, in the sojourning  
in land of Egypt, as with arm of exaltation, he  
brought them, out of it, <sup>651</sup>

18. though about space of forty years, he bore  
with their manners, in the wilderness,

19. he having destroyed seven nations, in land of  
Canaan, divided their land,

20. about four hundred and fifty years, indeed after  
these things, he gave judges, until Samuel the prophet,

21. afterward they desired a king, and the God  
gave to them the Saul a son of Cis, a man, out of  
tribe of Benjamin, forty years, <sup>652</sup>

22. and having removed him, he raised up the  
David unto them, for a king, for whom also he spoke,  
having witnessed, I found David that is of the Jesse,  
after my heart, who shall fulfil all my will,

23, 24. of this man the God, of the seed, according  
to promise, raised to the Israel a Saviour Jesus, after  
John's having preached, before an appearance of his  
coming, a baptism of repentance to all the people of  
Israel.

25. And as the John was fulfilling the course, he  
said, what ye think me to exist, I am not, but be-  
hold he cometh after me, of whom worthy I am not <sup>322,2</sup>  
the shoes of the feet to have unloosed, <sup>322,2</sup>  
brethren, sons of stock of Abraham that  
God. the word of this

rulers, this man not having  
the prophets that was on every sabbath  
having fulfilled, they condemned,

28. and though having found no cause of death,  
they desired Pilate to have been slain him.

29. And like they fulfilled all things that have  
been written concerning him, having taken down  
from the tree, they laid in a sepulchre. <sup>587</sup>

30. But the God raised him, from the dead, <sup>586</sup>  
31. who appeared on many days to those that came  
up with him, from the Galilee, unto Jerusalem, who  
witnesses of his are unto the people, <sup>322,2</sup>

32. also we declare the glad tiding unto you that  
that has been to the fathers a promise, that this the  
God hath fulfilled to our children, having raised up  
Jesus,

33. so that even in the psalm, it hath been written  
in the second, a son of me thou art, I this day have  
begotten thee. <sup>322,2</sup>

34. And that he raised him, from the dead, no  
more being about to return to it for corruption. <sup>586</sup>  
Thus he hath said, assuredly I will give to you the  
mercies of David that are sure,

35. wherefore also in another psalm, he says, thou  
shalt not suffer thy holy one to have seen corruption.

36. For even David having served his own gene-  
ration, he was caused to sleep by the will of the God, <sup>652</sup>  
and was laid with his fathers, and so saw corruption

37. But whom the God raised, saw not corruption  
38. Therefore known, exist to you, men, brethren  
that by means of this man, a forgiveness of sins th <sup>522,1</sup>  
is declared unto you, <sup>524</sup>

39. even from all things, of which ye were  
able by law of Moses to have been justified, i  
one that believeth is declared just. <sup>652</sup>  
Literally,

40. Therefore beware. There should not have come that that has been spoken in the prophets,

41. behold, the despisers, then wonder, then be removed out of sight of them, for a work I work in your days, a work which ye should not have believed, though any one should recount every particular to you.

42. Then they were esteeming worthy after their having departed on the next sabbath to have been spoken to them these words.

43. Even many of the Jews and of the religious proselytes after having been loosed from the congregation followed the Paul and the Barnabas, who speaking to them, were persuading them to continue in the grace of the God.

44. And almost all the city were come together to have heard the word of the God on the coming sabbath.

45. Then the Jews having beheld the multitudes, they were filled with envy, and spake against the things that are spoken by Paul, even blaspheming.

46. Then the Paul and the Barnabas having waxed bold, said, necessary it was to you first to have been spoken the word of the God, seeing ye put away it, and so judge yourselves not worthy of the everlasting life. Behold we are turned to the Gentiles.

47. For so the Lord hath been commanding to us, I have set thee, as a light of the Gentiles in respect of that thou shouldst exist for salvation, unto end of the earth.

48. For the Gentiles hearing this, they were re-

joicing and glorifying the word of the God, and believed, as many as having been ordained unto life eternal were and shall so continue if faithful.

49. For the word of the Lord was being published throughout all the region.

50. But the Jews stirred up the devout women that were honorable, and the chief men of the city, and raised a persecution, against the Paul and Barnabas, and expelled them, out of the coasts.

51. Then the apostles having shaken off the dust of the feet, against them, came unto Iconium.

52. Notwithstanding the disciples were being filled with joy even of a spirit holy.

# CHAPTER XIV.

1. And it came to pass in Iconium, at the it i e same time, to have entered them, into the synagogue of the Jews, and to have spoken so as Jews and also Greeks to have believed, a great multitude.

2. But Jews that believed not stirred up and evil affected the souls of the Gentiles, against the brethren.

3. Therefore indeed a long time they abode, speaking boldly in the Lord that gives testimony unto the word of his grace by granting signs and wonders to be done by means of their hands.

4. And the multitude of the city was divided, as the people indeed there were existing with the Jews. And the people there were with the apostles.

5. And so an assault by the Gentiles and also by Jews came to pass, with their rulers, to have insulted and stoned them,

6. they having been informed of it, they fled unto

663. For a work I work. See 587. The Father worketh hitherto, now I work.

664. In respect of that thou shouldst exist. Literally, Necessarily be what is stated; whereas &c., Thou mayest avail to that end; hence the Irregular Government. See Rule 381.

666. As many as having been ordained unto life eternal were. The Sense of this must not be regarded as an Absolute Ordaining to eternal life, seeing that to express this Sense, the Perfect or Aorist Passive, according to circumstances, must have been employed. Thus, As many as were, or, Have been ordained unto eternal life; but what is here expressed is a Perfect Reality imperfectly possessed, and this Sense is fully expressed by the use of the Aorist participle, and the Imperfect of the Auxiliary Verb, The parties referred to were once, and if faithful, would continue to be in

possession of a perfect title to eternal life, they having been ordained to it if obedient to the prescriptions connected therewith. See my Letter dated March 6th, 1860, to the Members of the Anglo Biblical Institute.

667. The disciples were being filled. Literally, The disciples Paul and Barnabas; whereas &c., The disciples of the Christian Church; hence &c., 322.1.

668. So as Jews and also Greeks to have believed. Literally, To have caused their belief; whereas &c., So as to have been the means of leading them to believe; hence &c., 321.

669. But Jews that believed not stirred up. Literally, That had not faith; whereas &c., That believed not the Apostles teaching; hence &c., 321.

the cities of the Lycaonia, Lystra, and Derbe, and the surrounding country,

7. and there preaching the gospel they were existing,

8. and a certain impotent man, at Lystra, in the feet was sitting, a cripple, from his mother's womb, who never walked,

9. this *man* was hearing the Paul speaking, who having stedfastly beheld him and perceived, that he has faith in respect of that he should have been healed,

10. he said with a loud voice, stand on thy feet upright, then he was leaping and walking.

11. And the people having beheld, what Paul had done, they lifted up their voice in the speech of Lycaonia, saying, the Gods having been assimilated with men descended to us.

12. And they were calling the indeed Barnabas, Jupiter. And the Paul, Mercurius. Since indeed the governor of the word he was.

13. Then the priest of the Jupiter that exists before the city, having brought oxen and garlands unto the gates, with the people, he was desiring to do sacrifice.

14. But the apostles Barnabas and Paul having heard, having rent their own clothes, they ran in among the people, crying out,

15. and saying, men, why these things do ye, even we subject to like infirmities exist to you, men preaching the glad tidings to you, from these things that are vain, to turn to a living God, who made the heaven, and the earth, and the sea, and all things that are in them,

16. who, in generations that have been past, suffered all the nations to walk in their own ways,

17. yet verily he left him not without witness by doing good from heaven, giving rain to us and

675. And departed for the next day. Literally, They departed

fruitful seasons, filling with food and gladness our hearts,

18. even these things saying. Scarcely they restrained the people in respect of that they should not sacrifice to them.

19. Then Jews arrived from Antioch and Iconium, and having persuaded the people, and stoned the Paul, they were drawing him out of the city, having supposed him to have died.

20. But having risen up after the disciples surrounded him, he came into the city, and departed for the next day, with the Barnabas, to Derbe.

21. And having preached the gospel to that city, and taught many, they returned again to the Lystra, and Iconium, and Antioch,

22. confirming the souls of the disciples, exhorting to continue in the faith, as that through many tribulations, it is necessary for us to have entered into the kingdom of the God.

23. And having ordained to them as a church, presbyters, they having prayed with fastings, they commended them to the Lord, on whom, they had believed,

24. and having passed through the Pisidia, they came to the Pamphylia,

25. and having preached in Perga the word, they went down into Attalia,

26. and from thence they sailed to Antioch. Where having been delivered by the grace of the God they were, on account of the work, which they fulfilled.

27. And having come and gathered together the church, they rehearsed, whatsoever the God did by means of them, even how he opened to the Gentiles a door by faith.

28. And they abode time not a little, with the disciples,

on the next day; whereas &c., They departed to remain away the next day; hence &c., 321.

CHAPTER XV.

1. then certain having come down from the Judea, were teaching the brethren, that unless ye should have been circumcised after the manner of the Moses, ye are not able to have been saved.

2. Then they determined to embark Paul and Barnabas and certain others, of them, after having dissension and disputation not small by the Paul and the Barnabas with them, for the apostles and presbyters, at Jerusalem, concerning this matter.

3. So then indeed the men having been brought on their way by the church were passing through the indeed Phenice and Samaria, declaring the conversion of the Gentiles, and so were causing great joy to all the brethren.

4. And they having come to Jerusalem were received of the church, and of the apostles, and of the presbyters. And they declared, how many things the God did by them.

5. Then certain of those that are of the sect of the Pharisees arose, having believed, saying, that it is necessary to circumcise them. And to command to keep the law of Moses.

6. So the apostles and the presbyters were assembled together to have considered concerning this declaration.

7. Then Peter having arisen after much disputing having, he said to them, men, brethren, ye know, that in days ancient, as to you, the God chose by means of my mouth the Gentiles to have heard the word of the gospel, and to have believed,

8. and he God that knows the heart bore witness to them, having given the spirit that is holy as even to us,

9. and nothing he made different between us and also them in the faith, he having purified their hearts.

10. Therefore now why tempt ye the God to have put a yoke, on the necks of the disciples, which neither our fathers or we were able to have borne,

11. for by means of the grace of the Lord Jesus, we trust to have been saved, after which manner, even they.

12. Then all the multitude kept silence, and were giving audience to Barnabas and Paul's declaring, what signs and wonders the God did among the Gentiles, by means of them.

13. Then James answered after the act them to have been silent, saying, men, brethren, hear me,

14. Simon declared. How first the God shewed kindness to have taken out of Gentiles a people for his name,

15. and to this the words of the prophets agree. As it hath been written,

16. after these things, I will return and will build again the tabernacle of David that hath fallen down, and that that hath been ruins of it I will build again, and will raise up it,

17. that perhaps the residue of the men should have sought after the Lord, even all the Gentiles, the men on whom, my name hath been called on them, Jehovah says, doing these things,

18. known, from eternity,

19. wherefore I judge not to trouble those that turn of the Gentiles to the God,

20. but to have written to them in respect of that they should abstain from the pollutions of the i e connected with idols, even the fornication, or of strangled offerings, or of the blood shed offerings.

21. For Moses, from ancient times, in a city, hath

676. God chose the Gentiles to have heard. Literally, All the Gentiles; whereas &c., Men that are Gentiles; hence &c., 321.

677. Then James answered &c. Literally, Barnabas and Paul; whereas &c., The multitude; hence &c., 321.

678. How first the God shewed kindness. Literally, His first

instance of kindness; whereas &c., How before the thing was effected he shewed kindness; hence &c., 322, 1.

679. Those that turn of the Gentiles, Literally implies, That those that are not Gentiles might turn, which is impossible; hence &c., 321.

<sup>600</sup>  
those that preach him, in the synagogues, on every  
<sup>323</sup>sabbath, *he* being read.

22. At that time it pleased the apostles and the presbyters, with all the church, *they* having chosen men, from them, to have sent to Antioch, with the Paul and Barnabas, Judas that is called Barsabas, and Silas, chief men, among the brethren,

23. the apostles, and the brethren presbyters having written on account of their assistance to those that are at the Antioch, and Syria, and Cilicia, brethren that are of Gentiles to rejoice.

24. Forasmuch as we heard, that certain, from us, troubled you with words, subverting your souls, to whom we gave no charge,

25. it seemed good to us having been assembled, with one accord having chosen men to have sent to you, with our beloved Barnabas and Paul,

26. men having hazarded their lives, for the name of our Lord Jesus Christ.

27. Hence we have sent Judas and Silas, and them, with a command, declaring the same things.

28. For it seemed good to the Spirit that is holy and to us, no more to be placed on you, a burden, than these things that are necessary,

29. to abstain from things offered to idols, even blood *offerings*, or strangled *offerings*, or fornication, from which, keeping yourselves. Well ye shall do, farewell.

30. So then indeed they that had been sent away came down to Antioch, and having gathered together the multitude, they delivered the epistle.

31. Then they having read were rejoiced by the consolation *it contained*,

32. Judas and also Silas indeed themselves prophets being in much reputation, they comforted the brethren, and confirmed.

600. *Hath those that preach him.* Literally, *Preach him personally*; whereas &c., *Preach what he hath delivered*; hence &c., 321.

681. *Now Paul and Barnabas continued in Antioch.* Literally, *They never left it*; whereas &c., *It was their permanent abode*; hence &c., 322,1.

33. And having tarried a space, they were let go in peace, from the brethren, to those that had sent them.

34 and 35. Now Paul and Barnabas<sup>681</sup> continued in Antioch, teaching and preaching with also many others the word of the Lord.

36. And after some days, Paul said<sup>496</sup> unto Barnabas, having returned indeed, we should have inspected the brethren, in every city, in which, we preached the word of the Lord. How they do.

37. And Barnabas was determining<sup>683</sup> to have taken even the John that is surnamed Mark.

38. But Paul was esteeming<sup>683</sup> him that departed from them, at Pamphylia, and went not with them, to the work. Not to choose as a companion this *man*.

39. And a contention was so as to have separated them, from one another. Even the Barnabas having taken the Mark to have sailed unto Cyprus.

40. And Paul having chosen Silas, he departed, having been delivered by the grace of the God, on account of the brethren.

41. And was going through the Syria and the Cilicia, confirming the churches.

#### CHAPTER XVI.

1. And he came even to Derbe and to Lystra, and behold a certain disciple was existing there by name Timotheus, a son of a Jewess woman of belief. But of a Greek father,

2. who was being well reported of by those that were in Lystra and Iconium brethren,

3. this *man* the Paul wished with him to have gone forth, and having taken, he circumcised him on account of the Jews that were in those quarters. For all had known, that a Greek his father was.<sup>684</sup>

4. Yet as they were going through the cities, they

683. *And Barnabas was determining.* Literally, *A decision made after speaking to Paul*; whereas &c., *A predilection existing before speaking, but acted on after so doing*; hence &c., 322,1.

684. *That a Greek his father was.* Literally, *What is stated*; whereas &c., *That his father did not acknowledge the Jewish religion*; hence &c., 322,1.

were delivering to them to keep the decrees that had been ordained by the apostles and presbyters that were at Jerusalem.

5. And so the churches were being established in the faith, and were increasing in the number of their members, after a day <sup>684,1</sup> i e daily.

6. Now they passed over the Phrygian and Galatian region, having been forbidden by the Holy Spirit to have spoken the word, in the Asia.

7. And having come to the Mysia, they were assaying for the Bithynia to have been gone, but the spirit after Jesus suffered not them.

8. So having passed by the Mysia, they came down to Troas.

9. And a vision, by night, appeared to the Paul, a certain man of Macedonia having stood there was, even praying him and saying, having come into Macedonia, help us.

10. And when the vision he saw. Immediately we endeavoured to have gone into Macedonia, concluding, that the God hath called us to have preached the gospel to them.

11. And having been loosed from Troas, we came with a straight course to Samothracia. And we came the next, to Neapolis,

12. and from thence to Philippi, which chief city colony of part of the Macedonia is. And we were in this the city, abiding certain days.

13. And we went the day of the sabbaths, out of the gate, by a river side, where we were accustoming prayer to be, and having sat down, we were speaking to women that were assembled,

14. and a certain woman by name Lydia, a seller of purple of the city of Thyatira, worshipping the

God, heard, of whom the Lord opened the heart to take heed to things that are spoken by Paul.

15. And when she was baptized, and her house, she besought saying, if ye have judged me faithful to the Lord to exist, having come into my house, abide, and she constrained us.

16. And it came to pass through going of us, unto the prayer house, a certain damsel having a divination spirit to have met us, which brought much gain to her masters, soothsaying,

17. she having followed Paul and us, was crying, saying, these the men servants of the God that is most high exist, who shew to us a way of salvation.

18. And this she was doing on many days. But Paul having been grieved, and turned towards the spirit, he said, I command thee, in the name of Jesus Christ, to have come out of her, and it came out in it the hour,

19. and her masters having seen, that the hope of their gain was gone, having caught the Paul and the Silas, they drew into the market place, unto the rulers,

20. and having brought them to the magistrates, they said, these the men exceedingly trouble our city, Jews being,

21. and teach customs, which exist not lawful for us to receive, neither to observe Romans existing,

22. then the multitude rose up together against them, and the magistrates having rent off their clothes, were commanding to smite.

23. And having laid on them many stripes, they cast into a prison, having charged the gaoler safely to keep them,

684,1. And so the Churches were being established. Literally, Were being made stronger; whereas &c., Were being made more numerous; hence &c., 822,1.

684,2. But the spirit after Jesus suffered not them. Literally, Absolutely prevented their going; whereas &c. I conceive, Withheld sanction to their so doing; hence &c., 821.

685. A vision appeared to the Paul. Literally, It actively did what is stated; whereas &c. Passive, He imagined he beheld what he imagined; hence &c., 821.

686. We went the day of the sabbaths. Literally would imply, That each sabbath they did so; whereas &c., That on one day that was a sabbath they so acted; hence &c., 321.

687. Brought much gain. Literally, Placed it in their hands; whereas &c., Enabled them to obtain it; hence &c., 821.

689. Rent off their clothes. Literally, Their own clothes; whereas &c., The clothes of the apostles; hence &c., 321.

24. who having received such a charge, thrust them,  
into the inner prison, and made fast their feet, in  
the stock.

25. And at the midst of the night, Paul and Silas  
praying, they were singing praises to the God. And  
the prisoners were listening to them.

26. And suddenly an earthquake, great it was, as  
to have been shaken the foundations of the prison.  
And all doors were opened, and the bands of all were  
loosed.

27. And the keeper of the prison aroused from  
sleep having been, and having seen having been open  
the doors of the prison, having drawn the sword, he  
was about himself to kill, supposing to have fled the  
prisoners.

28. But Paul cried with a loud voice, saying, no-  
thing thou shouldst do to thyself evil. For all we  
exist here.

29. Then having called for lights, he sprang in,  
and trembling having come, he fell down before the  
Paul and Silas,

30. and having brought them out, he said, Sirs  
what is it necessary for me to do, in order that I  
should have been saved.

31. And the apostles said, believe on the Lord  
Jesus, and thou and thy house shall be saved,

32. then they spoke to him the word of the God,  
with all that were in his house,

33. and having taken them, in that the hour of  
the night, he washed because of the stripes, and was  
baptized, he and the all of his straightway.

34. And having brought them, into the house,  
he set a table, and rejoiced with all his house, having  
believed in the God.

690. *The bands of all.* Literally, *Of every one*; whereas &c., *Of every prisoner*; hence &c., 321.

*The bands of all were loosed.* Literally means, *They were released from every thing that bound them*; whereas &c., *They were released from all the prison bonds*; hence &c., 322, 1.

691. *Is it necessary for me.* Literally, *Me in particular*; whereas &c. *General, Any one*; hence &c., 321.

692. *And thou and thy house shall be saved.* Literally, *This shall be the result of thy belief*; whereas &c., *This result shall be realized by each of the parties specified that exercise belief*; hence &c., 321.

35. And the magistrates sent the sergeants with  
the day having come, saying, let go those men.

36. Then the keeper of the prison told the words,  
to the Paul, that the magistrates have sent, in order  
that ye should have been departed. So now having  
gone out, depart in peace.

37. But the Paul said unto them, having beaten  
us openly, men uncondemned, being Romans, they  
cast into prison, and now secretly they thrust out us.  
But no, but they having come, bring forth us.

38. Then the sergeants told the magistrates these  
words. And they were frightened, having heard, that  
Romans they exist,

39. and having come, they besought them, and  
having brought out, they were desiring to have de-  
parted from the city.

40. Then having gone out of the prison, they came  
to the Lydia, and having seen, they comforted the  
brethren and departed.

#### CHAPTER XVII.

1. And having passed through the Amphipolis and  
the Appollonia, they came to the Thessalonica.  
Where a synagogue of the Jews was existing.

2. And according to the custom with the Paul,  
he went in unto them, and on three sabbaths, he  
reasoned with them, out of the scriptures,

3. opening and alleging, that it was necessary  
for the Christ to have suffered and to have risen  
from the dead, and that this the Christ the Jesus is,  
whom I preach unto you,

4. and some of them believed, and were associated  
with the Paul and Silas. Also a great multitude of  
Greeks that adore. And not few of women that are  
chief.

693. *They thrust out us.* Literally, *They effect that object*; whereas &c., *They desire to effect it*; hence &c., 321.

694. *Bring forth us.* Literally, *Personally leads us*; whereas &c., *Direct our release*; hence &c., 321.

695. *That it was necessary for the Christ.* Literally, *Necessary in accordance with his own nature*; whereas &c., *Necessary in accordance with the Divine predictions*; hence &c., 321.

696. *Also a great multitude &c.* Literally, *Great under all circumstances*; whereas &c., *Under the circumstances referred to in the Context*; hence &c., 321.



5. But the Jews having been moved with envy, and having taken out of the market places some base men, and assembled a crowd, they were disturbing the city, and having assaulted the house of Jason, they were seeking them to have brought forth to the people.

6. But not having found them, they were drawing Jason and certain brethren, unto the rulers of the city, crying, that they that excited to sedition the world, these *men* indeed hither are come,

7. whom hath been received of Jason, yet all these *men*, contrary to the decrees of Cesar, do, affirming another king Jesus to exist.

8. So they disturbed the people, also the rulers hearing these things,

9. but *they* having taken the security of the Jason and of the others, they let go them.

10. Then the brethren immediately, on account of the night, sent away even the Paul and the Silas, unto Berea, who having come, unto the synagogue of the Jews, they had departed.

11. But these more noble than those that were in Thessalonica were existing, whosoever received the word, with all readiness, that is by day, searching the scriptures, whether these things may be so.

12. So indeed many, of them, believed even of the Greeks, not few women that were honorable and men.

13. But when the Jews of the Thessalonica knew, that even in the Berea, the word of the God was preached by the Paul, they came thither also, stirring up and disturbing the people.

14. And immediately then the brethren sent away the Paul to go as far as to the sea. But they remained. Even the Silas and the Timotheus there.

15. And they that conducted the Paul, brought unto Athens, and receiving a commandment, for the Silas and the Timotheus, in order that indeed quickly they should have come to him, they departed.

16. Though in the Athens by waiting for them by the Paul, his spirit was stirring in him by seeing full of idols existing the city.

17. Further indeed he was disputing in the synagogue with the Jews and the devout persons, and in the market, with every day, with those that came near by chance.

18. Then certain even of the Epicureans and Stoic philosophers were encountering him, and some said, what perchance may this babler be wishing to affirm. And the *men* of the strange spirits said, thinketh he an impeacher to exist, because he was preaching the Jesus and the resurrection.

19. And having taken him, to the Areopagus hill, they led gently, saying, we are ready to know, what doctrine this new thing of thee being declared is.

20. For receiving certain strange things, thou bringest to our ears. Therefore we desire to have known, what it wills these things to exist.

21. For all Athenians, and strangers that are sojourners, in nothing other, were spending their time but to tell something, or to hear some new thing.

22. Then Paul having been established in midst of the Mars hill, said, men, Athenians, by all things, I see that you greatly worship.

23. For passing by and beholding your devotions, I found even an altar, on which, there had inscription to an unknown God. Therefore whom not knowing, ye worship, this thing I declare unto you,

697. *They that excited to sedition the world.* Literally, *They that have effected that end*; whereas &c., *They that seek to effect it*; hence &c., 321.

698. *Affirming another king Jesus to exist.* Literally, *To be living on earth*; hence &c., 321. The Readings here vary.

699. *But when the Jews of the Thessalonica.* Literally, *Men of that country who were Jews*; whereas &c., *Jews that were in Thessalonica*; hence &c., 321.

699.1. *The word of the God was preached.* Literally, *A word personally commanded by God*; whereas &c., *That word which God appointed to be preached*; hence &c., 321.

700. *Sent away the Paul.* Literally, *Ordered him to depart*; whereas &c., *Advised him to go*; hence &c., 321.

701. *Then certain even of the Epicureans &c.* Literally, *A band exclusively of them*; whereas &c., *A company in which there was a party of them*; hence &c., 322.1.

24. the God that made the world and all things that are in it, this *God* of heaven and earth, Lord being, not in temples made with hands, dwells,

25. neither by human hands, is served of any needing, he giving to all life, and breath, and the all things.

26. And made after one all nations of men to dwell on every face of the earth, having defined times having been before appointed, and the bounds of their habitation,

27. to seek the God, if indeed truly they may have felt after him, or have found *him*, though indeed not far, from every one of us, being.

28. For by him, we live, and move, and have our being, as also certain that are of your poets have said. That even offspring we are of the *God*.

29. Therefore offspring being of the God, we ought not to think gold, or silver, or stone graven by art and device of man, the God to be like.

30. For verily the God having winked at the times of the ignorance, he now announces to the men all everywhere to repent.

31. Because that he appointed a day, in which, he is about to judge the world, as to righteousness, by a man, whom he marked out to faith, having given assurance to all, having raised up him, from the dead.

32. Then *they* having heard of a resurrection from the dead, the *men* indeed were mocking. Yet the *men* said, we will hear thee concerning this thing even again.

33. Thus the Paul departed from midst of them.

34. Howbeit some men having clave to him, they believed, among whom, *was* even Dionysius an

Areopagite, and a woman by name Damaris, and others, with them,

#### CHAPTER XVIII.

1. after these things, having departed from the Athens, he came to Corinth,

2. and having found a certain Jew by name Aquila, a native of Pontus by the genus, lately having come from the Italy, also Priscilla his wife, on account of the *act*, to have commanded to separate all the Jews, from the Rome, he came unto them even by the same craft to exist,

3. was abiding with them, as they were working. For tent-makers they were in the profession.

4. But he was reasoning in the synagogue, on each sabbath. And was persuading Jews and Greeks.

5. And when they were come from the Macedonia. Also the Silas and the Timotheus, the Paul was holding fast to the word, testifying to the Jews Jesus the Christ to be.

6. But having shaken the raiment after their opposing and blaspheming, he said to them, your blood be on your heads, clean I *am*, from the now, unto the Gentiles, I will go,

7. and having departed thence, he entered into a house of some one by name Justus after worshipping the God, of whom the house was existing joining the synagogue.

8. And Crispus the chief ruler of the synagogue believed in the Lord, with all his house, and many of the Corinthians hearing, they were believing and being baptized.

9. Then the Lord spake at night, through a vision, to the Paul. Be not afraid, but speak, yea hold not peace,

702.1. *Therefore offspring being of the God. Literally, Therefore being descended and not created by God; hence &c., 321.*

703. *The God having winked at &c. Literally, Wholly disregarded; whereas &c., In a measure passed over; hence &c., 321.*

704. *Thus the Paul departed. Literally, He departed on that account; whereas &c., He departed, the affairs being in the state described; hence &c., 322,1.*

705. *Believed in the Lord. Literally, In him personally; whereas &c., The doctrine he taught; hence &c., 321.*

702. *By him.* This passage demonstrates the error of Modern Scholars in teaching, That *it* may never be translated *By*. The Pronoun *We*, is here co-extensive with, *All men*. All men do not live *In* God, but All men do live *By* God; hence here, *it* not merely may be, but must be translated *By*. The object of no Pronoun is to express any Particular Description of Sense, but to Define the Character or Nature of the relation of the sentence. Thus, whether what is treated of, is, The Author or the Agent; The Object or the Result; The Cause or the Effect; The Absolute or the Partial; The Primary or the Secondary &c. &c. &c.

10. for I exist with thee, and no one shall set on thee in respect of that they should have hurt thee, <sup>705,1</sup> for people is to me much, in this city.

11. And he remained a year and six months, teaching among them the word of the God.

12. Then the Jews made insurrection with one accord against the Paul after Gallio's being deputy of the Achaia, and brought him, to the judgment seat,

13. saying, assuredly contrary to the law, <sup>706</sup> this man persuadeth the men to worship the God.

14. Then the Gallio said to the Jews after the Paul's being about to open the mouth, if indeed any <sup>495</sup> wrong matter or wicked lewdness O Jews it was, according to promise, probably I should bear with you.

15. But if questions there exist concerning a record, or of names indeed after a law that is for you, ye shall look after it yourselves, I a judge of these things will not to exist,

16. and he drove them, from the judgment seat.

17. Then all having taken Sosthenes the chief ruler of the synagogue, they were beating him before the judgment seat, but none of these things was caring for by the Gallio.

18. And the Paul, even now having tarried sufficient days with the brethren, having taken leave, he was sailing to the Syria, and with him, Priscilla and Aquila, having shorn in Cenchrea the head. Even he having a vow.

19. And they came to Ephesus, and he left them after it. <sup>708</sup> And having entered into the synagogue, he reasoned with the Jews.

20. Yet he consented not with desiring of them as to more time to have spent,

705,1. In respect of &c. Literally, Not to do thee any injury; whereas &c., Not take thy life; hence the Peculiar Government. See Rule 381.

706. This man persuadeth. Literally, Effecteth what is stated; whereas &c., Is one that doth effect it; hence &c., 321.

21. but having bade farewell, and said. Again I will return to you the God willing, he sailed from the Ephesus,

22. and having landed at Cesarea, having gone up and saluted the church, he went down to Antioch,

23. and so having spent some time, he departed, going over in regular order the Galatian country and Phrygia, strengthening all the disciples.

24. And a certain Jew Apollos by name, an Alexandrian by the genus, an eloquent man, came to Ephesus, mighty being in the scriptures,

25. this man having been instructed in the way of Jehovah was, and being fervent in the spirit. Even was speaking and teaching diligently the things that exist concerning the Jesus, knowing only the baptism of John.

26. And this man began to speak boldly in the synagogue. And Priscilla and Aquila having heard him, they took him, and more perfectly to him they expounded the way of the God.

27. Then the brethren having written after his wishing to have passed into the Achaia, they exhorted the disciples to have received him, who having come, helped much them that had believed through the grace vouchsafed to them.

28. For mightily the Jews, he was convincing in public, shewing by means of the scriptures to be existing the Christ, Jesus.

#### CHAPTER XIX.

1. And it came to pass at the time the Apollos to be existing at Corinth, Paul having passed through the upper coasts to have come into Ephesus, and having found certain disciples.

2. Then he said unto them, whether a spirit holy received ye, having believed. And the men said unto

707. Was caring for by the Gallio. Literally, He in no way regarded; whereas &c., It moved not him to decree otherwise; hence &c., 321.

708. And he left them. Literally, He personally placed them; whereas &c., They there separated; hence &c., 321.

him, even not whether a spirit holy <sup>709</sup> exists, we heard.

3. Then he said. Then unto what were ye baptized. And the <sup>494</sup>men said, unto the John's <sup>710</sup>baptism.

4. Then Paul said, John baptized a baptism after repentance to the people, speaking concerning him that cometh after him, in order that they should have believed, this is, concerning the Jesus.

5. Then having heard, they were baptized in the name of the Lord Jesus,

6. and the spirit that is holy came on them after the Paul having laid on them hands. And they were speaking with tongues and prophesying.

7. And the <sup>322,2</sup>all men were about twelve.

8. And having gone into the synagogue, he was speaking boldly for three months, disputing and persuading concerning the kingdom of the God.

9. But as some <sup>710,1</sup>were being hardened and unbelieving, speaking evil of the way, before the multitude, having withdrawn from them, he separated the disciples, by day, disputing in the school of Tyrannus.

10. And this he continued for two years, so as all that dwell in the Asia to have heard the word of the Lord, Jews and also Greeks.

11. And the God <sup>711</sup>was working miracles, not those that happened, by means of the hands of Paul,

12. for even to those that are weak to be carried away from his body handkerchiefs or aprons, and so to be dismissed from them the diseases. Also the spirits that are evil to go forth.

13. Then certain even of the vagabonds, Jews, exorcists, took to call over them that have the spirits

709. *Whether a spirit holy exists.* Literally, *Has existence any where; whereas &c., Is vouchsafed to man; hence &c., 322,1.*

710. *John's baptism.* Literally, *That which belonged to him; whereas &c., That which was preached by him; hence &c., 321.*

710,1. *But as some were being hardened.* This Literally implies, *An effect produced on an individual; whereas &c. I conceive, Has relation to the effect that the Individual himself produces; hence &c., 322,1.*

711. *The God was working.* Literally, *Personally effecting;*

that are evil, the name of the Lord Jesus, saying, I adjure you by the Jesus, whom the Paul preached.

14. And there were existing of one Sceva a Jew, a chief priest, seven sons this thing doing.

15. And the spirit that is evil having answered, he said unto them, I know the indeed Jesus, and I <sup>712</sup>know Paul. But ye, who are ye,

16. and the man leaping on them, in whom, the spirit that is evil was existing, it having overcome both, it prevailed against them, so as they naked and wounded to have fled out of that house.

17. And this thing was known to all Jews and also Greeks that dwelt at the Ephesus, and fear fell on <sup>323</sup>them all, so the name of the Lord Jesus was being magnified.

18. Even <sup>713</sup>many of them that had believed were coming, confessing and publishing their deeds.

19. And many of them that used the curious arts, bringing together the books, they were burning *them* before all, and they counted the price of them, and found of silver fifty thousand *pieces*.

20. Thus through power from the Lord, the word <sup>714</sup>was increasing and prevailing.

21. And after these things were ended, the Paul purposed in the spirit, having passed through the Macedonia and the Achaia, to have gone to Jerusalem, saying, verily after the *act* to have been me there, it is necessary for me even Rome to have seen.

22. And having sent into the Macedonia two of them that minister to him, Timotheus and Erastus, he himself stayed a time, in the Asia.

23. And there arose at that time, a stir not small, concerning the way.

whereas &c. *Passive, Causing miracles to be wrought; hence &c., 321.*

712. *I know the indeed Jesus.* Literally, *I know they exist; whereas &c., I recognise his authority; hence &c., 321.*

713. *Even many of them &c.* Literally, *Them on whom the fear fell; whereas &c., Them who practised evil arts; hence &c., 321.*

714. *The word was increasing.* Literally, *Its power &c. was enlarged; whereas &c., Man's acceptance of it was increased; hence &c., 322,1.*

24. For a certain Demetrius by name, a silversmith, making shrines for Diana, was bringing to the craftsmen not small gain,

25. whom having called together with also those that are of the like occupation, he said, men ye know that by this the craft, the wealth is to us,

26. and ye see and hear, that not alone through Ephesus, but almost through all the Asia, this Paul having persuaded, he turned away much people, saying, that Gods that are by means of hands existing exist not.

27. So that not only this endangers to us the occupation, into disgrace to have come, but also the temple of the great goddess Diana, as nothing, to have been reckoned. And to be about even to be destroyed her magnificence, which all Asia and the world worships.

28. Then they having heard and become full of wrath were crying out, saying, great is the Diana of the Ephesians,

29. and the city was filled with the confusion. And rushed with one accord into the theatre, having caught Gaius and Aristarchus Macedonians, companions in travel of Paul.

30. But the disciples were not suffering him after Paul's determining to have entered in unto the people.

31. Though certain even of the chief of Asia, friends being to him, having sent to him, they were desiring not to have ventured himself, into the theatre.

32. Because indeed others another thing were crying. For the assembly having been confused were existing, and the more part had not knowledge for what cause, they had come together.

715. *The temple of the great goddess Diana. Literally, The temple that was her property; whereas &c., The temple dedicated to her worship; hence &c., 321.*

716. *Friends being to him. Literally, His personal acquaintances; whereas &c., Feeling kindly toward him; hence &c., 321.*

717. *One voice there was. Literally, One individual cried out; whereas &c., Numerous utterances were united in one sound; hence &c., 321.*

33. Then out of the multitude, they together brought Alexander by putting forward him of the Jews. And the Alexander having beckoned with the hand, he was desiring to plead to the people.

34. But having known, that a Jew he exists, one voice there was, from all, about for two hours of crying out, great the Diana of the Ephesians is, great the Diana of the Ephesians is.

35. And the town clerk having appeased the people says, men, Ephesians, for who exists of men, who knoweth not the city of the Ephesians a guardian existing of the great Diana, even of the image that fell down from Jupiter.

36. Therefore it necessary exists for you having been appeased to be, and nothing rashly to do after it as incontrovertible being these things.

37. For ye brought hither these men, neither robbers of churches, nor blasphemers of your goddess.

38. Therefore indeed if Demetrius, and the craftsmen with him, hold to a charge, idlers they are arresting, then supreme governors there are, implead one another.

39. Or if anything beyond ye enquire, by the lawful church, it shall be determined.

40. For indeed we are in danger to be indicted for uproar, of the day, by no cause existing, by which, we shall be able to have given an account, of this concourse, and these things having spoken, he dismissed the church.

# CHAPTER XX.

1. And the Paul having sent for the disciples and exhorted after the to have caused to cease the uproar, having embraced them, he departed to have been gone into Macedonia.

718. *The city of the Ephesians. Literally, The city belonging to the Ephesians; whereas &c., The chief city in which the Ephesians dwell; hence &c., 321.*

718.1. *And the craftsmen with him. Literally, Personally present with him; whereas &c., That are of his opinion; hence &c., 321.*

719. *Arresting. I have no direct authority for this reading.*

2. And having gone over those parts, and having given them much exhortation, he came into the Greece.

3. And having abode three months by a lying in wait having happened to him of the Jews, being about to sail into the Syria, it was of design in respect of that he should return through Macedonia.

4. And there was accompanying him, Sopater of red *i e of colour*, a Berean, and Aristarcus and Secundus of Thessalonians; and Gaius a Derbean, and Timotheus. And Asians, Tychicus and Trophimus.

5. But these having gone before, they were tarrying for us, at Troas.

6. And we sailed away after the days of the unleavened bread, from Philippi, and came unto them, to the Troas, in five days, where we abode seven days.

7. And on the *day numbered* <sup>721</sup> one after the sabbaths, the Paul was preaching to them after our having been assembled to have broken bread, being about to depart on the morrow. And was continuing the speech, until midnight.

8. And many lights were existing in the upper chamber, where <sup>722,2</sup> having been gathered together we were.

9. And a certain young man by name Eutychus sitting in the window, being overpowered with deep sleep by preaching of the Paul, through more *than usual*, having been overpowered by the sleep, he fell down from the third loft, and dead was taken up.

10. Then the Paul having gone down, he fell on him, and embracing, he said. Be not troubled. For his life, in him, exists.

721. This is one of the few portions of Holy Scripture, that are advanced in sanction of the observance of Sunday in the place of the Sabbath. All the Texts that are commonly advanced for this object are as follows; John xx. 19, 26. Acts ii. 1—xx. 7. 1 Cor. xvi. 2 and Rev. i. 10.

The Received Translation is, "And upon the first day of the week, when the disciples came together to break bread, Paul preached &c." On this Tradition asserts. This proves that at that time the first day of the week was recognized as the Christian Sabbath, since it describes the assembling of the disciples to be, not a special, but an habitual assembling of them. But Fact says, that the Translation of this passage must be, *And upon the first day of the week after our*

11. And having come up again, having broken the bread and eaten. And of much, having talked until break of day. Then he departed.

12. And they brought the young man living, and <sup>534,2</sup> were comforted not little.

13. And we having gone before into the ship, sailed unto the Assos. There intending to take in the Paul. For so having been appointed it was existing, minding himself to go afoot.

14. And when he met with us, at the Assos, having taken in him, we came to Mitylene,

15. and thence having sailed the next day, we came over against Chios. And we arrived in the <sup>723</sup> evening, at Samos. And <sup>723</sup> we came the next day to Miletus.

16. For the Paul had determined to have sailed by the Ephesus, to the end that it should not have been to him to have spent time in the Asia. For he was hastening, if possible it may be for him the day of the Pentecost to have been at Jerusalem.

17. And from the Miletus, having sent to Ephesus, he called the presbyters of the church.

18. And when they came to him, he said unto them, ye know, from *the* first day, of which, I came into the Asia. How with you, I observed <sup>723</sup> the whole time,

19. serving the Lord, with <sup>323</sup> all humility, and tears, and temptations that befel me, by the lying in wait of the Jews,

20. how nothing I kept back that is profitable in respect of that I should have shewn to you, or have taught you in public, or in houses,

21. testifying to Jews and also to Greeks that

*having been assembled to have broken bread, Paul preached to them; which proves, that the assertions of Tradition are not entitled to regard, since the assembling is stated to be, not an habitual but a special meeting, expressly convened by the Apostle.*

722. *And we arrived in the evening at Samos. Literally, The evening of the day before that on which they arrived at Chios; whereas &c., It was the evening of the day on which they arrived; hence &c., 321.*

723. *I observed the whole time. Literally, I without any exception; whereas &c., Without any wilful or intentional neglect of it; hence &c., 321.*

that exists with God, repentance, and faith that exists with our Lord Jesus,

22. and now behold I having been bound by the spirit go unto Jerusalem, the things that befall me in it. Not having known.

23. Save that the spirit that is holy, in relation to a city, witnesseth against me, saying, that bonds and afflictions abide me.

24. But I make by no declaration the natural life dear unto myself as I would have finished my course, and the ministry, which I received from the Lord Jesus to have testified the gospel of the grace of the God,

25. and now behold I have known, that no more ye shall see my face, all ye, among whom, I went preaching the kingdom,

26. wherefore I take to record you, on this very day, that pure I exist from the blood of all.

27. For I shun not in respect of that I should not have declared all the council of the God unto you,

28. take heed to yourselves, and to all the flock, over which, the spirit that is holy made you over-seers to feed the church of the God, which he purchased by means of the blood that is his own,

29. for I have known, that grievous wolves shall enter in after my departing, among you. Not sparing the flock,

30. also of you, men shall arise, speaking perverse things in respect of that they should draw away the disciples, after themselves,

31. wherefore watch, remembering that three years night and day, I ceased not with tears warning every one,

32. and now I recommend you to the Lord, and to the promise of his grace that is able to have built

and given an inheritance to all them that have been sanctified,

33. I coveted silver, or gold, or apparel of no one,

34. ye yourselves know that to the necessities of me, and to those that are with me, these hands ministered,

35. all things I shew to you, even so labouring, it is necessary to support the weak. And to remember the words of the Lord Jesus, that he himself said, more blessed it is to give than to receive,

36. and these things having spoken, having placed his knees, with them all, he prayed.

37. And sore crying there was of all, and having fallen on the neck of the Paul, they were kissing him,

38. being affected most of all, on account of the word, which he had spoken, that no more they are about his face to see. And were accompanying him, to the ship.

# CHAPTER XXI.

1. Even that that was to have carried to sea us, we having been drawn away from them having run a straight course came unto the Coos. And we came the next, to the Rhodes, and from thence unto Patara,

2. and having found a ship, sailing over unto Phenicia, having gone on board, we sat forth.

3. Then having been apparent the Cyprus, and having left it on the left hand, we were sailing unto Syria, and came down to Tyre. For there the ship unlading the burden was.

4. And having found the disciples, we tarried with them seven days, who spoke to the Paul, through the spirit. Not to embark for Jerusalem.

725. The things that befall me in it. Literally, All the minute details; whereas &c., The great result; hence &c., 321.

726. The spirit that is holy. I conceive that the Nominatives are Disarranged, in order to shew See Rule 322,1, That the Holy Spirit did not act, but that the parties acted on, were acted on by spiritual, that is, Supernatural Power.

729. The blood that is his own. To express the Sense of the Autho-

rized Version, the Original must have been τοῦ αἵματος αὐτοῦ. That is his own, is here not a supply or comment, it being required for the expression of the Literal Sense of the Original.

731. I coveted silver &c. Literally, I had no wish for it; whereas &c., I did not improperly strive after it; hence &c., 321.

732. Who spoke to the Paul. Literally, Personally to him; whereas &c., Who spoke against Paul's going there; hence &c., 321.

5. And when it happened to have completed our the days, having departed, we were going after escorting us of all, with wives and children, until out of the city, then having placed the knees, on the shore, having prayed,

6. we took leave one of another and went on board of the ship. And those *men* returned to the their own *home*.

7. Then we having finished the course, from Tyre, came to Ptolemais, and having saluted the brethren, we abode one day, with them.

8. And having departed the next day, we came unto Cesarea, and having entered into the house of Philip the evangelist, existing of the seven, we abode with him.

9. And to this *man* four daughters, virgins, prophesying, were existing.

10. And there came down by tarrying many days, one, from the Judea, a prophet by name Agabus,

11. and having come to us, and taken the girdle of the Paul, having bound of himself the feet and the hands, he said, this the spirit that is holy teaches the man, whose this girdle is. Thus the Jews shall bind at Jerusalem, and deliver into hands of Gentiles.

12. And when we heard these things, we were beseeching, we and also the residents of the place, in respect of that he should not go up to Jerusalem.

13. Then the Paul answered, what mean ye, weeping and breaking mine heart. For I readily follow

738. *We having finished the course.* Literally, *We actively effected it*; whereas &c. *Passive, We being in the Ship by which that course was effected*; hence &c., 321.

735. *Thus the Jews shall bind at Jerusalem.* Literally, *Thus the Jews of Jerusalem shall bind*; whereas &c. as in the Paraphrase; hence &c., 321.

736. *For I readily follow.* Literally, *It is a pleasure to me*; whereas &c., *I in no wise shrink from it*; hence &c., 321.

737. *The will of the Lord.* Literally, *That which he in himself desires*; whereas &c., *That which under existing circumstances he sanctions*; hence &c., 321.

738. *And all the presbyters were present.* Literally, *The entire body*; whereas &c., *A large number of them*; hence &c., 321.

739. *What things the God wrought.* Literally, *Personally*

not only to have been bound, but also to have died at Jerusalem, for the name of the Lord Jesus.

14. So we ceased after not persuading him, saying, the will of the Lord, be done.

15. And after these days, having taken up our baggage, we were going to Jerusalem.

16. And there went also of the disciples, from Cesarea, with us, bringing (by whom we should have been lodged hospitably) Mnason, a Cyprian, an old disciple.

17. But the brethren gladly received us after our having come to Jerusalem.

18. For the Paul had gone the following day, with us, unto James. And all the presbyters were present,

19. and having saluted them, he was declaring as to each one, what things the God wrought among the Gentiles, by means of his ministry.

20. And they that heard glorified the God. And said to him, thou seest brother, how many thousands there exist among the Jews of them that have believed, and all zealots of the law are.

21. And they were informed of thee, that thou teachest to depart from Moses those that are as to differing from the Gentiles entire Jews, commanding not to circumcise them the children, neither after the customs to walk.

22. Now what exists. At all events they will hear, that thou hast come.

23. Therefore this thing, do, which we say to thee, four men there are with us, having a vow, on themselves.

performed; whereas &c., *Empowered St. Paul to effect*; hence &c., 321.

740. *All zealots of the law are.* Literally, *Actively are so*; whereas &c. *Passive, Sanction no rejection of its observance*; hence &c., 322,1.

741. *Thou teachest to depart from Moses.* Literally, *Teachest in express words*; whereas &c., *As to the practical result*; hence &c., 321.

741,1. *We say to thee.* Literally, *To thee personally*; whereas &c., *In relation to thy case*; hence &c., 321.

741,2. *Four men there are with us.* Literally, *Present to our persons*; whereas &c., *Connected with our congregation*; hence &c., 321.

742. *Having a vow.* Literally, *Possessing something*; whereas &c. has relation to, *A promise made by them*; hence &c., 321.



24. Having taken these <sup>743</sup>men, purify with them, and be at charges with them, in order that they should have shaved the head, and all shall know, that what things they have been informed concerning thee, nothing exist, for thou walkest orderly, even thyself keeping the law.

25. And concerning the Gentiles that have believed, we wrote, having judged to guard them against the *i e* that indeed offered in sacrifice to idols, even blood, or strangled victims, or fornication.

26. Then the Paul having taken the men the next day, with them, having been purified, he had entered into the temple, signifying the accomplishment of the days of the purification, until when, the offering should have been offered for each one of them.

27. And when the seven days were being about to be ended, the Jews <sup>744,1</sup>that were of the Asia having seen him, in the temple, were setting up all the people, and laid on him the hands,

28. crying out, men, Israelites, help, this the man <sup>322,2</sup>that is against the people is, and the law, and this place, teaching all everywhere. And farther even he brought <sup>745,1</sup>Greeks, into the temple, and so hath polluted this holy place.

29. For having seen <sup>322,2</sup>Trophimus the Ephesian, in the city, with him they were, whom they were supposing, that into the temple, the Paul brought.

30. And all the city was moved, and a multitude of the people came, and having taken the Paul, they were drawing him, out of the temple, and forthwith the doors were shut.

31. And a tidings came to the chief captain of the band after going about him to have killed, that all Jerusalem is thrown into confusion,

32. who, immediately, having taken soldiers and centurions, they ran down unto them. And they that saw the chief captain and the soldiers ceased, beating of the Paul.

33. Then the chief captain having come near, he took him, and commanded to be bound with two chains, and was demanding, who he may exist, and what having done it is.

34. For some anything were crying aloud among the multitude. And he commanded to be carried him, into the castle after his not being able to have known the certainty, on account of the tumult.

35. And when he came upon the stairs, it happened to be borne him, by the soldiers, through the violence of the people.

36. For the multitude of the people were following after, crying, away with him.

37. And being about to be led into the castle, the Paul says to the chief captain, whether is it lawful for me to have said anything, to thee. And the chief captain said, speakest thou Greek.

38. Then thou the Egyptian that was before these the days having made an uproar existest not, even led into the wilderness the four thousand men of the Sicarii.

39. But the Paul said, I a man indeed, a Jew of Tarsus of the Cilicia, not of a mean city, a citizen am. And I beseech thee, suffer me to have spoken unto the people.

40. Then the Paul having stood on the stairs by having his request conceded to him, he beckoned with the hand to the people, and spake in the Hebrew tongue after great silence having been made, saying,

743. Having taken these men. Literally, Taken possession of them; whereas &c., Joined thyself to them; hence &c., 321.

744. The offering should have been offered for each one of them. Literally I conceive, The offering of each one of them should have been offered; whereas &c. I conceive, One offering should have been offered for the whole of them; hence &c., 321.

744,1. The Jews that were of the Asia. Literally, All that bore

that designation; whereas &c., Some bearing that designation having seen him; hence &c., 321.

745. Teaching all everywhere. Literally, Without any exception; whereas &c., All that he instructs; hence &c., 321.

745,1. He brought Greeks. Literally, Personally conducted; whereas &c., Personally did not object to their coming; hence &c., 321.

## CHAPTER XXII.

1. men, brethren, and fathers, hear of me that that is to you now after a defence.

2. And having heard that in the Hebrew tongue, he was speaking to them. More they kept silence,

3. then he said, I a man, a Jew, having been <sup>322,2</sup> born in Tarsus of the Cilicia am. Yet brought up in this city, at the feet of Gamaliel, having been taught according to a perfect manner after the father of law, zealous being for the God. As all ye exist this day,

4. who I <sup>746</sup> followed this the way, unto death, binding and delivering into prisons men and also women,

5. as also the high priest <sup>747</sup> was bearing witness to me, and all the estate of the presbyters, from whom indeed, having <sup>748</sup> received letters unto the brethren, unto Damascus, I went, having journeyed even those that there were having been bound, unto Jerusalem, in order that they should have been punished.

6. And it happened to me journeying and coming near to the Damascus, about noon. Suddenly from the heaven, to have shined a great light, about me.

7. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why <sup>749</sup> persecutest thou me.

8. And I answered, who art thou Lord. And he said unto me, I Jesus the Nazarite whom thou persecutest am. <sup>322,2</sup>

9. And they <sup>750</sup> that are with me the indeed light saw. But they <sup>751</sup> heard not the voice of him that spake to me.

746. *Who I followed this the way.* Literally, *I actually followed him*; whereas &c., *Was guided by the same rules*; hence &c., 321.

747. *The high priest was bearing witness.* Literally, *Actively does so*; whereas &c. *Passive, Is able to do so*; hence &c., 322,1.

748. *Received letters.* Literally, *Actual letters*; whereas &c., *Writings equivalent to letters*; hence &c., 321.

749. *Why persecutest thou me.* Literally, *Me personally*; whereas &c., *My cause*; hence &c., 321.

750. *And they that are with me the indeed light saw.* Literally, *They that are now with me*; whereas &c., *They that accompanied me*; hence &c., 321.

10. And I said, what shall I do Lord. And the <sup>496</sup> Lord said unto me, having arisen, go into Damascus, <sup>752</sup> and there it shall be told thee, of all things, which it <sup>753,1</sup> hath been appointed for thee to have done.

11. And when nothing I was seeing from the glory of that light, being led by the hand of them that are with me, I came into Damascus.

12. And one Ananias, a devout man, according to the law, having been well reported of all Jews that abide *i e that are inhabitants*,

13. having come to me, and stood, he saith to me, brother Saul, receive sight, and I looked <sup>753</sup> in this the hour, upon him.

14. And the <sup>494</sup> man said, the God of your fathers <sup>754</sup> hath chosen thee to have knowledge of his will, even to have seen the just *one*, and to have heard a voice, from his mouth,

15. that a witness for him, unto all men, thou shalt exist, of what thou hast seen and heard,

16. and now why tarriest thou, having arisen, baptize and wash away thy sins, having been called by his name.

17. And it happened to me having come again to Jerusalem and after my praying in the temple to have been me, in a trance,

18. and to have beheld him saying to me, make haste and get out with speed, from Jerusalem, for they will not receive from thee a testimony, concerning me,

19. and I said Lord, they know, that I imprison- <sup>322,2</sup> ing and beating in the synagogues them that believe on thee, had been,

20. and when the blood of Stephen thy martyr

751. *But they heard not the voice.* Literally, *They heard no sound*; whereas &c. I conceive, *They understood not what was said*; hence &c., 321.

752. *It shall be told thee of all things.* Literally, *All things shall be expressly stated to thee*; whereas &c., *Thou shalt be generally instructed*; hence &c., 321.

752,1. The readings here vary.

753. *And I looked in this the hour.* Literally, *The hour when he was speaking*; whereas &c., *The hour when Ananias spoke to him*; hence &c., 321.

754. *The God of your fathers hath chosen.* Literally, *Actively selected*; whereas &c. *Passive, Hath sanctioned*; hence &c., 322,1.

was shed, even I having stood by and consenting had been, even keeping the raiment of them that kill him,

21. and he said unto me, depart, for I, unto Gentiles far hence, will send thee.

22. And they were hearing of him, as far as this the word, then they lifted up their voice, saying, away with from the earth the such like. For it lets not him to live.

23. Then the chief captain commanded him to be brought into the castle after their crying out, and casting off the clothes, and throwing dust in the air.

24. Having promised with a scourge him to be examined, in order that he should have known, for what cause. Thus they were crying against him.

25. And as they bound him with the thongs, the Paul said to a centurion that had stood by, is it lawful for you to scourge if a man be a Roman and uncondemned.

26. Then the centurion having heard, having departed to the chief captain, he declared, saying, what art thou about to do. For this man a Roman exists.

27. Then the chief captain having come, he said unto him, tell me, thou a Roman existest. And the Paul said yea.

28. And the chief captain answered, I obtained by a great sum this freedom. Then said the Paul. But I verily have been free born.

29. Then straightway they departed from him, that are about him to examine. For even the chief

captain was afraid having known, that a Roman he exists, and that having bound him he was existing.

30. And wishing on the morrow to have known the thing that is certain, he is accused of by the Jews, he loosed him, and commanded to have assembled the chief priests, and all the council, and having brought down the Paul, he set before them.

# CHAPTER XXIII.

1. And Paul having earnestly beheld the council, he said, men, brethren, I have been governing in all good conscience for the God, unto this the day.

2. Then the high priest Ananias commanded them that had stood by him to smite of him the mouth.

3. Then the Paul, to him, said, the God is about to smite thee, O wall having been whitened, for thou sittest, judging me, after the law, but transgressing the law, thou commandest me to be smitten.

4. Then they that stand by said, revilest thou the high priest of the God.

5. Then the Paul said, I had not known, brethren, that high priest he is. For it hath been written, that thou shalt not speak evil of a ruler of thy people.

6. But the Paul having perceived that the one part is of Sadducees, and the other of Pharisees, he cried out in the council, men, brethren, I a Pharisee exist, a son of a Pharisee, concerning hope indeed of a resurrection from the dead, I am called in question.

7. And this thing by him having been spoken, a

755. Casting off the clothes, and throwing dust in the air. Literally, A matter not meriting notice; whereas &c., So doing each as to mark their disapprobation; hence &c., 321.

756. Him to be examined. Literally, Having promised him; whereas &c., Having promised the people that he should be examined; hence &c., 321.

757. Is it lawful for you to scourge &c. Literally, You do so personally or to cause it to be done; whereas &c., Is it lawful for such an act under any circumstances to be done; hence &c., 321.

758. I obtained by a great sum. Literally, A great overcharge; whereas &c., The proper payment was large; hence &c., 321.

759. The chief captain was afraid. Literally, Was the actual

subject of fear; whereas &c., Judged it right not to proceed; hence &c., 322,1.

760. And wishing on the morrow. Literally, The wish then arose; whereas &c., He wished and executed it on the morrow; hence &c., 321.

761. I have been governing &c. Literally, I have been guilty of nothing in relation to God; whereas &c., I have promulgated no doctrine in relation to God, contrary to my conscience; hence &c., 321.

762. The God is about to smite. Literally, Thee personally; whereas &c., To cause thine office to be destroyed; hence &c., 321.

763. Thou shalt not speak evil. Literally, Say ought that is contrary to him; whereas &c., Publicly censure him; hence &c., 321.

dissension between the Pharisees and Sadducees fell out, and the multitude was divided.

8. For Sadducees declare not to be a resurrection, neither angel, or spirit. But Pharisees confess the both.

9. Then a great cry arose, and some of the scribes of the part of the Pharisees having arisen, they were striving, saying, nothing evil we find in this man. And possibly a spirit spoke by him, or an angel.

10. But the chief captain having been afraid after much dissension having arisen. Lest the Paul should have been pulled in pieces by them, he commanded the soldiers having come down to have taken by force him, from among them, to bring into the castle.

11. And the Lord having stood by him in the following night, he said, be of good cheer. For as thou witnessed the things that exist concerning me, in Jerusalem. So it is necessary also for thee, at Rome, to have borne witness.

12. And the Jews having made a conspiracy after day having *i e had* come, they bound under a curse themselves, promising neither to have eaten or to have drunk, until when, they should kill the Paul.

13. And there were existing more than forty, that had made this the conspiracy,

14. who having come to the chief priests and the presbyters, said, we bound ourselves with a great curse of nothing to have eaten, until when, we should kill the Paul.

15. Therefore now ye, signify to the chief captain, with the council, that he should have brought down him, to you, as being about to examine more fully

the things that exist concerning him. And we, before in respect of that he should have arrived, ready we are in respect of that he should have been killed.

16. Then the son of the sister of Paul having heard of the lying in wait, having come and entered into the castle, he told the Paul.

17. And the Paul having called one of the centurions, he said, bring this young man, unto the chief captain. For he hath to have told something him.

18. So then indeed he that took him, he brought to the chief captain, and says, Paul the prisoner having called me, he prayed this the young man to have brought unto thee, having something to have said unto thee.

19. Then the chief captain having taken by the hand him, and having withdrawn into private, he was enquiring, what exists, which thou hast to have told me.

20. And he said, assuredly the Jews agreed in respect of that they should have desired thee, that to-morrow thou shouldst have brought down the Paul, into the council, as being about somewhat more fully to enquire concerning him.

21. But thou shouldst not have been persuaded by them. For their lies in wait for him, of them, men more than forty, who bound with an oath themselves neither to have eaten, or to have drank, until when, they should have killed him, even now ready they are, seeking the promise from thee.

22. Then indeed the chief captain sent away the young man, having charged him nothing to have told, as these things having shewed to me,

764. *For Sadducees declare.* Literally, *Publicly proclaim*; whereas &c., *Unhesitatingly acknowledge*; hence &c., 322,1.

765. *In the following night.* Literally, *Throughout the night*; whereas &c. as in the Paraphrase; hence &c., 321.

766. *It is necessary also for thee.* Literally, *Thee in particular*; whereas &c., *That the thing should be done*; hence &c., 321.

767. *That had made this the conspiracy.* Literally, *That had concocted the plan*; whereas &c., *That had united in its execution*; hence &c., 321.

768. *We bound ourselves with a great curse.* Literally, *The curse binds*; whereas &c., *We subject ourselves to a curse by disobeying*; hence &c., 321.

769. *The Jews agreed.* Literally, *As Jews they did so*; whereas &c., *Men that were Jews did so*; hence &c., 322,1.

770. *In respect of that &c.* Literally, *The attainment of the actual thing specified*; whereas &c., *The thing specified was but a means of obtaining the thing they desired*; hence the *Peculiar Government*. See Rule 381.

771. *Seeking the promise from thee.* Literally, *Seeking to discover the promise*; whereas &c., *Seeking to obtain the promise*; hence &c., 321.

772. *The chief captain sent away.* Literally, *Actively did what is stated*; whereas &c. *Passive, Allowed the young man to go*; hence &c., 322,1.

23. and having called certain two of the centurions, he said, make ready two hundred soldiers, that they should have been gone unto Cesarea, and horsemen three score and ten, and spearmen two hundred, at third hour of the night.

24. Also beasts to have prepared, in order that having placed on the Paul, they should have brought safe him unto Felix the governor,

25. I having written a letter containing this matter,

26. Claudius Lysias desires the most excellent governor Felix to greet,

27. having come with the army I rescued this man having taken him from the Jews, and he being about to be killed by them, having understood, that a Roman he exists.

28. And desiring to have known the cause, on account of which, they were accusing him, I brought forth him, into their council,

29. whom I found being accused concerning questions of their law. But nothing worthy of death or of bonds, having accusation.

30. Then on account of it, I sent him to thee after its having been told to me of a conspiracy against the man to have existed, having given commandment also to the accusers to affirm concerning him, to thee.

31. Then indeed the soldiers, according to the commandment to them, having taken the Paul, they brought him on account of night, into the Antipatris.

32. And having left on the morrow the horsemen to go away with him, they returned to the castle,

33. who having come to the Cesarea, and delivered

the epistle to the governor, they presented also the Paul to him.

34. Then having read and asked of what province, he exists, and having understood that he was of Cilicia,

35. I will hear thee, said he. When also accusers of thee should have come, having commanded in the judgment hall that is of Herod to be kept him.

# CHAPTER XXIV.

1. And after five days, the high priest Ananias descended with certain presbyters and a certain orator Tertullus, who informed the governor, against the Paul.

2. And the Tertullus began to accuse after having called forth, saying, enjoying great peace, by means of thee, and amendments having been executed to this nation, by means of the thy providence in everything and also every where,

3. we accept most noble Felix, with all thankfulness.

4. But in order not as to move thee, I interrupt, I pray to have heard thee of us concisely in the thy clemency.

5. Because having found this man a pestilent fellow, even exciting seditions among all the Jews that are in the world. And a ringleader of the sect of the Nazarines,

6. who even the temple went about to have profaned, who indeed we took,

7 & 8. by whom, thou shalt be able, thyself having examined concerning all these things to have knowledge, of what things we accuse him.

9. And the Jews assented also, affirming these things thus to be.

773. Having come with the army &c. Literally, Having accidentally come; whereas &c., Hearing of the disturbance I brought the army; hence &c., 321.

774. Having left on the morrow. Literally, Left the horsemen to go with him; whereas &c., They to return to the Castle, after the horsemen with Paul had on the morrow left Antipatris; hence &c., 321.

775. Accusers of thee should have come. Literally, Those who on

thy part accuse others; whereas &c., The persons that accuse thee; hence &c., 321.

776. Enjoying great peace. Literally, Estimating the possession of it; whereas &c., Being put in possession of great peace; hence &c., 321.

777. The sect of the Nazarines. Literally, An acknowledged appellation; whereas &c., A body so numerous and known as to amount almost to an acknowledged designation; hence &c., 321.

10. Then the Paul answered after the governor having beckoned to him to speak, for many years, thee existing a judge to this nation, *thou* being skilled. Cheerfully the things that exist concerning myself, I plead for enabling thee to have knowledge,

11. that not more days than twelve there are to me, since when, I came up, having worshipped at Jerusalem,

12. and neither in the temple, they found me, with any disputing, or making a tumult of people, neither in the synagogues, nor in the city,

13. neither are they able to have proved, concerning what things now, they accuse me.

14. But I confess this thing to thee, that after the way, which they call heresy. So worship I the father's God, believing the things that are in law, or that are in the prophets, having been written,

15. hope having in the God, (which also these themselves expect) a resurrection to be about to have existed of just and also unjust,

16. on account of this, even I myself use diligence not falling into error consciousness to have toward the God or the men in everything.

17. And after many years, having prepared alms, for my nation, I came, even with offerings,

18. in which things, they found me, having been purified in the temple, neither with multitude, nor with tumult. Even certain, of the Asia, Jews,

19. who it is right to thee to come to and object, if anything they may be having against me,

20. or these same say, what thing they found evil after having placed me, before the council,

21. except concerning this one voice, which I

778. *Having prepared alms.* Literally, *By many years labor; whereas &c., After many years had elapsed, having prepared alms for the present suffering of my nation, I came &c.;* hence &c., 321.

779. *Then the Felix deferred them.* Literally, *The nation of the Jews, See Verse 21; whereas &c., Paul's accusers; hence &c., 321.*

780. *When Lysias the chief captain should have come.* Literally, *When he personally should have arrived; whereas &c., When the information should have been received that Lysias, or the person filling his situation is able to deliver; hence &c., 322,1.*

781. *To be watchful of him.* I have no direct authority for this

cried among them, having stood, that concerning the resurrection from the dead, I am called in question this day by you.

22. Then the Felix deferred them. More perfect having knowledge of the things that exist concerning the way, having said. When Lysias the chief captain should have come, I will examine thoroughly the things that are stated by you,

23. having commanded the centurion to be watchful of him. Yet to have relaxation, and to none forbid of the own of him to minister to him.

24. And after certain days, the Felix having come with Drusilla the his own wife, *she* being a Jewess, he sent for the Paul, and heard him, concerning the faith that is in the dispensation of Jesus.

25. And the Felix terrified having become after his reasoning concerning righteousness and temperance and the judgment that is about to have come, he answered, that that thou now hold *is*, go. But time having procured, I will call for thee.

26. Moreover indeed hoping, that money will be given by the Paul. On which account indeed more frequently sending for him, he was communing with him.

27. But the Felix received a successor after two years having been completed, Porcius Festus. And willing pleasure to have shewn the Jews, the Felix left the Paul having been bound.

#### CHAPTER XXV.

1. Then Festus having come into the province after three days, he ascended to Jerusalem, from Cesarea.

2. And the high priests and the chiefs of the Je

782. *The faith that is in the dispensation of Jesus.* Literally, *That relates to Christianity; whereas &c., That relates to Christianity; hence &c., 321.*

783. *That money will be given.* Literally, *Actual money; whereas &c., Something valuable would be obtained; hence &c.,*

784. *The Felix left.* Literally, *Actively did what is a whereas &c. Passive, He left the country without releasing* hence &c., 322,1.

785. *And the high-priests and the chiefs of the Jews in him against the Paul.* Literally, *Gave information to his subject; whereas &c., Laid before him their accusation Paul; hence &c., 321.*

informed him, against the Paul, and were beseeching him,

3. desiring favor, of him, that he should have sent for him, to Jerusalem, making an ambush to have killed him, in the way.

4. But even the Festus determined to be kept the Paul, at Cesarea. And himself to be about with speed to go forth.

5. Therefore they that are among you, says he, able, having gone down together, if anything there exists in the man unreasonable, accuse him.

6. Though having tarried among them days not more than eight or ten, having gone down to Cesarea on the next day, having set on the judgment seat, he commanded the Paul to have been brought.

7. And the Jews from Jerusalem having come down stood round about him after his having come down, many and grievous complaints bringing down, which they were not able to have proved after the Paul's pleading in defence,

8. that not even against the law of the Jews, nor against the temple, nor yet against Cesar, anything I have offended.

9. But the Festus wishing to the Jews favor to have shewn, having answered the Paul, he said, wilt thou to Jerusalem, having ascended there concerning these things to have been judged before me.

10. Then the Paul said, having stood at the judgment seat of Cesar, having stood I exist, where it is fit for me to be judged, nothing I have wronged the Jews, as indeed thou very well knowest.

11. For if indeed I be an offender, or worthy of death have committed anything, I refuse not the to have died. But if nothing there is, of what these accuse me, no one is able me to them to have delivered, I appeal to Cesar.

12. Then the Festus having conferred with the council, answered, hast thou appealed unto Cesar, unto Cesar, thou shalt go.

13. And Agrippa the king and Bernice came unto Cesarea after certain days having passed, going to salute the Festus.

14. And as he consumed many days there, the Festus declared to the king the things that exist concerning the Paul, saying, a certain man having been left by Felix there is, a prisoner,

15. concerning whom, having been with me, at Jerusalem, the chief priests and the presbyters of the Jews gave information, desiring against him sentence,

16. to whom, I answered, that a custom exists not with Romans to deliver any man. Before verily he that is accused over against face he may be having the accusers. And may have license for the defence, of the accusation.

17. Therefore having made no delay after having come hither in the due order, having sat on the judgment seat, I commanded the man to have been brought,

18. against whom, the accusers having been placed, they were bringing none accusation, of what I was supposing of evil things.

19. But certain questions, of the their own superstition, they were having against him, even concern-

786. *Making an ambush &c.* Literally, *Then effecting it; whereas &c., Determining to effect it; hence &c., 321.*

787. *The Festus determined.* Literally, *So personally decided; whereas &c., So judicially decided; hence &c., 322,1.*

790. *Nothing I wronged the Jews.* Literally, *In no respect have I wronged them; whereas &c., In no respect that they can obtain judicial redress; hence &c., 321.*

792. *No one is able me to them to have delivered.* Literally, *No one is able to do it; whereas &c., No one can justly do it; hence &c., 321.*

793. *And as he consumed many days there.* Literally, *As he*

*wasted many days; whereas &c., That he spent many days there; hence &c., 321.*

794. *And may have license &c.* Literally, *To defend the accusation; whereas &c., To attempt defending it; hence &c., 321.*

795. *Therefore having made no delay &c.* Literally, *Immediately on arriving proceeded to the judgment seat; whereas &c., Having made no unnecessary delay; hence &c., 321.*

796. *I commanded the man to have been brought.* Literally, *I commanded the man; whereas &c., I gave commandment that the man should be brought; hence &c., 321.*

ing one Jesus having died, whom the Paul <sup>797</sup> was affirming to have life.

20. And I doubting the debate of these things, I asked, whether he may be willing to go to Jerusalem, and there to be judged concerning these things.

21. Then I commanded to be <sup>798</sup> kept him, until when, I might have sent back again him to Cesar <sup>495</sup> after the Paul having appealed to have been reserved him unto the hearing of the Augustus.

22. Then Agrippa *said* to the Festus, I was wishing, even myself, the man to have heard. To-morrow says he, thou shalt hear him.

23. And the Paul was brought forth on the morrow <sup>495</sup> after the Agrippa and the Bernice having come with great pomp, <sup>533</sup> and having entered into the place of hearing. Even with chief captains, and men that are of renown of the city, and having command of the Festus,

24. and the Festus said, king Agrippa and all that are present with us, men, behold this *man*, concerning whom, <sup>536</sup> all the multitude of the Jews dealt with me. Even in Jerusalem and here, crying out not to be fit him to have life any longer.

25. But I perceived nothing worthy him of death to have done. Even I judged to send by his Paul's <sup>495</sup> having appealed to the Augustus,

26. concerning whom, anything certain I have not <sup>799</sup> to have written to the Lord, wherefore I brought forth him, before you, and especially before thee O king Agrippa, that after the examination having been, I should have something, I should have written.

27. For unreasonable to me it seemeth, sending a prisoner. Not even the crimes <sup>800</sup> against him to have signified.

797. *The Paul was affirming to have life.* Literally, *Life in the present world*; whereas &c., *Life in heaven*; hence &c., 321.

798. *I doubting the debate of these things.* Literally, *Whether such things could be debated*; whereas &c., *Whether the debate of such things could be a crime*; hence &c., 321.

799. *I have not to have written to the Lord.* Literally, *On any subject*; whereas &c., *In relation to this man as a prisoner*; hence &c., 321. The Readings here vary.

800. *The crimes against him.* Literally, *The crimes committed*

## CHAPTER XXVI.

1. Then Agrippa, to the Paul, said, it is permitted to thee, for thyself, to speak. Then the Paul having stretched forth the hand, was pleading,

2. concerning all things, of which I am accused by Jews, O king Agrippa, I have been esteemed by myself happy, before thee, being about this day to answer,

3. especially skilful being thou of all that are with the Jews customs or even questions, wherefore I beseech patiently to have heard me.

4. Now verily all Jews know <sup>536</sup> my manner of life that was from youth, that existed from beginning among my nation.

5. Even in Jerusalem foreknowing me from remote time, if they should wish to testify, for after the most straight sect of the our religion, a Pharisee <sup>801</sup> I lived,

6. even now for hope of the promise <sup>802</sup> having been made to our fathers, by the God, being condemned <sup>803</sup> I have stood,

7. unto which our twelve tribes, in continuation, night and day serving, it hopes to be going to come, for which hope, I am accused by Jews O king,

8. why incredible is it judged by you, if the God <sup>807</sup> raises dead *persons*.

9. For *once* I thought with myself, on account of the name of Jesus the Nazarite, it to be fit many <sup>333</sup> contrary things to have done,

10. wherefore so I did at Jerusalem, and I, in <sup>537</sup> prisons shut up many of the saints, having received <sup>804</sup> the authority from the chief priests. Even being slain by them, I gave a vote,

11. and in all the synagogues. Oft punishing them, they were compelled to blaspheme. I being

against him; whereas &c., *The crimes that he was charged with committing*; hence &c., 321.

801. *A Pharisee I lived.* Literally, *I possessed life*; whereas &c., *I lived after the rule of a Pharisee*; hence &c., 321.

802. *The promise having been made to our fathers.* Literally, *Personally to them*; whereas &c., *Handed down through them*; hence &c., 321.

803. *Being condemned I have stood.* Literally, *Judicially sentenced*; whereas &c., *Charged with so teaching*; hence &c., 321.



exceedingly mad against them was persecuting as far as even unto the without cities,

12. on account of which, going to the Damascus, with authority and a commission the *i e* that was from the chief priests,

13. I saw <sup>495</sup> O king from heaven with midst of day, in the way, above the brightness of the sun, having shone round about me a light, and those that are <sup>496</sup> journeying with me.

14. Then I heard <sup>495</sup> after all having fallen to the earth, a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me, hard <sup>505</sup> it is for thee, against pricks, to kick.

15. Then I said, who art thou Lord. And the Lord said, <sup>512,3</sup> I Jesus am, whom thou persecutest,

16. nevertheless arise and stand upon thy feet. For for this purpose, I appeared to thee to have made thee a minister and a witness. Even by what things thou shouldst know me. And by what things I shall appear in thee,

17. delivering thee from the people, and from the Gentiles, unto whom, I send thee to have opened their eyes in respect of that they should have turned <sup>507</sup> from darkness, unto light,

18. and from the power of the satan, unto the God, and in respect of that they should have received <sup>507</sup> forgiveness of sins, and an inheritance, among them that have been sanctified by faith that is in me.

19. Whereupon O king Agrippa, <sup>508</sup> disobedient I was not to the heavenly vision,

20. but announcing to them that were at Damascus. Though first indeed at Jerusalem. And all

<sup>504</sup> the coast of the Judea, even to the Gentiles, to repent and to return to the God, worthy of the repentance doing works,

21. on account of these things, <sup>509</sup> Jews having caught me, in the temple, they were going about to have killed.

22. But <sup>510</sup> having obtained help that is from the God, unto this day, I have stood, being witnessed to small and also to great, I nothing besides saying. Even by what the prophets proclaim being about to have come, also Moses,

23. when susceptible of suffering the Christ *was*, when he first, by resurrection from <sup>516</sup> the dead, a light is about to declare plainly to both the people and the Gentiles.

24. And these things by him pleading, the Festus <sup>511</sup> says with sound in the voice, thou art mad Paul, it <sup>512</sup> turns about thy great learning to folly.

25. Then the Paul, I am not mad, says he, most noble Festus, but words I speak with truth and <sup>513</sup> soberness.

26. For the king knoweth <sup>496</sup> of these things, before whom speaking freely. Verily I declare to be unknown to him of these things, I do not use persuasion. For it exists not in a corner, this thing having been effected,

27. believest thou king Agrippa the prophets, I have known, that thou believest.

28. Then the Agrippa, to the Paul, to a little <sup>514</sup> thou usest persuasion me a christian to have made.

29. And the Paul, I may have desired perhaps the God, both as to little and as to great, not only

804. *The authority &c.* Literally, *The absolute justification*; whereas &c., *The human power to enforce obedience*; hence &c., 321.

805. *Persecutest thou me.* Literally, *Personally me*; whereas &c., *Those that believe on me*; hence &c., 321.

807. *In respect of that &c.* Literally, *They should effect what is stated*; whereas &c., *They may effect it*; hence the *Peculiar Government*. See Rule 181.

808. *Disobedient I was not.* Literally, *In any respect*; whereas &c., *I did not openly refuse to comply*; hence &c., 321.

809. *The Jews having caught me.* Literally, *Having as a body done so*; whereas &c., *Men who were Jews having done so*; hence &c., 321.

810. *Having obtained help.* I think it probable that this means, Literally, *Miraculous assistance*; whereas he here has reference to, *The ordinary Divine protection*; hence &c., 321.

811. *The Festus says with sound in the voice.* Literally, *No one can otherwise say anything*; whereas &c., *He did so with more than ordinary sound*; hence &c., 321.

812. *It turns about thy great learning.* Literally, *It acts upon the learning itself*; whereas &c., *It makes confusion of thy utterances*; hence &c., 321.

813. *But words I speak with truth and soberness.* Literally, *I speak words that are true and correct*; whereas &c., *I am speaking as a sober and true man ought to speak*; hence &c., 321.

thou, but also all that hear me this day to have become of such kind, as even I exist, except these bonds.

80. Then the king rose up, even the Governor. And the Bernice, and they that set with them,

31. and having gone aside, they were talking between themselves, saying, that nothing worthy of death or of bonds this man doeth.

32, Then Agrippa said to the Festus, this man was able to have been set at liberty, if he had not appealed to Cesar.

#### CHAPTER XXVII.

1. And when it was determined in respect of that we should sail into the Italy. Then they were delivering the Paul, and certain other prisoners to a centurion by name Julius of the band of Augustus.

2. And having entered into a ship, Adramyttium, meaning to navigate unto the coasts of the Asia, we were put to sea after Aristarchus, a Macedonian of Thessalonica being with *i e* joining us.

3. And we were brought the next day, to Sidon. And courteously the Julius having treated the Paul, he gave liberty to the friends in his having been refreshed by attention to have enjoyed it,

4. and thence having been launched, we sailed under the Cyprus, on account of the fact the winds to be contrary.

5. And the sea that is of the Cilicia and Pamphylia having sailed over, we came to Myra of the Lycia,

6. and there the centurion having found a ship of Alexandria sailing unto the Italy, he put us, in it.

7. And in sufficient days, sailing, even with diffi-

816. *Worthy of death.* Literally, *Even in relation to God; whereas &c., He had done nothing against the law that they could punish with death; hence &c., 321.*

817. *This man was able to have been set at liberty.* Literally, *It was possible for him to be set at liberty; whereas &c., He was able to be so in accordance to our law; hence &c., 321.*

818. *In respect of that &c.* Literally, *That their object was to sail for Italy; whereas &c., Their object was to be tried by Augustus, which could then alone be done in Italy; hence the Peculiar Government. See Rule 381.*

818,1. *To navigate unto the coasts of the Asia.* Literally, *All*

culty having sailed unto the Cnidus by the wind not permitting us, we sailed under the Crete, over against Salmone.

8. And hardly passing it, we came to a place being called fair havens, to which near city Lasea was.

9. Then Paul admonished by much time having passed over, and being now dangerous the sailing, through the fact, even the fast already to have passed by,

10. saying to them, Men, I perceive that with hurt and much damage not only of the lading and the ship, but also of our lives to be about to have existed the voyage.

11. Nevertheless the centurion more was believing the master of the ship and the owner than that that was being spoken by Paul.

12. Also the more part rendered counsel to have put to sea thence by inconvenience of the haven being for winter, if by any means they may be able, having arrived at Phenice to have wintered, a haven of the Crete lying so as to be reached by a south west or by a north west course.

13. And having supposed the purpose to have attained by having blown softly from south, having loosed from Assos, they were sailing by the Crete.

14. But after not much time, a tempestuous wind arose against it, that is called Euroclydon.

15. Then being caught by the ship's having been given up, and not being able to bear up against the wind, we were being driven.

16. And a certain small island having run un-

of them; whereas &c., *Places that were of their coasts; hence 321.*

819. *The Julius having treated the Paul.* Literally, *He personally; whereas &c., In relation to him; hence &c., 321.*

820. *Was believing the master &c.* Literally, *All that he; whereas &c., What he said in relation to the event refers hence &c., 321.*

821. *The more part rendered counsel.* Literally, *As to what is stated; whereas &c. Passive, Assented to that & hence &c., 322,1.*

being called Claudia, we prevailed with difficulty masters to have come of the boat,

17. which having taken, they were using helps, <sup>822</sup> undergirding the ship. And being afraid lest into the quicksand, they should have fallen, having slackened the sail. So they were being driven.

18. And violently we being tossed with the tempest to the next day, they were being prepared to throw <sup>823</sup> overboard,

19. even with our own hand they cast out the <sup>823</sup> tackling of the ship on the third day.

20. And all hope was taken away in respect of <sup>824</sup> that we should be saved after neither sun or stars appearing for many days. And a storm not small lying on.

21. But then <sup>495</sup> *ie at that time* the Paul having been placed in the midst of them after long abstinence existing, he said, is it meet indeed O men, having obeyed me not to loose from the Crete. Even to have escaped this damage and loss,

22. yet now I exhort you to be of good cheer. For loss of life not even one there shall exist of you, but yet of the ship.

23. For there stood by me in this the night, an angel of the God, by whom <sup>825</sup> I exist, to whom also I perform service,

24. saying. Fear not Paul, it is necessary for thee <sup>826</sup> to have been brought before Cesar, and lo, the God hath been propitiated by thee for all that sail with thee,

25. wherefore be of good cheer O men. For I believe the God, that so it shall exist, after what manner, it hath been spoken to me.

26. Nevertheless against a certain island, it is <sup>826</sup> necessary for us to have run.

822. *They were using helps.* Literally, *What they did effected help*; whereas &c., *They used means that they expected would help*; hence &c., 321.

823. *They cast out the tackling of the ship.* Literally, *All of it*; whereas &c., *Such of it as was not immediately required*; hence &c., 321.

824. *In respect of that &c.* Literally, *Obtained deliverance of any kind*; whereas &c., *Is restricted to deliverance from the danger of the storm to which they were then exposed*; hence the Peculiar Government. See Rule 381.

27. And when <sup>827</sup> *the fourteenth night* was come of our being driven up and down in the Adrea, about midst of the night, the shipmen were <sup>496</sup> deeming to direct them to some country,

28. and having sounded, they found twenty fathoms. And a little further having gone, and again having sounded, they found fifteen fathoms.

29. Then being afraid lest against placed rocks, we should have fallen, out of stern, having cast four anchors, they were wishing day to have come.

30. Then the Paul said to the centurion and to the soldiers <sup>495</sup> after the shipmen wishing to have flown from the ship, and having let down the boat into the sea by pretence, that out of foreship being about anchors to cast,

31. except these should have abode in the ship, <sup>826</sup> ye are not able to have been saved.

32. Then the soldiers cut off the ropes of the boat, and allowed it to have fallen off.

33. And until when, day was being <sup>827</sup> about to come, the Paul was beseeching all to have taken meat, declaring fourteen this very day, expecting, without food ye continue, nothing having taken,

34. wherefore I pray you to have partaken of meat. For this, for the your health, is. For a hair <sup>496</sup> of the head of none of you shall fall.

35. And having spoken these things, and taken bread, he gave thanks to the God, in the presence of all, and having broken, he began to eat.

36. Then all of good cheer having become, even they took of meat.

37. And the all souls in the ship we were about <sup>822,3</sup> threescore sixteen.

38. Then having been satisfied with food, they

825. *An angel of the God &c.* Literally, *What is stated*; whereas &c., *What appeared to me to be such, possibly in a dream*; hence &c., 321.

826. *It is necessary for thee.* Literally, *Under all circumstances*; whereas &c., *In accordance with the Divine appointment*; hence &c., 321.

827. *And when the fourteenth night was come.* Literally, *Actively arrived*; whereas &c. *Passive, When the time had reached the fourteenth night*; hence &c., 322,1.

were lightening the ship, casting the wheat, into the sea.

39. And when day it was, they not knowing the land. But a certain creek they were contemplating having a shore, into which, they deliberated, if they may be able to have thrust the ship,

40. and having taken up the anchors, they were giving up to the sea. Moreover having loosed the chains of the oars, and hoisted up the mainsail to the wind, they were making toward the shore.

41. And having fallen into a place, an isthmus, they ran aground the ship, and the indeed forepart having stuck fast, immoveable remained. But the hinder part was being broken with the violence.

42. Then a purpose of the soldiers it was, in order that they should kill the prisoners. Lest any one having swam out should escape.

43. But the centurion willing to have saved the Paul, he kept them from the purpose. And commanded them that are able to swim off, having cast out first, for the land, to escape,

44. then having commanded the rest, whom indeed on boards. Or whom indeed on some of the things that are of the ship, and so it came to pass all to have been conveyed safe to the land,

#### CHAPTER XXVIII.

1. and having escaped. Then we knew, that Melita the island is called.

2. And the barbarians were shewing not that that was by chance kindness to us. For having kindled a fire, they received us all, on account of the rain that had come, and on account of the cold.

3. Then a female viper out of the fire having come after the Paul's having gathered a bundle of sticks and laid on the fire, it fastened on his hand.

830. *Not knowing the land.* Literally, *They did not know to what country it belonged*; whereas &c., *Being unacquainted with the land they approached*; hence &c., 321.

832. *Then a purpose of the soldiers it was.* Literally, *They so purposed*; whereas &c., *They advised such a purpose*; hence &c., 321.

833. *In order that they should kill the prisoners.* Literally,

4. And when the barbarians beheld the beast being suspended on his hand, to one another they said. No doubt a murderer this man is, whom having escaped out of the sea, the judicial sentence suffered not to live.

5. Then indeed the Paul having shaken off the beast, into the fire, he felt no harm.

6. But they that expect him to be about to be swollen, or to fall down suddenly dead. Even after much of them looking, and seeing nothing inconvenient, to him coming, being changed, they declared him to be a God.

7. Now among the things that were in that place, there was possessions to the chief man of the island by name Publius, who having received us for three days. Courteously he lodged.

8. And it came to pass the father of the Publius with fevers and dysentery being tormented to lay sick, to whom, the Paul having entered in and having prayed, laid the hands on him, he healed him.

9. And the rest that are in the island having diseases, were coming and being healed after this thing having done,

10. who indeed honored us with many honors, and put on board for being put to sea the things that were for the occasions.

11. And after three months, we put to sea in a ship having wintered at the island Alexandria, by mark Castor and Pollux,

12. and having landed at Syracuse, we tarried three days.

13. From thence having fetched a compass, we came to Rhegium, and after one day of south wind having sprung up, second day we came to Puteoli,

*This was their object in so purposing*; whereas &c., *In order that the prisoners should not escape*; hence &c., 321.

835. *The barbarians were shewing.* Literally, *Were actively doing what is stated*; whereas &c., *Passive, Enabled them to perceive*; hence &c., 321.

837. *Who honored us with many honors.* Literally, *Did to us things that are in themselves honorable*; whereas &c., *Things that discovered their honor for us*; hence &c., 321.

14. where having found brethren, we were desired by them to have tarried seven days, and then toward the Rome, we went,

15. and from thence brethren having heard the things that are relating to us, they came for meeting us, as far as Appii Forum, or *the* <sup>333</sup> three taverns, whom the Paul having seen, having given thanks to the God, he took courage.

16. And when we came to Rome, it was charged to the Paul to dwell as pertaining to him, with a soldier that keeps him.

17. And it came to pass after three days to have convoked round him those that are chiefs of the Jews. And after their being assembled together, he said unto them, I, men, brethren, nothing contrary having done to the people, or to the customs by the fathers, a prisoner, from Jerusalem, was delivered into the hands of the Romans,

18. who having examined me, they were determining to have released. Even because the not one cause of death, to have existed by me.

19. But I was <sup>840</sup> constrained to have appealed unto Cesar by the Jews contradicting, not as having anything to speak against my nation.

20. Therefore for this the cause, I entreated you to have beheld and to have spoken with. Because on account of the hope of the Israel, I am bound <sup>842</sup> with this chain.

21. Then the men, to him, said, we neither letters, concerning thee, received from the Judea, or any of the brethren having arrived it shewed, or spake anything of thee, evil.

22. But we desire from thee to have heard, what thou thinkest. For verily as concerning this sect, <sup>333,2</sup> known it is to us, that everywhere it is spoken against.

840. *But I was constrained &c.* Literally, *Imperatively constrained*; whereas &c., *I had no prudent alternative*; hence &c., 321.

841. *Having anything &c.* Literally in this connexion, *Against those of my nation who accused me*; whereas &c., *Against the laws of my nation*; hence &c., 321.

842. *I am bound with this chain.* Literally, *He was bound because the Israelites had hope*; whereas &c., *He was bound for that which realized the Israelites hope*; hence &c., 321.

23. And having appointed to him a day, there came to him, into the lodging, many, to whom he was expounding, testifying to the kingdom of the God. And persuading them, concerning the Jesus. Both from the law of Moses and the prophets, from morning, till evening,

24. and the <sup>494</sup> *one part* indeed were being persuaded by the things that are spoken. But the <sup>494</sup> *other part* were disbelieving.

25. And discordances existing between one another, they were being permitted to depart after the Paul having spoken one word, *namely*, that truly the <sup>844</sup> spirit that is holy spoke by means of Esaias the prophet, unto your fathers,

26. saying, go in opposition to this people, for I said *as* to hearing, ye shall hear, yet ye should not have understood, and seeing, ye shall see, yet ye should not have perceived.

27. Because the heart of this people was waxed gross, so they heard with their ears dully, and they <sup>845</sup> closed their eyes. Lest they should have seen with the eyes, or should have <sup>845</sup> heard with the ears, and so should have understood with the heart, and should have been converted, and I shall heal them.

28. Therefore known to you, be, that this the <sup>846</sup> salvation of the God was sent to the Gentiles, they also shall hear *it*,

29 & 30. And he dwelt two whole years, in his own hired house, and was receiving all that came in unto him,

31. preaching the kingdom of the God, and teaching the things that are relating to the Lord Jesus Christ, with <sup>333</sup> all confidence without hindrance.

844. *The spirit that is holy spoke.* Literally, *Actively did so*; whereas &c. *Passive, Utterance was made by means of it*; hence &c., 321.

845. *They heard with their ears dully.* Literally, *Their bodily ears*; whereas &c., *Their mental use of what they heard*; hence &c., 321.

846. *That the salvation of the God &c.* Literally, *Expressly to them*; whereas &c., *They were not excluded*; hence &c., 321.

# A LITERAL TRANSLATION

## OF THE

### EPISTLE OF PAUL THE APOSTLE TO ROMANS.

#### CHAPTER I.

1. Paul, a servant of Jesus Christ, called *i e* *denominated* an Apostle, *by* having been separated unto a glad tiding from God,

2. which he promised afore by means of his prophets, in holy writings,

3. concerning his Son that was of David's seed,<sup>500</sup> as to flesh,

4. that was declared a Son of God, in power *to the* mind *i e* in a convincing manner, as to holiness of spirit, by a resurrection from the dead of Jesus Christ our Lord,

5. by whom, we *Christians* received favor *ourselves*, and apostleship *i e* the appointment of apostolical

authority, for obedience of *i e* concerning belief *i e* what is to be believed, by all the people on account of his name *i e* taking his name,

6. among whom, ye exist [even ye called after Jesus Christ *i e* even ye *denominated Christians*]

7. with all that are in Rome beloved of God, <sup>503</sup> all that are called saints, grace to you and peace, from God, Father of us and Lord of Jesus Christ,<sup>504</sup>

8. first indeed I thank my God, by reason of *i e* in respect of Jesus Christ, on account of all of you, that your faith is so great as to be spoken of throughout all the world.

9. For my witness the God is, whom I serve with my spirit, in the gospel of his Son, that without

500. *Of David's Seed.* The Seed of David, means Literally, His immediate child; consequently, the Article could not be expressed in this passage. See Rule 101.

500,1. *That was declared a Son of God.* The Sense intended to be conveyed is Metaphorical, thus, *With a human character shewn to be accepted of God*; hence especially in relation to Christ, who had other claims to Sonship, the Article could not be expressed before the word *God*.

501. *A resurrection from the dead.* The resurrection of the dead, See 1 Cor. xv. 42. The Article is omitted here in Romans before the word *dead*, because the Sense intended to be conveyed is not, *A resurrection of the dead*, but, *From the dead*. When the Preposition *From* is expressed as Matt. xiv. 2, *This is John the Baptist, he who was raised from the dead*, the Article is expressed before the word *dead*, when the Reference is to the actual separation of the persons specified, but when it has relation only to the separation of the persons specified from the State in which persons are that are dead, the Article is then omitted before the word *dead*; See 1 Cor. xv. 12, *That he hath been raised from dead*. In some cases the same occurrence may be stated by different authors either with the Expression or Omission of the Article before the word *dead* as best suits each writer's own personal feeling, as is proved by comparing the record in Matt. xiv. 2 with Mark vi. 14. The statement there made is equally just, whether the reference is actually *To the persons dead*, or, *To the state in which those persons were*.

502. *We Christians.* Had the Apostle here, as some suppose, through modesty made use of the Plural instead of the Singular; the statement, as they maintain, relating altogether to himself, I conceive the Arrangement must have been *Irregular*; its not being so, supports the correctness of my Paraphrase.

503. *Beloved of God.* In one Sense, we are all the children of God; in another, such only are His children as do His will. In like manner, in one Sense, all men are beloved of God; while in another,

only a part of mankind enjoy this blessing. The unlimited Sense is the Literal Sense; hence the omission of the Article. See Rule 343.

504. *Grace to you.* *Be* (Imperative) *grace to you*, expresses an injunction or command to possess; or an imparting of the possession of grace. *Grace is with you*, expresses a declaration, that grace is possessed. *Grace to you*, expresses a desire, that grace may be possessed. Hence the Apostle here imparts nothing, he only expresses his desire that they may possess grace.

505. *From God Father of us.* The Expression and Omission of the Article before Appellatives requires attention; it has, perhaps, been the principal cause of the obscurity that has attended the subject of the Article. If the Article is used, *only*, for the purpose of Definition, it would not be correct to say, *From the God the Father of us*, as such would imply the existence of a being entitled to the appellation of *The God*, who was not the Father of us; hence the Omission of the Article here before the word *God*. See Rule 100.

The Article is omitted before the words *Father of us*, because the Literal Sense that would be conveyed by its Expression is not the Sense intended to be conveyed. The Pronoun *Us* here represents certain Christians in Rome; had the Article been expressed, it would have implied, that God was in some *Peculiar* manner their Father; this he is not. God is styled *The Father*, meaning the Father of all, 1 John i. 2. *The Father of Lights*, James i. 17. *The Father of Glory*, Eph. i. 17. *The Father of the Lord Jesus Christ*, Eph. iii. 14. Abraham is styled *The Father of us*, Rom. iv. 1. In all these passages the Article is expressed before the word *Father*; and rightly so, inasmuch as it and the words connected with it are used to convey a *Peculiar* and *Definite* Sense. See Rule 101.

507. *That your faith is spoken of.* Literally, *He was thankful for the thing that was done*; whereas &c., *He was thankful that the thing was of such a character as to obtain the result specified*; hence &c., 322,1.

ceasing I make mention of you <sup>508</sup> *i e that I have not ceased to make mention of you.*

10. Always in my prayers *for you*, requesting, if by any means now at length I shall have a prosperous journey by the will of the God to come unto you.

11. For I long to see you, in order that I may <sup>509</sup> impart some gift unto you spiritual <sup>510</sup> *i e of a spiritual nature*, to the end that ye may be established *i e thus promoting your establishment.*

12. For this exists to have been comforted together with you, on account of the faith in each other <sup>511</sup> *i e the faith possessed by the other of us, that possessed by you and also that possessed by me.*

13. Now I would not have you to be ignorant, brethren, that oftentimes I purposed to come unto you, and was restrained even to the present time, in order that I might have some fruit, even among you. <sup>509</sup> <sup>533</sup>

14. *I say restrained*, As indeed to the remaining nations *i e to the Gentiles*, Greeks and also Barbarians, wise and also unwise, a debtor I exist.

15. So the thing desired by me also is to you that are in Rome to have preached the gospel. <sup>512</sup>

508. *I make mention of you &c.* The Literal Sense of this passage would require, that the Apostle never prayed without mentioning the Romans; the *Disarrangement*, in my opinion, makes the Sense to be that expressed in the Paraphrase. See Rule 321.

509. *That I may impart.* Literally, *The Apostle was anxious to see them, that he personally might impart*; such being the Literal Sense; whereas &c., *He was anxious to see them, that they might receive good*; hence &c., 321.

510. *That ye may be established.* Literally, *The establishment was the necessary result of the reception of gifts; but the gifts do not necessarily establish those receiving them, their tendency is to lead to such an end*; hence the *Irregular Government*. See Rule 380.

511. *The faith in each other.* Literally means, *The belief of the one in what the other asserted*; whereas &c. expressed in the Paraphrase; hence &c., 321.

512. *The thing desired.* Literally, *This is a pointing out of one thing above all others that he desires*; whereas &c., *A simple affirmation that it is a thing that he desires*; hence &c., 321.

513. *Power by God.* Had the Sense of this passage referred, *To the power possessed by God*, which is the literal Sense of the words, the Article would have been Expressed both before the words, *Power and God*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be that expressed in my Paraphrase. The same applies to the expression, *Justification or Righteousness of God* in verse 17, and *Wrath of God* verse 18.

514. *All false worship and service.* The expression *Ungodliness and unrighteousness* appears to me to be intended to express this Sense.

515. *That hold &c.* Had the Sense here been, *Against all ungodliness in such men as hold &c.*, the Article must have been expressed before the word *Men*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be, *Against*

16. *I say desired*, For I am not ashamed of the gospel. For power by God's <sup>513</sup> *appointment* it exists with respect to salvation to every one that believeth, to a Jew and also to a Greek.

17. *I say to every one*, For justification <sup>513</sup> *i e a method of justification by God*, in it, is revealed by the exercise of faith, to the exercise of faith. As it has been written. Even the just, by the exercise of faith, shall live.

18. And wrath by God is revealed from <sup>513</sup> *i e as the decree of heaven*, against all ungodliness and unrighteousness of men <sup>533</sup> *i e against all false worship and service by men*, that in so doing hold the truth <sup>515</sup> *He reveals to them in unrighteousness i e that in so doing reject the truth He reveals to them,*

19. because the known <sup>516</sup> *i e what is known of the God*, shewn it exists to them. And the God it shewed to them.

20. For the invisible of him, *i e for what has been invisible of him*, from creation of world *i e since the time of the creation of the world*, being considered in those things that are made <sup>517</sup> *i e through that which has been created*, he is clearly seen. Even his eternal <sup>518</sup> <sup>519</sup> <sup>520</sup>

*all ungodliness and unrighteousness of man, who, in such conduct, holds the truth &c.* hence my Paraphrase. The Literal Sense of *That holds the truth in unrighteousness*, is impossible; since we cannot at the same time truly hold the truth and practice unrighteousness; the Sense intended, I conceive to be that expressed in my Paraphrase; hence the *Disarrangement*. Had no Article been expressed before the word *Truth*, the Sense would have been, that God was angry with all persons that rejected any kind of truth, and this we are sure is not the case; the context shews that the particular description of truth that the Article is intended to Define is that expressed in my Paraphrase.

516. See Acts 524.

517. *Since the time of the creation of the world.* See Note 22 to the Rules.

518. *Being considered in &c.* Literally, *Those that are made, considering the things that are invisible of God, the invisible things are clearly seen by them*; whereas &c., *That men by considering the things that are made, viz., the works of creation, they will see or discover the things that are invisible of him, viz., the Eternity &c. of God*; hence &c., 321.

519. I cannot admit that any thing stated by the Apostle in this argument would lead me to suppose, that the light of nature was sufficient to lead the Heathen of every age, to perceive the Eternity, Power, and Divinity of God. The Apostle appears to me to have reference to Idolatry as a system, and not that what he advances is applicable to individual Idolaters, or to Idolaters of every age. He states that those to whom he refers, had once a knowledge of God, and exchanged it for Idolatry; and that they were enlightened, and became fools. This is not a just description of modern Idolaters. But if we understand him to refer to Idolatry as a system, all he states is easily explained. Before the introduction of Idolatry, all men knew God; those that introduced Idolatry, did become fools,

power, and Godhead, to the end that they *that reject*  
*what He reveals* without excuse might be,

21. because having knowledge of the God, they  
 glorified or offered thanksgivings to him not as a  
 God, but were become vain in their imaginations,  
 and their foolish heart was darkened,

22. wise professing to be, they were become fools,

23. and changed the glory of the incorruptible  
 God, into a likeness of an image of corruptible man,  
 and of birds, and of fourfooted beasts, and of creep-  
 ing things,

24. wherefore even the God abandoned them, to  
 the desires of their hearts, with respect to unclean-  
 ness, in respect of that their bodies *ie their temporal*  
*existence* might be dishonored by them,

25. whosoever changed the truth of *ie concerning*  
 the God on this subject, into the lie *ie into the*  
*falsification of it just described*, and worshipped and  
 served the creation *ie the thing created*, more than  
 he that has created, who blessed is unto the ever.  
 Amen,

26. *I have said*, on account of this, the God aban-  
 doned them, unto vile affections. *I say vile* For even  
 their women changed the natural use, for that that  
 is against nature *ie for the unnatural*.

27. And likewise also the men, having left the  
 natural use of the woman, were inflamed in their  
 lust, towards each other, males, with males, working

and did exchange the knowledge of God for Idolatry. This well  
 agrees with Rom. x. 14. Observe also in verse 21, it is not, *They*  
*do not glorify God*, but, *They did not glorify God*.

520. *His eternal power*. Literally, *The actual particular speci-*  
*fied*; whereas &c., *A power existing before every power of which*  
*Man has knowledge*; hence &c., 321.

521. *They glorified or offered thanksgiving to him not as a God*.  
 Literally, *They held him to be not a God but a man*; whereas &c.,  
*They held him to be such as could not justly be esteemed to be a*  
*God*; hence &c., 321.

522. *Their foolish heart*. Literally, *An actual existence entitled*  
*to that name*; whereas &c., *The desires of their hearts were of a*  
*foolish description*; hence &c., 321.

526. *Into the lie*. The Expression of the Article here, shews,  
 that what is conveyed is to be understood in a Restricted Sense, see  
 Rules 100 & 103, which restriction can be ascertained only from the  
 Context; hence my Paraphrase.

527. *Their women changed*. Literally, *They actively did it*;  
 whereas &c. *Passive*, *They permitted it to be done*; hence &c.,  
 322, 1.

528. *Working the unseemly and receiving &c*. The Literal Sense

the unseemly, and receiving the recompence, [which  
 was meet for their error *ie dishonoring God*,] to  
 them.

28. *I say meet*, even as they chose not the God to  
 retain in acknowledgment *ie not to retain an acknow-*  
*ledgment of God*, the God abandoned them, to a  
 reprobate mind, to do those things that are not fitting.

29. *I say to a reprobate mind*, they having been  
 rendered complete in all *ie having become fully ac-*  
*quainted with all acts of* unrighteousness, wickedness,  
 covetousness, maliciousness, full of passions of envy,  
 murder, strife, deceit, malignity,

30. secret detractors, backbiters, haters of God,  
 spiteful, proud, boasters, inventors of evil things,  
 disobedient to parents,

31. without understanding, covenant breakers,  
 without natural affections, unmerciful,

32. *they were men* who the principle of the judg-  
 ment of the God acknowledging, that those that  
 practise the such like things, worthy of death they  
 exist, not only these things doing, but even having  
 pleasure in those that practise them,

## CHAPTER II.

1. wherefore *ie on the same account* inexcusable  
 thou existest, O man, every one that judgest *not*  
*being satisfied with the Divine prescriptions*. For to  
 what, thou judgest the other *because he does not act*  
*rightly*, thou condemnest thyself by subjecting thyself

of this is better seen, if we change the persons of the sentence thus:  
*Romans with swords working destruction, and receiving, &c.*; for we  
 then perceive, that the Romans alone are the parties that *Work* and  
*Receive*, and that the swords are only passive instruments; but such  
 a character of Sense is not suited to the passage we are considering,  
 which requires, that not only the *Romans*, but also the *Swords*, should  
 be equal agents in *Working* and *Receiving*; hence the *Irregular Ar-*  
*rangement* is employed, and employed to shew, that other than the  
 Literal Sense is intended to be conveyed. See Rule 321.

529. *Disobedient to Parents*. Literally, This fault can only be  
 perfectly committed by young persons, since entire obedience is not  
 required of persons of advanced years, which are the class of persons  
 referred to by the Apostle. I therefore consider the Sentence to be  
*Disarranged*, in order to shew, that the Sense intended to be con-  
 veyed is to this effect: *They yielded not a proper reverence to*  
*Parents*. See Rule 321.

530. *Those that practice &c*. Literally, *Those that at any time*  
*do so*; whereas &c., *Those that do not discontinue to perform*;  
 hence &c., 321.

533. See Acts 517.



to a like judgment from God. For the same things <sup>534</sup> *i e things deserving the same condemnation* thou doest, thou that judgest.

2. And *who are Christians* are sure, that the <sup>535,2</sup> judgment of the God is according to truth *i e certain* <sup>536</sup> of fulfilment, against those that practise the such like things *i e things which God has prescribed*.

3. Yet thou dost think this, O man, that judgest those that practise the such like things *i e things* <sup>539</sup> which God has prescribed, that doing these things *thyself*, that thou shalt escape the judgment of the God,

4. but thou disregardest the riches of his good- <sup>535</sup> ness, and the forbearance, and the long suffering, not perceiving, that the goodness of the God, unto re- <sup>495</sup> pentance and so to a forsaking of the evil, leads thee.

5. So then in proportion to thine hardness *i e thy* harsh judgment of others, and impenitent heart *i e* and thy own impenitency, thou treasurest up to thyself wrath, against a day of wrath and revelation of righteous judgment by the God,

6. who will render to each man, according to his deeds,

7. who will render <sup>536</sup> to those that indeed seek for life eternal by patient performance of deeds excellent, glory and honor and immortality.

534. *The same things.* Observe, this is Plural; it is not, *The same thing*.

535. *Thou disregardest &c.* Literally, *Thou dost in no way regard*; whereas &c., *Thou dost not rightly regard*; hence &c., 321.

536. *Who will render to those &c.* Literally, *Who seek expressly for what is stated*; whereas &c., *Who seek after things which result in the attainment of life eternal*; hence &c., 321.

537. See Note 589 to Corinthians.

538. *Who wrath and indignation will render &c.* Literally, *To each who once transgresses*; whereas &c., *To each who does not repent*; hence &c., 321.

539. *The truth, the unrighteousness.* Had Truth and Unrighteousness in General been referred to, the Article would not have been expressed. See Rule 103.

540. *The evil.* See Rule 103. The Article is here used to define what kind of evil is referred to, as though the Apostle had said, *Tribulation and Anguish God will bring, not upon every man that doeth evil, for then no man could escape, but upon every man that doeth the evil just described*.

541. *They shall perish.* The Sense that I consider is here intended to be conveyed, appears to me, to be expressed in a form that is to say the least, closely allied to irony; for after what the Apostle states in verses 14, 15, and 16, it is by no means easy to perceive where any person can be found, that is not under a law; or what it is that can be considered sin, that does not consist in a violation either of an expressed law, or of the conscience. I conceive his argument is here constructed to suit the prejudices of the Jews. He admits that

8. And *who* wrath and indignation will render to those that are of contention, and that disobey the truth *that they know*. Or that give up themselves to the unrighteousness *that they condemn*,

9. tribulation and anguish *the God will render to every soul of man that doeth the evil just described*, to the soul of a Jew indeed first, also of a Gentile.

10. But glory, and honor, and peace *the God will render to every man that worketh the good just described*, these things he will render to a Jew indeed first, also to a Gentile.

11. For respect of persons exists not with *i e* sanctioned by the God.

12. For as many as without law sinned without law *i e For those without a law that have done that which independent of law is sinful*, even they shall perish, and as many as, with law *i e having a law*, sinned by means of law *i e by doing that which law forbids*, they shall be judged.

13. *I say they shall be judged*, For not the hearers of a law, just are with God, but the doers of a law *whether Jews or Gentiles* shall be justified.

14. *I say the doers shall be justified*, For as Gentiles that have not an actual law *that relates to justification by nature i e while in a true Gentile state*, the requirements of the law for justification should

those who have no law, and yet sin, shall perish; and that those having a law, that sin, shall be judged. He then shews that all men have a law either expressed or understood in their hearts, and consequently, leaves those he addresses to draw this conclusion, that if all are under a law, all must be judged by the law they are under; consequently, there will remain no one, who will come under the class that he describes as their destiny—*They shall perish*.

542. *Just with God.* Had the Government here been that which is usually employed for the conveyance of what at first appears to be the Sense of the passage, it would have implied, *That no hearer of a law was just, or to be regarded so by God*; whereas &c., *That those who merely hear a law, will not on that account be treated as just persons in another world, whatever privileges they may obtain by it in the present life*; hence the Peculiar Government employed. See Rule 322.

543. *The doers of a law.* Literally, *Those who actually perform every thing required by the law*; whereas &c., *Those whose general conduct is in conformity with the requirements of the law*; hence &c., 322,1.

544. *That have not a law by nature—Not having a law.* The Literal Sense of these passages is, *Having no law of any kind*; whereas &c., *Having no actual law that relates to justification*; hence &c., 321.

544,1. *The of the law should do.* Literally, *They should do all the actual things required by the law*; whereas &c., *They acknowledge the obligations of the essential requirements of the law*; hence &c., 322,1.

do, these not having an <sup>544</sup>actual law, a law are to <sup>545</sup>themselves *i e each man's conscience is to himself as a law as respects justification,*

15. who *i e all of whom* shew the work of the law written *i e to be inscribed* in their hearts, by the testifying of them by the conscience, and between one another the reasonings, accusing or else excusing *each other,*

16. in day, the God shall judge the secrets of the men after my Gospel *i e that my Gospel embraces,* by means of Christ even Jesus.

17. And if thou a Jew art called, and retest upon a law *as the only means of obtaining justification,* and art gloried by God,

18. and knowest the will of God, and so approvest that that is more excellent *i e and what thou approvest is that which is the best,* being instructed out of the law.

19. And hast confidence thyself a guide to exist of blind persons, a light *i e an enlightener* of those that are in darkness,

20. an instructor of fools, a teacher of babes, <sup>551</sup>having the form of the knowledge and of the truth <sup>551</sup>for so doing, in the law.

545. *A law are to themselves.* Had the *Arrangement* here been *Regular*, it would have implied, *That they, the Heathen, corrected each others vices,* because such is the *Literal Sense*, just as, *He is to them very kind*; but the *Sense* intended to be conveyed is, *That each of them was a law or guide to himself, as each man's conscience discharged this duty*; hence &c., 321. The word *law* is not governed by the words that precede it, to shew that it is not intended to assert, that they, in any way, were an actual law, but that they were under a mental restraint and responsibility, similar to that which persons acknowledging a law are under. See Rule 322.

551. *Of the knowledge and of the truth.* Had *Knowledge* and *Truth* of every kind here been referred to, the Article could not have been used, the connection appears to me to restrict it to what is expressed in the Paraphrase. See Rule 341.

552. *Thou teachest not thyself.* The object of the *Disarrangement*, See Rule 321, is to shew, that the *General* and not the *Literal Sense* is intended to be conveyed. Thus, *I do not mean that thou dost not teach thyself anything, but that thou dost not generally teach thyself to observe those things, that thou teachest the other to be necessary to be observed.*

553. *The false Gods.* Had no article here been expressed, the *Sense* would have been; *That the persons referred to abhorred Images of every kind*, which certainly was not the case. The expression of the Article restricts what is stated, *To images of a particular class*, which, from the context, I judge, cannot be supposed to be other than what is stated in the Paraphrase. See Rule 341.

554. *Thou dishonorest the God.* Literally, *God was actually dishonored*; whereas &c., *That in consequence of what is stated, some men did not render to God that honor which is due to him*; hence &c., 321.

556. *If thou should keep the law.* The preceding Sentence is

21. But thou that teachest another, thou teachest <sup>552</sup>not thyself, thou that preachest not to steal, thou dost steal,

22. thou that sayest a man is not to commit adultery, thou dost commit adultery, thou that abhorrest <sup>553</sup>the false Gods, thou dost commit sacrilege,

23. surely thou who, by a law art exalted, by means of the breaking of the law, thou dishonorest <sup>554</sup>the God.

24. *I say dishonorest God,* For the name of the God, by means of you, is blasphemed by the Gentiles. As it has been written *i e This Holy Scripture asserts.*

25. *I say by means of you,* For circumcision verily profits *i e is advantageous,* if thou should <sup>556</sup>keep the <sup>557</sup>law. But if a transgressor of <sup>557</sup>the law thou shouldst <sup>558</sup>exist, thy circumcision uncircumcision has been made.

26. Therefore if the uncircumcision should <sup>559</sup>keep the righteousnesses of the law, not his uncircumcision, with respect to *his mere want of* circumcision shall be counted *against him,*

27. even the uncircumcision <sup>560</sup>that is by nature fulfilling the law shall judge thee that art by means <sup>561</sup>of the letter and circumcision, a transgressor of <sup>562</sup>the law.

Unlimited in its Application; had the *Government* we are considering been *Regular*, the *Sense* would have been; *For circumcision profits all men, if thou whom I now address, keep the law*; because this is the *Literal Sense* of the passage. The *Sense* afforded by the present *Arrangement* is to this effect, *If the law is kept by him that is circumcised, circumcision in that case profits him*; hence &c., 321.

557. *Keep law—Transgressor of Law.* Had the Article been expressed in these passages, the *Sense* conveyed would have been, *For circumcision verily profiteth if thou never transgresseth the law, but if thou in any case art a transgressor*, such being the *Literal Sense*; hence the Omission of the Article, as the reference here is not to those infringements of the Law, for obtaining the pardon of which means are *prescribed* in the Law, but to such infringements as are not assured of pardon, or if assured, as have not been secured. See Rule 343.

558. See Acts 517.

559. *The righteousness of the law &c.* The *Literal Sense* here would imply, *That the heathen should observe every righteous requirement of the law*; the *Sense* intended to be conveyed, I consider to be, *That the uncircumcision should keep generally those requirements of the law, that are here styled, the righteousness of the law*; hence &c., 321.

560. *The uncircumcision by nature.* Literally, *The uncircumcision shall judge thee after a natural manner*; whereas &c., *Those which in accordance to their nature are uncircumcised shall judge thee*; hence &c., 321.

562. *By means of letter.* Had the Article been expressed before the word *letter*, it would have implied, *That the thing specified was literally, in itself, the means of effecting what is stated*, such being the *Literal Sense* of the passage; but such is not the case, inasmuch as transgression is that which accomplishes it; hence the Omission

28. *I say judge thee*, For not he that is in the outward a Jew exists, neither that that is in the outward in the flesh <sup>563</sup>circumcision exists,

29. but he that is in the inward a Jew <sup>563</sup>exists, and <sup>564</sup>circumcision of the heart, in spirit, not in letter i e *spiritually not literally exists also*, of which the praise is not of men but of the God.

## CHAPTER III.

1. Then it may be enquired what the advantage of the Jew, or what the profit of the circumcision i e of him that has been circumcised.

2. *I answer* Much in every way. Chiefly indeed because by him the oracles of the God were believed.

3. For what difference does it make if some disbelieved those oracles. Not their unbelief shall make void the faith of the God i e that that God believes.

4. It may not have been i e this is impossible. Even be i e let it be thus regarded by man, the God true. Though every man in consequence be regarded to be a liar. As indeed it has been written, that O God if thou shouldst have been declared just in relation to thy sayings, verily thou shouldst have overcome in the verdict to be judge Thee relative to their fulfilment.

5. But it may still be urged that if our unrighteousness commends the righteousness of God in being faithful to his promises notwithstanding our unfaithfulness, how shall we say. Not unrighteous the God that bringeth on us the anger we incur by our unrighteousness i e that God that punishes us for our unfaithfulness is not unrighteous in so doing, not as an Apostle, but as a man, I speak i e I advance this argument.

6. And to it I answer, It may not have been i e It is impossible for him to be so, for then how shall the God judge the world.

7. Verily if it is as is urged that the truth of the God, through the i e that which is my lie, more abounded unto his glory, why yet am even I Paul for a sinner judged to be by you Jews for preaching the gospel,

8. and why not judged according as we the Apostles are slanderously reported, according as some affirm us to say, that we should have done the evil we are charged with doing, in order that the good sought viz. the increase of God's glory should have come, of whom the condemnation conformable with justice exists.

9. Then do you enquire what advantage have we Jews obtained as regards justification, to this I answer not any. For we before proved Jews and also all Gentiles, under sin, to exist.

of the Article. See Rule 343. I conceive the Sense here intended to be conveyed by the expression *By letter*, to be this, *Having God's instruction*; and by the expression *And circumcision*, to be, *And your admitting your knowledge of and your belief in it, by conforming to its requirements*.

563. *Flesh*. In Greek, the Article ought not to be expressed before the word *Flesh* as here used; because its use here would have expressed a particular specification, standing in opposition to, *Outward not in the flesh*. The Omission of the Article shews that the word is used without limitation, thus, *Neither does outward conformity constitute circumcision*.

564. *Circumcision of the heart*. See Rule 102.

565. See Acts 556.

566. *Not their unbelief, &c.* The Literal Sense of this passage is, *That any portion of the world sinning, will not deprive that portion of the blessings God has promised*; whereas &c., *That any portion of the world sinning, will not deprive the remainder of the blessings God has promised*; hence &c., 321.

568. *But if our unrighteousness &c.* It is not our unrighteousness, but a consequence from it, that commends God's righteousness; hence the occasion of the Verb being placed at the end of the Sentence. See Rule 321. It does not commend God's entire righteousness, but only his righteousness in one respect; hence the reason why the Article is not expressed. See Rule 343. Had the word God not been Disarranged, the Sense might have been this, *But if our unrighteousness commends righteousness accepted or approved of by*

God; to express this Sense, there would not have been any Disarrangement of the words at the end of the Sentence; consequently, this Sense cannot be the Sense intended to be conveyed.

569. *The anger*. The Article is here used to Define that the Sense of the passage is not, that God brings all anger upon us, but only that which is referred to in the context. See Rule 341.

570. *The my lie*. Had the expression here been, *The lie of me*, it would have implied, that some particular lie was referred to that had been specified; whereas &c., *Through any lie I have or may tell*; hence the *Peculiar Government*. See Rule 224.

571. *The evil—The good*. The Article is here used to Define. The Sense here conveyed is not as the Received Translation renders it, a general proposition, *Let us do evil, that good may come*; to express this, the Article would not have been expressed before the words *Evil and Good*; but the Sense intended to be conveyed is to this effect, *And why if what you advance is correct, do you not judge concerning us the Apostles, that we should have done the evil you charge us with doing, in order that the good, viz. the increase of God's glory, which according to what you advance would be the effect of it, should have come*; hence the Expression of the Article before each of the words. See Rule 341.

572. *What advantage &c.* In verse 1 the enquiry is, *What is the advantage of being a Jew, or of him that is circumcised*; here the enquiry is, *What advantage have the Jews obtained*; hence the difference in the answers returned.

10. As it has been written, that not just exists,  
not even one,

11. <sup>322,2</sup> he understanding *justification* is not, he seeking  
the God is not,

12. all *Jews and Gentiles* went out of the way of  
*justification*. Together in respect of it they were be-  
come unprofitable, he doing goodness is not *i e* that  
doeth only what is good, even unto one *i e* not even  
one,

13. their throat a sepulchre having been again  
opened are they that claim *justification* as a national  
rite, they were deceiving with their tongues that  
have done so, the poison of asps is under their lips in  
doing it,

14. the lips of them, of whom their mouth is full  
of cursing and bitterness,

15. swift their feet is to have shed blood,

16. destruction and misery are in their ways,

17. and knew not a way of peace,

18. a fear of God exists not before their eyes.

19. Now we know, that whatsoever the law saith  
to those that are under the law, it speaks *i e* it  
was introduced, in order that every mouth should  
have been stopped from claiming *justification* to be  
man's right by nature, and being liable to condem-  
nation on account of sin, all the world should

575. *Doing goodness*. It appears to me that the Sense of this passage is as given in the Paraphrase, and that why the Article is omitted before the Participle, is that the Literal Sense is not true; viz. that there is no one that does any thing that is good. The Sense intended to be conveyed is I consider to be this, *He is not that does only what is good*.

579. *And knew not &c.* The Literal Sense is, *They were ignorant of it*; whereas &c., *They did not secure it*; hence &c., 321.

581. *Every mouth*. Literally, *Each one shall be restrained*; whereas &c., *No one shall violate the bounds prescribed by the restraint*; hence &c., 321.

581,1. *Should have been stopped*. Literally, *Precluded from utterance*; whereas &c., *Unable justly to claim*; hence &c., 322,1.

582. *Every flesh*. I can see no way in which the Received Translation of this passage, *No flesh shall be justified*, can be defended; to express such a Sense the Greeks employed other *Forms of Government*, see v. 10 to 13, and 1 Cor. viii. 13, Matt. vi. 24, and vii. 21, John viii. 10 and 11, also xi. 50; but I am not aware that in Greek, there is any other *Form* of expressing, *Every or all Flesh shall not be justified*, than that employed here.

The same *Form of Government* occurs in Matt. xxiv. 22, Mark xiii. 20. These passages we are told have reference to the destruction of Jerusalem, or rather of the Jews, (one of the classes of mankind) by the Romans; if such is the case, is it reasonable to employ language in describing it that requires for its verification the destruction of

have come to the God in order to obtain *justification*,

20. because by works of law *i e* by works that law  
of any kind requires for the attainment of *justification*,  
every flesh *i e* every class of mankind shall not be  
justified in the sight of him, hence *justification* cannot  
be man's right by nature. I say by law of any kind,  
every flesh shall not be justified. For by means of law  
of any kind for the attainment of *justification*, there is  
an acknowledgment of the power of sin to deprive  
man of it.

21. But now under the Gospel being without law  
of any kind as regards obtaining *justification* by it,  
how to obtain *justification* by God has been made  
apparent, being witnessed by the law and the  
prophets.

22. Even a *justification* by God, by means of  
belief of *i e* concerning Christ, has been made ap-  
parent unto every one that believes. For difference  
exists not.

23. For all sinned, and so are come short of  
having any right to behold the glory of the God,

24. such as hope to behold it being justified as  
a gift through his grace, by means of the redemp-  
tion from sin that is promised in the dispensation of  
Jesus,

the whole human race, *No flesh shall be saved*; but if it is rendered, *All flesh, i e every class of men shall not be saved*, the Sense conveyed is correct, and suited to the event; as the entire destruction of the Jews was by no means improbable. See 1 John ii. 21. As Providence has separated Animal existence in this life into classes by distinguishable peculiarities in their flesh, see 1 Cor. xv. 39, I think it probable the Apostle has availed himself of the word *flesh*, as descriptive of the separation of men into classes in this life, on points of difference that have importance only in the flesh or present existence.

To afford the Sense given in the received translation, the Negative must be regarded as connected with the Noun, I conceive the *Arrangement* used precludes such from being the case, it must be regarded as connected with the Verb.

Literally, *Every flesh* means, *Every class of men*, consequently, *good and bad*; whereas &c., *Every class of men that by their conduct have an equal claim to justification shall not be justified by it*; hence &c., 321.

583. *Justification by God has been made apparent*. Literally, *Not justification, but the method of obtaining justification*; hence &c., 322,1.

584. *All sinned*. Literally, *Have done some sinful act*; whereas &c., *Have so placed themselves on account of sin, as to preclude their possessing in this world justification*; hence &c., 322,1.

585. *Through his grace*. *Through the grace of him would mean, Through the quality he possesses of showing grace or favor*; whereas &c., *Through the favor he has shown to men*; hence &c., 321.

25. whom the God<sup>498</sup> proposed to himself for a<sup>587</sup> mercy seat, continuing through all ages by means of the faith to be exercised in his own blood i e in relation to his death, this God proposed unto a pointing out of his justification i e his method of justification, by means of the remission granted to men in the gospel of sins that had existed before, through the forbearance of the God, He neither having appointed a penalty for obtaining their remission, or declared condemnation in their existence,

26. I say for a pointing out of his justification i e his method of justification, in the now time, to the end that he just might be in the estimation of man, even declaring just him that is of faith of Jesus i e him that exercises faith concerning Jesus.

27. Then where was the glorifying of any man on

587. For. I think Donnegan authorizes this translation.

588. In his blood. The faith in the blood of him would restrict the Sense to the actual blood of Jesus; whereas by means of the Disarrangement the Sense conveyed is, The faith exercised concerning or in relation to his death. See Rule 321.

589. Remission of sins that existed before through the forbearance of the God. Observe, it is not here said, For the remission of sin, that is, of sins of every description; but a Limitation is expressed, viz. sins that existed before, or as the Authorized Version renders it, That are past; a Limitation that can alone mean, seeing the Jews were at all events among those to whom this was addressed, That through God's forbearance, He had in his Dispensations with man, for some wise purpose, neither condemned the commission of such sin to be punished with death; or appointed a penalty for obtaining its remission; hence these sins may be designated, either sins that existed before Christ's coming through God's forbearance, He, in no way to man's knowledge, removing them from him in this world; or, Sins that are past over through God's forbearance, meaning, that He had been pleased to that time not to regard them. See Gal. i. 4. and Eph. i. 7.

591. That he just might be. Had the Arrangement been Regular it would have implied, that what is here stated was done in order that God might be just; the Sense intended is, That he might be just in the estimation of man; hence the Irregular Government. See Rule 380.

592. The glorying. The Omission of the Article would have implied, that the Sense intended to be conveyed was Unlimited, that glorying of every kind was excluded, which is not true; Romans v. 3, We glory in tribulation, The use of the Article here expresses Restriction, the object of which I Judge by the Context to be what is expressed in my Paraphrase. See Rule 341.

593. Of the works. The Omission of the Article would have rendered the Sense Indefinite, as any law of works, and works of any kind, would in that case answer to the description; But the law prescribing the works, is restricted in the context to, The works by which justification is obtained, hence the Expression of the Article. See Rule 341.

594. Law of faith. Literally, The law of Moses, means, The law Moses taught or promulgated. The law of faith would in like manner mean, The law that faith teaches or promulgates; whereas &c., The law that promulgates the efficacy of faith in respect of justification; hence the Omission of the Article here. See Rule 343.

596. We reckon by faith a man justified. Literally, The principle of faith does not justify; but the description of faith which God appoints for that end does; hence &c., 321.

account of justification excluded, by means of what sort of law of that prescribes the works by which to obtain justification, is it not indeed, by means of the law of faith.

28. Therefore we reckon by faith a man to be justified, without his performing the works required of i e by the law for obtaining this end,

29. I say without the works of the law otherwise the God of Jews alone he is, is it not also of Gentiles he is, verily also of Gentiles,

30. seeing that one the God is, who will justify circumcision i e an observance of the rite, by the exercise of faith, and uncircumcision i e a non-observance of the rite, by means of the faith revealed in the Gospel, which prescribes not circumcision but faith in order to obtain acceptance with God.

31. Then you will say we render useless law of

597. Without works of law. The context shews that the Law here referred to is the Mosaic Law, consequently, the Article ought to have been expressed before it, as well as before the word Works, had the Literal Sense expressed been Definite, and such as was intended to be conveyed. Had the Article been Expressed, the Literal Sense is this, We reckon faith to justify a man without performing any of the works of the law; the Omission of the Article shews that some other Sense is intended to be conveyed, which the context appears to me to shew to be as follows, Without his performing the works required by the law for obtaining this end; hence the Omission of the Article here See Rule 341.

598. The God of Jews alone. Two things here require explanation. First, the Disarrangement of the word Jews. Secondly, the Omission of the Article before it, as well as before the word Gentiles. As respects the first, The God of Jews alone, means, The Jews God alone, that is, The Being that the Jews alone regard to be God; whereas &c., That God is a God, i. e., is a benefactor and merciful to the Jews alone; hence the Disarrangement. Secondly, the Article is omitted before the words Jews and Gentiles, because, if expressed, the Sense conveyed would have excluded Proselytes from God's blessing; hence the Sense intended to be conveyed is not Absolutely Jew or Gentile, but the Observer or Rejector of the Law; hence the Omission of the Article.

599. The faith. The Article being expressed, precludes the Sense of the expression The faith, from being according to the Received Version, Through the exercise of faith, since was that the Sense, the Article would not have been used, as that Sense is expressed without it. See Rule 341. Had the Sense here been, that Uncircumcision will be justified by belief of the Gospel, the same Preposition would I think have been used as is used above; for in that case, uncircumcised persons are no more justified by means of faith than are the Jews; their faith being as much the ground of their justification as is the faith of the Jews; but it is, By means of the faith; they are justified, not by it, but by means of it; not by what they do believe, but by means of God having in the Gospel appointed sincere belief of any kind, as that which he accepts in relation to justification; for under the Gospel, we learn by the second chapter of this Epistle, and also in many other parts of Holy Scripture, that the sincere Gentile, though unacquainted with the Gospel, is accepted of God; and this is one, and perhaps the great difference between the Gospel and the Law; the Law only admitted to be partakers of its benefits, such as conformed to it in Letter; whereas the Gospel admits all that conformed to it in Spirit. Blessed be the Lord Almighty.

600. In this verse there are two Irregular Sentences, the object of which is to restrict the Sense conveyed to a Particular Object; it having otherwise a General or Unlimited Application. Thus the

every kind as respects justification, by means of the<sup>599</sup> faith revealed in the Gospel for this end. It may not have been *i e* This is impossible, rather we establish<sup>600</sup> laws usefulness in relation thereto.

## CHAPTER IV.

1. Then would you enquire how shall we who are Jews announce Abraham our forefather to have found justification as to flesh.

2. For if Abraham, by works, was justified, he hath a glory, but to this I answer no *i e* he hath no glory before God.

3. For what saith the scripture. Now Abraham believed the God, and it was reckoned to him, unto justification *i e* so as to obtain for him justification.

4. Now the reward<sup>601</sup> of justification does not reckon<sup>602</sup> to him that worketh so as to obtain justification by his works as a favor, but as a debt.

5. But the reward<sup>603</sup> of justification to him that worketh not so as to obtain justification by his works. But believeth on *i e* in the ability of him that justifieth the ungodly to justify him, his faith reckons unto justification *i e* so as to obtain for him justification.

6. As indeed even David describes the blessedness

Sense does not refer to rendering law useless in every particular, but useless only as respects justification; and the establishing or rendering it useful, relates, not to its effect in every instance, but to its effect in respect of the same; hence &c., 321. The Sense I thus explain—You will then say, that by my doctrine concerning faith, I render obedience to law useless, but I answer, No! so far from that, I contend, I render obedience to it useful; for by obedience to law, we cannot obtain justification, hence our obedience is not rewarded, and so, is useless to us; but being justified by faith, our obedience is rewarded, and so becomes useful to us.

601. *The reward.* The Article is here used to Define. *The reward we are speaking of, viz., the reward of justification.*

602. *To him that worketh.* Had the Arrangement been Regular, the Sense conveyed would have been, *To him that worketh at all, whether good or evil, little or much*; such being the Literal Sense; the Disarrangement shews that some other Sense is intended to be conveyed, and this the context shews to be what is expressed in my Paraphrase; hence &c., 321. To those who we think should understand it, *To those who work good*, should remember that the next verse must then be rendered, *To those who work no good.* See Note 555, 1 to Matthew and Note 589 to Corinthians.

603. *But believeth.* Had a Common Conjunction been used instead of a Causal Conjunction, the Sense would have been to this effect, *To him that works not so as to obtain justification, although believing &c.*

604. *David describes.* Literally, *Expressly does what is stated*; whereas &c., *That what is stated may be deduced from David's statement*; hence &c., 322, 1.

607. *The iniquities were forgiven.* The sins were covered. Literally, *This would make blasphemous every backslider*; hence &c., 323, 1.

of the man, to whom the God reckons justification, without works sufficient to obtain it by his works,

7. in saying blessed is he, of whom the iniquities<sup>607</sup> were forgiven, and of whom the sins were covered,<sup>607</sup>

8. and that blessed a man is, of *i e* concerning<sup>608</sup> whom Jehovah should not have reckoned sin.

9. Then is this blessedness, to the circumcision *i e* to him that is circumcised, or also to the uncircumcision *i e* to him that is not circumcised. For we say, the faith<sup>609</sup> referred to was reckoned to the Abraham, unto justification *i e* so as to obtain from him justification.

10. Then how was it reckoned to him, in circumcision existing, or in uncircumcision, not in circumcision, but in uncircumcision,

11. and he received *i e* God appointed the sign of circumcision, (a seal *i e* proof of the justification of *i e* obtained through the faith of him that is in the uncircumcision *i e* in the state of uncircumcision) to the end that he a father of all that believe might be regarded, by means of uncircumcision *i e* of his being uncircumcised when he obtained the blessing, I say of all, to the end that the justification by which he was justified might have been reckoned to them,

608. *Jehovah should not have reckoned.* Literally, *Any kind of sin*; whereas &c., *An extent of sin that excludes a man's justification*; hence &c., 322, 1.

609. *The faith.* The Article is here used to Define. It was not the Principal of faith that was reckoned to Abraham unto justification, but it was the belief of God referred to in verse 3. See Rule 341.

610. *And he received &c.* The Literal Sense of this would be, *That Abraham accepted the sign of circumcision*; whereas &c., *That God appointed the sign of circumcision for the reason stated*; hence &c., 321.

611. *Sign.* Had the Article been Expressed it would have implied, *That the Apostle referred solely to the personal circumcision of Abraham*, such being the Literal Sense of the passage; whereas his reference is, *To God's appointment of it as a general sign, i e He received circumcision as a sign*; hence the Omission of the Article. See Rule 340.

612. *Father.* The Literal Sense would require Abraham to have been the first person that believed God; hence the Omission of the Article, since the Sense intended to be conveyed is, *That he was the first person who so believed as to obtain an assurance of any justification attending such belief.* See Rule 343.

613. *To the end that he the father &c.* Had this been Regular, it would have implied, *That what is here stated was done to constitute him the Father*; whereas &c., *It was done to mark him out as the Father*; hence the Irregular Government. See Rule 380.

614. *To the end that the justification might have been reckoned.* Literally, *Necessarily should have been reckoned*; whereas &c., *Permissively, it might have been so*; hence &c., 321.

12. and a father of circumcision to those that are not of circumcision alone *i e not circumcised alone*, but also that walk in the steps of the faith in uncircumcision *i e in the state of uncircumcision* of our father Abraham.

13. *I say that believe.* For not by means of law of any kind, the promise existed to the Abraham, or to his seed, the heir he to exist of the world, but by means of justification of *i e obtained by faith*.

14. *I say not by means of law of any kind.* For if they that are of law *i e those that are justified by law of any kind* heirs are, the faith after Abraham as the sole ground of justification has been made void by their being justified without it, and the promise of his being the heir of the world in that case made of no effect.

15. *I say no effect.* Seeing the law that is selected as the sole ground of justification worketh wrath to all nations not acknowledging its authority. *I say wrath.* For where law of any kind for the attainment of justification is not. Then no transgression of it there can be,

16. on account of this, justification is by faith, in order that as a favor it might be dispensed, to the

end that sure the promise might be to all the seed, not to that that is of the law alone *i e not alone to that part of it that are Jews*, but also to that that is *i e to that part of it that is of the faith* of Abraham *i e that has a faith like to that of Abraham's*, who a father of all of us is in this respect.

17. [*I say of all.* According as it has been written, as a father of many nations I have made thee], before *i e in the estimation of whom i e of the being*, he believed, in the estimation of God that quickeneth the dead, and calleth those things that exist not, as existing, *i e as though it existed*,

18. who, against any rational hope of receiving the thing promised, in possessing a hope of receiving it, believed God's promise, a condition required by God with respect to that he a father of many nations should have become, according to that that has been spoken. So thy seed shall exist,

19. and not having been weak in the belief just described, he regarded the body of himself *i e his own body*, having been dead *i e which was then dead*, 100 years about being, and the deadness of the womb of Sarah.

20. Yet with respect to the promise of the God,

615. *Father of circumcision.* Had the Article been Expressed the Sense conveyed would have been, *That each individual referred to was reckoned to be the Father of Circumcision*, because such is the Literal Sense; but it is not being the Father of Circumcision that is reckoned to them; but him that is the Father of Circumcision is reckoned to be their Father; hence the Omission of the Article.

616. *Not of circumcision alone.* Had the Article been here Expressed the Sense would have been, *To those not of the Jews alone*, meaning *Not the children of Jews alone*; hence the Omission of the Article.

617. *The steps of the faith in uncircumcision.* Literally, *The steps of those that believe in the efficacy of uncircumcision*; whereas &c., *In the steps of those who in a state of uncircumcision exercise faith*; hence &c., 321.

618. *Of the world.* The Article here is spurious; I should judge that if expressed, the Sense conveyed would be, *That the promise to Abraham was, that he should have every one, without a single exception, as his child; and so, entitled to the blessings promised to him*; because such is the Literal Sense. But the Sense intended to be conveyed I consider to be this, *That men of every nation are reckoned by God to be his children; He is therefore, Heir, not of the World, but has possession in all parts of the World*; I consider the Article should not be expressed in the conveyance of this Sense. See Rule 340.

619. *Of law.* Had the Article been expressed before the word *Law*, it would have implied, *That the Mosaic Law was alone here referred to*; hence the Omission of the Article.

620. *Worketh wrath.* Literally, *The law is the active means of working wrath*; whereas &c., *It does not compel any man to transgress, it only condemns transgression*; hence &c., 321.

622. *The faith.* Had the Article been expressed, the Sense of the Expression, *The faith of Abraham*, would be, *Abraham's faith*; and to be of that, implies a belief of the identical things that Abraham believed; but the parties referred to are not required so to believe, their agreement with Abraham not consisting in a belief of the same particulars, but in the belief of any particulars it may please God to state; hence the omission of the Article. See Rule 343.

623. *Who a father of all of us.* Had the Article been here expressed, the Sense conveyed would have been, *That Abraham was without limitation the father of all Christians*. I doubt whether this expression, without limitation, can ever be used to any one but *Adam* and *God Almighty*. It may be, *The Father of us*, when applied to Abraham, in cases where the pronoun *Us* has reference exclusively to the Jews; but the Article, with the exceptions stated above, cannot I think be expressed before the word *Father*, when used in this manner, unless the Sense is in the Context expressly defined; hence the omission of the Article here.

624. *Of God.* As no one but God Almighty can quicken the dead, the Sense of the passage is Definite. Had therefore the Article been expressed before the word *God* it would have implied, *That some other being than God was referred to, who was known under the appellation of, The God that does not quicken the Dead*; hence the Omission of the Article. See Rule 106.

627. *The belief.* The Article is here used to Define, not that Abraham was strong in faith, but that he firmly believed the promise God made to him that is specified in the Context.

628. *The body of himself.* The Sense here intended to be conveyed is, that as regarded Abraham's natural power of having children he was dead. Had it been *Regularly Arranged*, the Sense would have been, that his body was literally dead; hence &c., 321.



he was not staggered through the disbelief of Sarah<sup>629</sup> and of those that heard of it, but was strong in the belief of it, having given i e ascribed glory of every kind to the God,

21. and been fully persuaded, that what has been merely promised by God, able he exists even to have performed instead of having promised it,

22. therefore it was reckoned to him, unto justification i e so as to obtain for him justification.

23. Now it was not written on account of him alone, that it was reckoned to him,

24. but also on account of us, to whom it is about to be reckoned that believe upon him that has raised up Jesus our Lord, from the dead,<sup>631</sup>

25. who was delivered on account of our offences, and raised on account of our justification.

#### CHAPTER V.

1. Now having been justified by faith i e Now when we have been justified by faith, we have peace, with regard to the God, by means of our Lord Jesus Christ,

629. *The belief—The disbelief.* The Article is used in each of these cases to shew that it is not *belief* or *disbelief* of a general nature, but of a restricted, that is here referred to, viz. as shown by the Context, the *belief* and *disbelief* of the particular promise that God made to Abraham respecting his seed. See Rule 341.

631. *We have peace.* Had this been *Regularly Arranged*, the Sense conveyed would have been, that all who were justified by faith possessed what is specified, whatever their future conduct might be. I consider that the *Irregular Arrangement* is used in order thus to restrict the Sense. Therefore having been justified by faith, peace with God is appointed to us, so long as we live in accordance with the rules of our justification. For the same reason, "We have the introduction," in verse 2. See Rule 321.

633. *The tribulations.* Had tribulations of all kinds been referred to, the Article would not have been used; the connection appears to me to point out the limitation expressed in the Phrase.

634. *Induceth a patience &c.* The *Disarrangement* here is occasioned by the Sense conveyed not being Literally true; for the *tribulation, itself*, does not necessarily induce *patience*; it is the proper endurance of it that does; and *patience* does not necessarily produce *experience*, or *experience hope*; and even of such a *hope* we are disappointed by a forsaking of Godliness; hence &c., 321.

635. *The love of the God.* The Literal Sense of this expression is, *The love possessed by God*; and as this cannot be shed abroad in the hearts of men, I conclude that what is meant, is, That a sense of its existence and magnitude is shed abroad in their hearts; hence &c., 322, 1.

636. *A Spirit Holy.* Had these words been employed as descriptive of *The Holy Spirit*, I conceive the Article must have been expressed. See my Tract Πνεῦμα.

637. *Ungodly persons.* Had the Article here been used, it would have implied, *That Christ had died, not for the benefit of all men, but only for a class particularised by the name Ungodly*; hence the omission of the Article. See Rule 341.

638. *On account of right—On account of the good.* I consider

2. by means of whom also, we have the introduction into this grace i e this state of favor, in which, we have stood and in which we do rejoice in hope of beholding the glory of the God.

3. And not only have the introduction but also have glorying in the tribulations attendant on that state, having experienced, that the tribulation attendant thereon induceth a patience if rightly improved.

4. And the patience thus produced induceth an experience. And the experience thus obtained induceth a hope.

5. And the hope thus excited does not make ashamed, because a sense of the love of the God has been shed abroad in our hearts, by means of a spirit holy i e a spirit freed from guilt that has been given to us,

6. I say love, if truly Christ of us i e man's nature existing weak as yet, in a fitting time, on account of ungodly persons, died.

7. I say ungodly. For scarcely on account of right

the object of this verse is to prove, that all men are ungodly, by this argument. Where is the man that will choose to die to receive the reward that is due to him; and yet perhaps there is not a man who would not dare to die to obtain the good promised to the righteous; consequently, no one being willing to die, proves that all men consider themselves to be ungodly. To express this Sense, the Article should not be Expressed before the word *Right*, since no particular description of *Right* is referred to, and we see it is not expressed; but it should be Expressed before the word *Good*, because it is not any kind of *Good* that is referred to, but the *Good* referred to, is the happiness and blessings promised to the justified; and it is Expressed.

The whole Sense of the verse rests on the two words *Right* and *Good*; and it should be observed, that the Article is prefixed to one, and not to the other of them. It is not prefixed to the first of them, because it is used to convey an Unlimited Sense, i e *To receive all that is their right*. It is prefixed to the last of them, to shew that it is used to convey a restricted Sense i e *To receive the good promised to the righteous*.

I have not stated above my objections to the Received Rendering; to do so is perhaps unnecessary; I will however just observe, that I conceive this verse rather disproves (as rendered in the Received Text) than proves, the greatness of Christ's sacrifice, which is what the Received Text requires it should prove; for the Received Text in this verse admits that some men might dare to have died to have benefited one good man; surely then not one of these men would have scrupled to have died to have benefited all the world. Thus then according to the Received Text, the sacrifice of Christ is represented as that which men, even on natural considerations, could have been found to undertake; this surely decreases, and not increases, the magnitude of the sacrifice.

This verse has given Commentators much trouble, and after all their endeavours to distinguish the difference between a Righteous Man and a Good Man, they have not succeeded in obtaining such a Sense from the verse, as in my opinion, elucidates or advances the Apostle's argument.



*i e on account of receiving what is their right, any one will himself be put to death. Yet on account of the good perhaps i e yet perhaps on account of receiving the good promised to the just, any one even would dare to have been put to death (hence all men shew they judge themselves to be ungodly).*

8. Now he commendeth the love of himself *i e he himself has*, unto us *i e unto our notice*, that yet we being sinners, Christ, on account of us, died.

9. Then more by much reason is there to expect, that having been justified now *i e in this life* by his blood, we that are justified shall be saved by means of him, from the wrath we had incurred.

10. I say greater reason is there to expect this. For if being enemies, we were reconciled to the God, by means of the death of his Son an event presenting an appearance of weakness and of his being under God's displeasure, there is more by much reason to expect, that having been reconciled, we

shall be saved by his life *i e by his having life, which is an assurance of power and of his possessing God's approbation.*

11. And not only shall be saved, but also shall be rejoicing in the God, by means of our Lord Jesus, by means of whom now *i e in this life*, we obtained the reconciliation,

12. I say by means of whom we obtained it, on account of this *i e for this reason*. As it was by means of one man, the sin that makes an enemy to God, to the world, came, and by means of the sin *i e of the same sin*, the death to which man is subjected on account of it, and so unto all men, the death *i e this death* traversed, by incurring which death, all sinned so as to require reconciliation that they may be delivered from it.

13. I say so traversed. For until law came, sin was in the world. But sin is not reckoned so as to incur death, not being of law,

639. Any one will himself be put to death. Literally, *However he has transgressed, he will not assent to the justice of depriving him of life*; whereas &c. as in the Paraphrase; hence &c., 321.

640. The love of himself. Had this been Regularly Arranged, the Sense would have been, *The love he has for himself*; as it is Arranged, the Sense is I conceive as expressed in the Paraphrase. See Rule 321.

641. See Matt. 574.

642. The wrath. The Article is here used to Define, to shew that it is not wrath of any kind that is referred to, but that it is as shewn by the Context, *The wrath we incurred by our past evil actions*. See Rule 341.

643. We obtained the reconciliation. The Literal Sense of this passage is, *That the parties referred to became possessed of the thing specified*; but the Arrangement being Irregular shews that some other Sense is intended to be conveyed, which I consider to be this, *That the parties referred to were put in possession of the means of obtaining it*. This last Sense, obliges a belief and acceptance of the Doctrine of Jesus. See Rule 321.

644. The Sin. The expression of the Article before the word Sin precludes the possibility of the Received Translation, *Sin entered into the world*, being correct. It cannot be sin in General, but it must be a Particular Sin or class of Sins, that is here referred to; to ascertain the description of which we must refer to the Context. The verse that precedes, treats on the manner in which man obtains reconciliation to God, which it states to be accomplished, by means of Jesus Christ. The object of the 12th verse is to explain, why man obtains reconciliation by that means; it is, says the Apostle, *"For this reason, As it is by means of one man, the sin came."* What sin can here be referred to, but the sin that makes man an enemy to God, and so to stand in need of reconciliation.

The words *With respect to the world*, mean, *with respect to man generally*; this prevents our supposing that no man can by his own actions place himself in a state that requires reconciliation; the 13th verse teaches us by implication, that every one that transgresses the Law does so place himself.

Let it be observed, the Apostle does not here state, that sin was introduced into the world by Adam, or whether Adam in sinning acted contrary to, or in accordance with, his nature.

645. The death. The expression of the Article here, obliges the Sense conveyed to have reference to a particular description of Death,

see Rule 341, and this the Context shews to be that expressed in the Paraphrase; which is, what is commonly termed *Temporal Death*, that is, *the Death of the body*. From this death man cannot deliver himself, and as an enemy to God, he cannot expect to be delivered from it by God, consequently he must remain subject to death; but reconciled to God, either in Christ (now the only promised way of obtaining reconciliation) or any other way, he has an assurance that he shall be delivered from it by God.

I should imagine no one can suppose the word *Death*, in this place, has reference to *Eternal Death*, when it is remembered that in verse 14 it is stated, *"To have reigned over all from Adam to Moses, even over those that had not sinned against any express command of God."*

646. The death traversed. Literally, *Actively came to them*; whereas &c., *By that means man became subject to death*; hence &c., 322,1.

647. By which death. It does not appear to me admissible with the Rules of the Greeks, to suppose the Antecedent to the Relative here to be according to the Received Version.

648. All sinned. Had the Arrangement not been Irregular, it would have implied, *That for the incurring of death as a punishment, all men are responsible*; the Sense intended to be conveyed I consider to be this, *In incurring death, all are so far responsible for sin, as to require reconciliation in order to be delivered from death*. Adam's sin made all mankind enemies to God; all enemies to God are punished with death, from which reconciliation to him can alone deliver them; those therefore that are not delivered from death, are retained in consequence of sin; hence it is said, *In which death all they have sinned, i e each man has so to answer for sin as to require reconciliation in order to be delivered from death*; hence &c., 322,1.

649. Until law. The word Law does not in my opinion refer, as some suppose, to the Mosaic Law; because many passages in the old Scriptures teach us that sin, previous to the Mosaic law, incurred death. I need only mention the destruction of the world by the Flood.

651. In world. The Article is here Omitted, because if Expressed the Sense conveyed would have been *That sin existed in the Earth*; such being the Literal Sense in this place. The Sense intended to be conveyed is, *That individuals committed sin*. See Rule 340.

652. Sin is not reckoned. Had the Arrangement not been Irre-

14. nevertheless the death *i e* this death reigned from Adam, to Moses, even over those that sinned not after the similitude of the transgression of Adam *i e* that have not like Adam transgressed a direct command of God, I say like Adam, who as to an effect on the world a type of him that is about to come is,

15. I say a type, but not in all points as the offence. So the gift. For if the great part of mankind died *i e* lost their temporal life through the offence of the one party, more by much, the grace of the God, and the gift through grace of an assurance of a return to life that is by the one man Jesus Christ, unto the great part of mankind, abounded,

16. and again as respects the effect of each not as by means of one having sinned, so also is the gift to be limited. For verily the judgment came to us, from one offence, with respect to condemnation. But the free gift came to free us, from many offences, with respect to justification.

17. This must be admitted to be the case. For if

gular the Sense conveyed would have been, *Sin is in no way reckoned*; the Sense intended is, *Sin is not reckoned so as to incur the death referred to*; hence &c., 321.

653. *The great part died.* Many may die by disease, or by the sword, but not by an offence. By an offence many may incur death, which is the Sense here intended to be conveyed; hence &c., 321.

655. *The offence of the one.* Had the Arrangement been Regular, the Sense conveyed would have been, *The one offence*; such being the Literal Sense. The Sense intended to be conveyed, I consider to be what is expressed above; hence &c., 321.

657. *The gift through grace that is by the one man Jesus Christ.* I judge the Sense here cannot be, *Through the grace of the one man Jesus Christ*, on account of the position of the Article, which must in that case have been placed before the word *grace*, had such been the Sense intended to be conveyed. I judge the Sense cannot be, *The gift of God to man of the one man Jesus Christ*, because in my opinion, the words, *by the one man Jesus Christ*, afford the same Sense as they would do were the words, *Through the grace*, not introduced between them; in which case, they would decidedly afford the Sense given in the Paraphrase. Those who regard *Salvation* to be confined to the pale of their own Church, can doubtless explain, which is more than on their views I can do, these words of the Apostle, *The gift through Grace by Jesus Christ unto the great part of mankind abounded*.

657.1. *Many offences.* Literally, *Many commissions of transgression*; whereas &c., *Many descriptions of transgression*; hence &c., 321.

658. *For if the death referred to reigned.* Literally, *If Adam caused it to do so*; whereas &c., *If Adam was the cause of its reigning over man*; hence &c., 321. *Through the offence of the one*, See v. 15.

659. *Those that receive.* The Literal Sense that would have been here conveyed, had the Arrangement been Regular, would have been, *That receive the abundance*, consequently requiring the party receiving to be fully acquainted with, and rightly to embrace the thing said to be received; whereas &c., *That possess the grace which is bestowed in an abundant manner*; hence &c., 321. The punishment

the death referred to reigned through the offence of the one, by means of the one, more by much than over one offence, those that receive the abundance of the grace, and of the justification that exists in this life, shall reign, by means of the one Christ even Jesus.

18. Therefore then in this particular does Adam prefigure Christ that as by means of one offence, with respect to all men an effect attached, with respect to condemnation to death. So also by means of one justification, with respect to all men an effect attached, with respect to justification of *i e* obtaining a return to life.

19. And this appears reasonable. For as by means of the disobedience of the one man, sinful, the great part of mankind were constituted as regards their title by nature to God's favor. Even so by means of the obedience of the one man, just the great part of mankind shall be constituted as regards their title by nature to God's favor.

20. Now law entered covered as to unfolding its

brought on man by Adam was received by the greater number of men without their being acquainted with the cause of it. If the justification obtained for man by Christ, is an antidote to the effect of Adam's transgression; numbers may receive, that is, may be partakers of the benefits of it, without possessing any acquaintance with the source from whence they derive the advantage. Such is the case, if Infant Baptism places man in possession of these advantages.

660. *In this life.* It may be doubted by some, whether this passage belongs to the Sentence that precedes it, or whether it forms a Sentence in itself. I conceive the latter, since I do not see why the Participle is placed as it is, except for the very object of shewing that the words succeeding and preceding it, are not part of the same Sentence. For the Participle if placed after the words *Of the grace*, would have been as effectually Disarranged as it is in the situation it now holds.

661. *The great part of mankind were constituted.* Literally, *Were actively made such*; whereas &c. *Passive, It was made apparent that they were such*; hence &c., 321.

662. *Just.* What description of sin attaches to man on account of Adam's transgression, St. Paul has himself explained, see the preceding verses. Shall we do wrong in concluding, that the righteousness that attaches to man on account of Christ's righteousness has the same limits, since the same terms are employed in expressing it, and the argument admits of no greater extension.

According to Modern Theology, the statement of the Apostle here is false, as the declaration of Modern Theology on the Subject here treated of is this, *For as by means of the obedience of the one man, sinful the great part of mankind were constituted, even so by means of the obedience of the one man just, only a few, the few not little flock, not the great part of mankind, shall be constituted by Christ*; hence, *Not the many that are called, but, The few that are chosen*.

663. *Now law entered privately.* Had the Arrangement here been Regular, it would have implied, *That law was introduced by God in a private manner, in every respect*; whereas &c., *It did not unfold its effect on the particular point referred to*; hence &c., 322.1.

real effect with respect to justification, in order that  
<sup>664</sup>the offence should have become more *sinful by*  
*being each man's own personal offence.* But where  
<sup>665</sup>the sin that makes man an enemy to God became more  
*criminal*, the grace much more abounded in the  
*superior knowledge of God revealed in the law,*

21. *I say the grace more abounded*, in order that as  
the sin that makes man an enemy to God did reign by  
obtaining the death referred to of all. So also the  
<sup>666</sup>grace should have reigned by means of justification,  
with respect to the obtaining of life eternal, by means  
of Christ even Jesus our Lord.

## CHAPTER VI.

1. Then what shall we say, we should continue in  
<sup>667</sup>*i e* under the sin that makes man an enemy to God,  
in order that the grace should have become more  
<sup>668</sup>*than it otherwise would.*

2. It may not have been, whatsoever we were  
whether Jews or Gentiles, we who are Christians died  
to *i e* were freed from the sin that makes man an  
enemy to God, how then shall we live in it *i e* con-  
<sup>669</sup>tinue to live under it,

3. *I say died*, verily ye do not know *i e* remember,  
that whatsoever we were, we were baptized *i e* were  
<sup>670</sup>admitted by baptism into Christ *i e* into the advan-  
tages obtained by Christ, into his death *i e* into the  
advantages obtained by his death, we were baptized  
<sup>671</sup>*i e* we were admitted by baptism.

4. Therefore we were buried as well as him, we  
beneath the water by means of the baptism that  
admits us into the death *i e* into the advantages ob-  
tained by his death, in order that as indeed Christ

664. *The offence.* As the coming of law would in no way increase  
Adam's offence, I regard the Sense of this expression to be, *That the*  
*effect of law was to aggravate the state of enmity in which men were*  
*with respect to God*, by their personal guilt in transgressing his law  
subjecting them to that state, instead of their being in it on account  
of Adam's transgression. Let it here be particularly observed, that  
the Apostle does not say, *That the practice of sin should be increased*;  
but that *Man should be made sensible that his impurities and trans-*  
*gressions were offences in the sight of God*, which subjected him to be  
reckoned as an enemy to God.

665. *The sin &c.* See Note above. Let it be particularly ob-  
served that it is not here, as the Received Text has it, *But where*  
*sin abounded*, but it is, *Where the sin abounded.*

*But where the sin became more.* Literally, *Wherever it effected*

was raised again from <sup>601</sup>the dead, by means of the  
glory of the Father. So also we, in newness of life  
*i e* in a new state of life as regards our relation to  
God, should have walked about *i e* should have felt  
ourselves to be.

5. For if planted together *i e* for if resemblers of  
Christ we as Christians in this world have been in  
the likeness of the death of him, even also we as  
<sup>669</sup>Christians in this world shall exist in the likeness of  
the resurrection of him,

6. *I say shall*, and this, remembering, that our old  
<sup>670</sup>man *i e* our former state of enemies to God was cruci-  
<sup>671</sup>fied with Christ, in order that the body *i e* the power  
farther to injure man of the sin that makes man an  
enemy to God should have been destroyed in respect  
of that henceforth we might not be a slave to the sin  
that makes man an enemy to God.

7. *I say henceforth.* For he that has thus died  
with Christ has been justified from the sin that  
makes man an enemy to God.

8. And that if we as respects the sin died with  
Christ, we believe, that also we as respects the sin  
shall have a continuance of life with him,

9. *I say a continuance of life*, having seen, that  
Christ, having been raised up from <sup>601</sup>the dead, no  
more dieth, death of *i e* over him no more has  
dominion.

10. For what thing he died to the sin that makes  
man an enemy to God, he died once for all. And  
what thing he lives, he lives reconciled to God.

11. So also ye, exist to reckon of themselves to  
exist dead indeed to the sin that makes man an

an increase; whereas &c., *Wherever the capability of increase be-*  
*came more*; hence &c., 321.

666. *The grace.* Had the Arrangement been Regular, it would  
have implied, *That under all circumstances grace should have*  
*reigned*; whereas &c., *That grace, as regards its sufficiency for*  
*man's requirements, should have reigned*; hence &c., 322, 1.

667. *Continue in the sin.* I think this is only an indirect mode  
of enquiry, whether as Christians, we should continue under the law.

668. *The Grace.* The Literal Sense of this would be, *That Grace*  
*was defective in power, and required to be increased*; whereas &c.  
not, *To an increase of power in the grace itself, but, To an increase*  
*as to the extent of it vouchsafed to man*; hence &c., 322, 1.

669. *Even also we shall exist.* Literally, *We necessarily shall be*  
*so*; whereas &c., *We are granted permission to be so*; hence &c., 321.

enemy to God. And living reconciled to the God,<sup>491</sup> in the dispensation of Jesus.

12. Therefore make not a king, the sin *that makes*<sup>670</sup> man an enemy to God, in your mortal body *i e* in your mortal life,<sup>388</sup> to the end that ye should obey the desire of it *by not expecting reconciliation to God in this world.*

13. Or do not yield your members, instruments of unrighteousness to the sin *that makes man an enemy to God, i e instruments to maintain a belief in that which is unrighteous, viz. in the power of the sin to retain you,* but yield yourselves to the God, as though from dead *i e as delivered from a state alienation to him, living i e and enjoying reconciliation,* and your members, instruments<sup>675</sup> of righteousness to the God *i e instruments to maintain a belief in that which is righteous, viz. in the power of God to deliver you.*

14. For sin shall not have dominion over you<sup>676</sup> who are living as Christians. For ye exist not enjoying Christian privileges under that which is procured by law, any transgression of which might deprive you of the blessing, but under that which is bestowed by grace *i e the favor of God.*

15. But how could we who are Christians have sinned, seeing we exist not enjoying our privi-

670. *Our old man.* Literally, *A state peculiarly theirs*; whereas &c., *A state which they in common with others partook of*; hence &c., 321.

675. *Instruments of unrighteousness.* It does not appear to me to be consistent with the limits of the Argument to suppose that those who oppose what the Apostle is enforcing, maintained the propriety of committing sinful actions; and yet such is necessary to make the argument of any force according to the Received Translation, or indeed, I conceive, according to any Translation, in which "*Instruments of unrighteousness*" are understood as descriptive of sin. Those under *The sin*, no more justified sinful actions, than those under the Gospel; indeed I do not see what the commission of sin has to do with the argument; hence my paraphrase.

676. *For sin &c.* The Omission of the Article here shews that the Pronoun which succeeds the word *sin*, has no immediate connection with it; that is, it is not to be understood, *The sin of you, i e your sin shall not have dominion*; which would I consider be the necessary rendering had the Article been expressed.

I consider the *Disarrangement* is intended to prevent the Sense from being understood to be, *For sin under no circumstances shall have dominion over you*; whereas &c., *Sin shall not have dominion over such as embrace Christianity, and continue faithful to their profession.* See Rom. vii. 1.

677. *Death* is here used as descriptive of the opposite state to that of justification; had the Article been expressed before it, it would have been descriptive of the state in which mankind was placed in consequence of the sin of Adam.

679. *From heart.* I conceive the Sense here intended is, *That they had heartily and sincerely obeyed*; and as this is the Meta-

leges under a law, but under grace. It may not be,

16. *for from such an argument it is clear* ye have not perceived, that to whom ye yield yourselves servants, with respect to obedience, servants ye exist, to whom ye yield obedience, whether it is by sin, *i e transgression of God's commands,* unto the obtaining<sup>677</sup> of death, or by obedience to God's commands, unto the obtaining of justification.

17. Now thanks to the God, though servants of the sin *that makes man an enemy to God* ye were.<sup>322,3</sup> Yet ye obeyed God from the heart<sup>679</sup>, on account of which, ye were bequeathed a form of doctrine *that sets you free from the sin.*

18. And having been set free from the sin *that makes man an enemy to God,* ye were made servants to *i e under obligation to maintain that the justification by which you were freed has embraced*<sup>680</sup> every man,

19. [after the manner of men I speak in respect of the infirmity of your flesh *i e the weakness of your nature*]. So *what I mean is this, that just as ye yielded your members, servants to maintain*<sup>681</sup> the unexpiation and the unjustification of man<sup>681</sup> in his inherited relation to God. So now under

phorical Sense, the Article according to the Rules could not be expressed before it; the Literal Sense would be, *That they obeyed from natural love and desire.* See Rule 102.

680. *The justification &c. has embraced every man.* If the Sense intended to be conveyed was, *Ye were under obligation to maintain justification i e the possibility of man being justified,* the Article would not be expressed before the word *justification.* See Rule 321. But the justified are under obligation to maintain, *the justification by which they were justified, has been accepted by God in relation to men of some description,* and this description the succeeding verse appears to me to shew to be, *the whole human race*; and here let it be particularly remembered, this justification has relation, *alone,* to the state in which man is on account of *the Sin*, that is, to the state of alienation to God that man inherits; hence the Paraphrase.

681. *The unexpiation.* According to Donnegan, the Verb from which this word is derived, is used to express, *To cleanse from pollution of guilt by expiatory sacrifice*; and the word we are considering having an opposite Sense, I suppose means, *not cleansed from such pollution*; and when used in such a connection as it here is, should I conceive be understood, *A state uncleaned from pollution by expiatory sacrifice,* which Sense, appears to me, well suited to the Apostle's argument.

*The Unjustification.* Donnegan says this word stands in opposition to *δικαιοσύνη*, and as I suppose should be rendered, *A state in which persons are not justified.*

It should here be particularly observed, the Apostle does not say, they that had yielded themselves *absolutely and unconditionally* to Unexpiation and Unjustification; since to express this, the Article would not have been expressed before the words expressing these

the Gospel yield your members, servants to <sup>684</sup>maintain the justification of man with respect to consecration to inherit a state of reconciliation in relation to God.

20. I say just as. For when servants ye were existing of the sin that makes man an enemy to God, free from servitude ye were existing to i e not required to maintain the justification we are speaking of viz. of the state of man in his inherited relation to God.

21. Now had ye any fruit <sup>685</sup> i e <sup>333</sup> any advantage then, in maintaining positions which. Now ye are ashamed of. I say then. For the indeed end of those things i e for those positions obtain nothing but death.

22. But now having been set free from the sin that makes man an enemy to God. And having become servants to the God, obtain your fruit, in maintaining man's consecration to reconciliation to God. And the end, life eternal.

23. For the wages of the sin that makes man an enemy to God is, i e For the sin obtains nothing but death. But the free gift of the God <sup>491</sup> is i e obtains life eternal, through Christ even Jesus our Lord,

states ; as its use shews that some particular Restriction or Limitation is referred to. See Rule 341. This Restriction or Limitation I consider to be, The Unjustification we are speaking of, viz., as I conceive, of man's state in relation to God that he inherits ; hence the Paraphrase.

684. Consecration. Let it be observed, that the Article is expressed in the expression, With respect to the Unjustification ; but it is omitted in the expression, With respect to Consecration. It is I consider expressed in the first to Restrict the Sense to a particular description of Unjustification, viz., The state of Unjustification referred to, that is, The state of man in relation to God that he inherits. See Rule 341. It does not appear to me to follow, that those who are Unjustified in this manner, will necessarily be regarded by God as Unjustified in the great day of account. The Article is omitted in the second Sentence, because no restriction is required. Servants to the justification with respect to the removal from all men of an inherited alienation in relation to God.

685. Had ye any fruit. Had the Arrangement been Regular, the Sense conveyed would have been, Ye had some fruit, such being the Literal Sense ; hence &c., 321.

687. For I speak &c. Literally, Exclusively to such persons ; whereas &c., Those I address can ascertain what law requires ; hence &c., 321.

688. That the law has dominion &c. The Arrangement is here Irregular, to shew that the Rendering is not, That the law of man &c. See Rule 321.

689. The Man. The Article before the word Man is used to Define, viz. The man that is under the law ; for without such a restriction what is stated is not true ; for the law has not dominion over every man, which would have been the Sense had the Article been omitted. See Rule 341.

## CHAPTER VII.

1. verily ye do not know i e consider, brethren. For I speak <sup>687</sup> to them that know what law requires, <sup>688</sup> that the law has dominion over the man that is under <sup>689</sup> it, so long a time as, it has life i e as a man is bound to yield obedience to it.

2. I say as it has life. For the married woman <sup>690,1</sup> has been bound by a law to a man that has life. <sup>691</sup> But if the man should have died, she has no effect from the law concerning the man referred to. <sup>691</sup>

3. Then therefore, an adulteress she shall be called <sup>692</sup> by the name of under the Mosaic law by living of the man, if she should have been with another man. But if the man should have died, free she exists from the law in respect of that she an adulteress having <sup>311</sup> been with another man should not exist,

4. wherefore my brethren do I assert even ye were put to death to the law i e were freed from the law, by means of the body of the Christ promised to you i e of the coming of Christ, to the end that ye should have existed to another, to him that has been <sup>694</sup> raised from the dead, in order that we should have <sup>501</sup> brought forth fruit which we are sensible is acceptable to the God. <sup>696</sup>

690. It has life. The context appears to me to point out the Pronoun It as the correct Nominative to the Verb ; for the next verse which is adduced in proof of what is here asserted, does not in any way prove, that the law hath dominion over the woman as long as she liveth, but it clearly proves, that its dominion over her was not absolute till death, in every respect, but that a change of circumstances released her from some of its obligations. Thus the law, in these respects, had in respect of her, no life, that is, no existence. The object of this Arrangement is to shew, that certain circumstances releases from certain obligations of the law, even according to the precepts of the law ; thus opening the way for the Jew receiving the fact of Christ's Dispensation having released man from the entire obligations of it.

690,1. For the married woman has been bound by a law to a man that has life. Literally, Such is her state so long as she lives ; whereas &c., Such is her state so long as her husband lives ; hence &c., 321.

691. The man. The Article is required to be expressed before the word Man, as otherwise the Sense would be, She is released from all restraint with respect to her future conduct with men. See Rule 341. The connection shews that the Sense intended to be conveyed cannot be, From the law of the man, for what has any law of the man to do with the conclusion drawn in the next verse about her being an adulteress ?

692. An adulteress she shall be called. Literally, She shall be so called under all circumstances ; whereas, &c., Under such circumstances as violate the law ; hence &c., 321.

694. To the end that ye should have existed &c. The entire object of being delivered from the law was not, That we should exist to another, but, That we should derive the benefit of so existing ; hence the Irregular Government employed. See Rule 380.

696. In order that &c. It is elsewhere stated, That Christ was

5. *I say to the God.* For when we were existing<sup>697</sup> in the flesh *i e* in that state in which we had no ground for expecting more than that to which our actions<sup>697,1</sup> entitled us, the sufferings through the sins that are by means of the law incurred to obtain pardon were<sup>698</sup> powerfully working in our members, to the end that they should have brought forth fruit in not obeying<sup>698</sup> the law to the death.

6. But now we were let slip from the law, [we having died, to what when under the law, we were retained in covenant with] for to serve God, in newness of spirit, viz. in the enjoyment of the gift of reconciliation to God, and not in oldness of letter *i e*

delivered for our offences, and that he was raised again for our justification, This makes the Sense of the passage we are now considering, clear. *He was raised again, in order that we should bring forth fruit* vi. 21 & 22 to the God. The context appears to me to shew, That to bring forth fruit, does not mean that we should be enabled to do good actions, but that we should have an assurance in this world, that our good actions, although we are imperfect, are through Christ accepted of God; and a knowledge of the blessings and favours He will bestow on us, who are in Him, on account of them. Where does Holy Scripture teach, that man under the Gospel acts intrinsically better than under the law?

697. *The flesh* I conceive here means, *Man in that state in which he is by his Natural Powers*, such being the Literal Sense of the passage. In support of this opinion I would observe, that the Article being prefixed to the word *Flesh* shews (as there has been no previous intimation that the word is used in a Peculiar Sense, See Rule 100) that the word is not used in a Metaphorical, or other than a Literal Sense; consequently, it cannot refer to a state of sin as some imagine. Now the Literal meaning of *Flesh* is the flesh of the body; consequently, to be in the flesh, is to be in the body; being in the body cannot however be the whole Sense of this expression here, since persons who are in the body are told, *they are not in the flesh*; therefore we must carry the expression *Flesh* yet farther, and as the body is our natural state, the expression must I conceive be used to express that state. The apostle speaks of himself here, as *having been in the flesh*, but as not being in it at the time of his writing. I conceive therefore, that to be in the flesh, is to be in that state in which we have no ground for expecting God to give us more than our actions deserve, which was the state of those under the Law, but the state of Christians is far different, we have the Gift of justification in relation to the sin of Adam, *we who were enemies, are reconciled to God*, in addition to which we have a title by promise, that by repentance and our fulfilling the requirement of the Gospel, *Our iniquities will be blotted out, and our transgressions forgiven*, all which comes to us, not in consequence of our own Actions, but by the free and unmerited gift and favor of God, purchased for us by the blood of his Son.

697,1. *Suffering through the sins.* I think the Authorized Version, *Motions*, cannot be justified.

698. *To the end that they should have &c.* See Note 696. Had the Government here been Regular, the Sense conveyed would have been, *That the only object of the sins powerfully working in our members, was, that they should bring forth fruit to the death*; because this is the Literal Sense of the words; but this is the Effect not the Object or Cause of the Sins powerfully working in our members; hence the Irregular Government. See Rule 380.

699. *We were let slip.* Thus Donnegan. Had it been, *We were set free, delivered, escaped &c.* it would in a measure have implied, that we found our former state, a state of servitude, and were anxious for deliverance, but was such the case? remember this refers to being delivered from the Law; No. The Apostle says, *We choose it not.*

701. See Rom. vi. 4.

702. *The law sin—Holy &c.* See Rule 322. The Peculiar Government here used is intended to shew, that the Sense is not to be understood Literally as an enquiry whether the law actually enjoined

and not as formerly entitled to nothing but what our obedience to the law procured.

7. Then what shall we say, the law sin *i e* teaches, that is, leaves not obedience to it free from sin. It may not have been, indeed I *i e* man had not known the sin that makes man an enemy to God, if not by means of law. For even I *i e* man had not regarded the desire that is evil to have this effect, if not the law commanded, thou shalt not covet.

8. But the sin that makes man an enemy to God having taken advantage of the knowledge obtained by law, by means of the commandment to restrain all passions, perfected in me *i e* in man every eager

the doing of anything that is sinful, but whether what the law requires men to do, leaves those doing it chargeable with sin in respect thereof. In like manner, *Holy &c.*, in what it actually enjoins.

703. *I had not known the sin.* Had the Arrangement been Regular, the Sense conveyed would have been, *I had not been subject to the sin*, such being here the Literal Sense; whereas, &c., *I had no knowledge of it*; as is evident from the Context; hence &c., 321. Observe, it does not here say, I had not known sin, but the sin.

704. *I had not regarded &c.* Had the Arrangement been Regular, the Sense conveyed would have been, *That desire had in no way been regarded by him*, such being the Literal Sense; whereas &c., *He had not regarded the desire of what is evil to make men an enemy to God*; hence &c., 321.

705. *The desire.* Had desire of every kind here been referred to, the Article would not have been used, the Context clearly shews what kind of desire is here referred to. See Rule 341.

706. *If not the law commanded.* Literally, *An active act of the law*; whereas &c. *Passive, If not commanded in the law*; hence &c., 322,1. I think it likely that the sin of Coveting is selected by the Apostle to represent the class to which it belongs, viz., the sins against our neighbours. We might suspect that sins against God, would deprive us of His favor, but we should have no ground for supposing that sins against our neighbour would have such an effect, unless we had been taught that such was the case.

707. *Having taken advantage.* Had the Arrangement been Regular, the Sense conveyed would imply, *That previous to the law, and so without the law, the sin existed, and on the coming of the law, took advantage of the knowledge conveyed in it to advance its objects*; this verse 9 states not to be the case; hence &c., 321.

708. *Perfected in me.* The Context as well as experience appears to forbid our supposing the Sense of this passage to be, That the command to abstain, creates in man the desire to perform; it may stimulate, but not create. If we are to regard such as the Sense of the words rendered in the Received Text, *Wrought in me*, it must follow, that the Sense conveyed by, *For without law sin is dead, is, that if there was no command not to covet, we should not then desire our neighbours goods*, which conclusion neither Scripture nor Experience, sanction. I consider that the object of the argument here is to shew, that the law is in no way answerable for any kind of sin in man, and that the word rendered *Wrought*, should be rendered *Perfected* or *Completed*; if these points are admitted, the Sense of the passage is clear. Thus the law, that is to man, the knowledge of God's will, by means of the command making certain actions sinful, *Perfected* or *Completed* those actions to the attainment of the end, viz., the enmity of man to God. For unless certain actions were made sinful, man could not become an enemy to God, and unless there was a command to abstain, no action could be sinful, and unless man has knowledge of the command, there can be no command; hence to perfect or complete any action to the attainment of the end proposed, three things are necessary. 1st. The performance of the action. 2nd. The command not to commit it. 3rd. Man's knowledge of the command by revelation from God. Hence the Apostle here says; The knowledge, by means of the com-

desire to the accomplishment of man's enmity to God.

For without law of any kind to convey this knowledge,  
sin is dead i e has no existence as respects making  
man an enemy to God or incurring death.

9. I say has no existence. Verily I i e man lived  
i e possessing life and enjoying God's favor without  
law once i e when there was no law of any kind,  
consequently the sin that makes man an enemy to God  
was dead. But the sin that makes man an enemy to  
God returned again to life i e obtained existence after  
the commandment's having come.

10. And I died i e and man became an enemy to  
God and incurred death, and it was found by me  
i e him, the commandment that was by obedience to  
it certain to lead unto continuance of life and of the  
enjoyment of God's favor, it i e the same command-  
ment led, unto death and to a state of enmity to God,  
and so to death.

11. I say it was found by man to be so. For the

mand, made certain actions perfect or complete to the accomplish-  
ment of a certain end.

This view of the Sense is well supported by the Context, *For without law sin is dead*; as it is very clear that unless we are com-  
manded not to do anything, which is here the Sense of being without  
law, sin is dead, that it has no existence in the respect referred to in  
the Context. See next Note.

709. *Sin dead.* Had the Government been Regular, the Sense  
conveyed would have been, *That without law of any kind, man could  
not do evil*; whereas &c. I consider, *That without law of any kind,  
nothing that man can do would make him an enemy to God*; hence  
the Peculiar Government used. See Rule 322.

710. *Verily I lived.* It is clear to me that the Apostle here must  
by the Pronoun *I*, mean, *Man*, and that he cannot by it define him-  
self personally, since at what portion of his life was he without Law,  
enjoying God's favor as here stated?

The Sense of this verse appears to me to be as follows, *That man  
lived in the enjoyment of God's favor, when there was no law, but  
that when the law came, man became an enemy to God.* For this to  
have any weight these things must be admitted:—

1st. That the statement of man's enjoying God's favor at one  
time, and afterwards losing it by means of the laws coming, is a fact  
that is known and admitted both by the writer and those he ad-  
dresses.

2nd. That this admission is inefficient, unless each of the parties  
further admitted, that man, when enjoying God's favor without law,  
acted precisely as he did, after the law came, that is to say, he at  
that time did those things which are now called *sinful*. For unless  
man at that time so acted, this passage would have no relation to the  
point in relation to which it is advanced, viz., as an evidence of sin  
having no power to make man an enemy to God, except, by the  
power given it by the law, *For without law sin is dead*. A reasonable  
explanation of this passage is difficult, if Adam, by the fall, is  
regarded as the originator of evil.

The Allegory here appears to me to represent *Man* and *The Sin* as  
two distinct beings, incapable of having life each at the same time;  
the life of one, necessarily implying the death of the other; hence the  
Paraphrase.

712. *The sin returned again to life.* Had the Arrangement been  
Regular, the Literal Sense would require that the sin should have

sin that makes man an enemy to God having taken  
advantage of the knowledge man obtained by law, by  
means of the commandment to do what is right, it  
the sin deceived me i e man with reference to the effect  
of that knowledge, and by means of it viz. the com-  
mandment to do what is right, it the sin cruelly  
killed me i e man and deprived him of the favor of  
God,

12. therefore the very law holy is, and the com-  
mandment holy, and just, and good i e advantageous  
to man.

13. But the good i e that which is advantageous  
to me i e man, death was made to incur. It may  
not have been, but the sin that makes man an enemy  
to God has been made to incur it, in order that sin  
should have been made apparent i e rightly estimated,  
by means of the good i e what is advantageous to me  
i e man, effecting death, I say rightly estimated, and  
this in order that it should have become in abun-

had an actual previous existence; whereas although the acts which  
constitute the sin existed, that is, were committed by man previous  
to the coming of law, which acts, according to the Allegory, are the  
body of the sin, yet this body, previous to the coming of law, is  
described as dead, inasmuch as previous to the coming of law, it had,  
as regards its effect on the connection between God and Man, no real  
existence; hence &c., 321.

713. *Returned again to life.* This according to Donnegan is the  
Literal Rendering, and is well suited to the place. It should be  
carefully observed, how entirely the Allegory precludes our attri-  
bute to any particular source, the origin of sin, or even of *The Sin*.  
The first mention that is made of *The Sin*, implies a previous  
existence, *The sin returned again to life*; hence according to the  
Allegory, previous to the time when man enjoyed the favor of God,  
*The sin* had life, which precludes our supposing that it was Law that  
created the sin.

714. *Stop.* If we attentively consider the Allegory, we shall  
then see why a Major Stop precedes the words *And I died*. The  
Allegory represents the sin as an existence previous to the coming of  
the command, but as being dead, that is, powerless as regards  
injuring man; it also states that the necessary consequence of the  
coming of the commandment was, the returning again to life of the  
sin, that is, its acquiring power as regards injuring man. I judge we  
must regard this as a necessary consequence, and not a statement of  
a fact that has occurred. If we regard it as a necessary consequence,  
we then see why a Major Stop precedes the 10th verse, for was it a  
Minor instead of a Major Stop, it would then follow, that what  
succeeds the Stop was a necessary consequence also, such being the  
Literal Sense; whereas what follows the Stop I regard as the state-  
ment of a fact; the Sense of the whole I would thus express. *The  
commandment having come, it necessarily followed, that the sin  
returned again to life, the effect of which was, that man died.* See  
Rule 322.

715. *Stop.* Had the Stop here been a Major Stop, the Sense  
conveyed would have been, *And man perished*, such being the  
Literal Sense in this place; whereas &c. to this effect, *And the effect  
to man was that the commandment &c.*; hence the expression of the  
Minor instead of the Major Stop. See Rule 322.

716. *The good.* The article is here used to Define, *The good you  
have just mentioned.* See Rule 341.



ance sinful, viz. the sin <sup>644</sup> that by means of the commandment makes man an enemy to God.

14. *I say it is the sin.* For we know, that the law spiritual exists *i e* prescribes nothing that by obedience <sup>719</sup> to it can make man an enemy to God. Yet I <sup>719</sup> fleshly exist *i e* Yet man has secured under the law nothing <sup>644</sup> but that which is mortal, having been sold under the sin *i e* having without his consent been deprived of all else by the sin that makes man an enemy to God.

15. *I say without his consent.* For what I *i e* he accomplishes, I *i e* he approves not. For not what I *i e* he desires viz. to secure the favor of God, this I *i e* he brings about, but what I *i e* he hates viz. enmity to God, this I *i e* he effects.

16. Now if what I *i e* he desires not, this I *i e* he effects, I *i e* he consents to the law, that it is good *i e* an advantage as that reveals what secures to man the favor of God.

17. For now <sup>720</sup> *i e* under the law, it is not even I *i e* man that does accomplish it viz. his state of enmity <sup>721</sup> to God, but sin *i e* guilt that that dwelleth in me *i e* in him *i e* is attached to him on account of Adam's transgression.

18. *I say attached to him.* For I have myself perceived *i e* For man himself perceives, that there dwelleth not in me *i e* is not attached to him, this is spoken <sup>722</sup> with respect to my flesh *i e* to the powers natural to him, good *i e* advantage as respects the attainment of God's favor. For it is present with me *i e* him the

719. *Fleshly.* With respect to the Sense conveyed by the expression *Fleshly*, when not used with reference to our bodily substance, it has I think reference to our Natural State, Actions, Desires, Passions &c.—Thus Rom. iv. 1. When thus used, the pure Natural Man, that is, man unassisted by God in other than the ordinary manner is referred to; including the operations of his mind as well as those of his Body.

720. *For now not even man accomplished it.* I consider the Sense here intended to be conveyed to be this. That under the law man's loss of God's favor is not the natural result of his own actions, all men being subjected to it, whatever their actions may be, in consequence of the curse God denounced against man on account of the transgression of Adam. See Note 724.

721. *Sin.* I conceive *Sin* here is not to be understood to represent a Person, such as the Devil, any more than *Good* in v. 18; both are said to dwell in man, and both appear to me to have an equal claim to be understood in a corresponding Sense; neither is it used as descriptive of men's evil Affections and Passions, because each man accomplishes or performs Evil Actions; but the Apostle here says, each man does not accomplish or perform that which deprives him of God's favor.

<sup>722,1</sup> power to desire the attainment of it. But the power <sup>723</sup> to accomplish *i e* secure the good, where <sup>723,1</sup> is it.

19. For not what I *i e* he desires, I *i e* he effects, viz. good *i e* what is advantageous to man viz. the attainment of God's favor, but what I *i e* he desires not, viz. evil *i e* enmity to God, this I *i e* he brings about.

20. Now if what I *i e* he desires not, this I *i e* he effects, not verily I *i e* he accomplishes it, but sin *i e* guilt that dwelleth in me *i e* is attached to man on account of Adam's transgression,

21. I *i e* man finds indeed the law that desires in me *i e* in himself to effect the <sup>723</sup> good *i e* the advantage of the attainment of the favor of God, that it lies near in me *i e* in his own case the evil <sup>498</sup> viz. <sup>724</sup> <sup>723</sup> enmity to God.

22. *I say the good.* For I *i e* man delights in the law of the mind, after the inward man *i e* under the guidance of his mind.

23. But I *i e* man beholds <sup>499</sup> another law, in my members *i e* in his mortal state viz. his appetites and passions, warring against the law of my *i e* his mind, and bringing into captivity me *i e* him to the law of <sup>644</sup> the sin that makes man an enemy to God that is in my members *i e* that is attached to him in his mortal state,

24. wretched am I a man *i e* as a man *i e* without <sup>726</sup> divine assistance, who shall deliver me, from the body <sup>645</sup> *i e* continued existence of this death *i e* that incurred by enmity to God,

722. The distinction in the 18th verse between *Dwelling in me*, that is, in the flesh of me, is intended to distinguish between what man obtains by his own Natural Powers, and those blessings and favors which are the gift of God, such as are obtained by the Christian in the Dispensation of Jesus.

722,1. *For it is present with me.* Literally, *Necessarily in all cases*; whereas &c., *The power was placed by God in man's nature, however man may have defaced it*; hence &c., 321.

723. *The good—the evil.* Had *goodness* or *evil* in general here been referred to, the Article would not have been used, its use therefore restricts the Sense to the *Goodness* or *Evil* to which the Context has relation; hence the Paraphrase. See Rule 341.

723,1. *Where.* According to Birch and Bentley the reading here is the Negative and not the Adverb, *Where*.

724. See Note 720. If before the coming of Christ, a single sin subjected man under the law, in consequence of Adam's transgression, to the loss of God's favor, we can easily see how *guilt*, not *man*, accomplished the end referred to in verses 17 & 20; How *advantage* did not dwell in man: or, How he found not power to accomplish in verse 18; and How the law laid near the evil verse 21.

726. *Who shall deliver me?* The Literal Sense would restrict



25. thanks *be* to the God, through Jesus Christ our Lord. *I say through Jesus Christ.* For verily I *i e* man serves with the indeed mind *i e* under the <sup>797</sup> guidance of his mind, in accordance to a law approved <sup>738</sup> of God. But he serves with the flesh *i e* but under the guidance of his Passions and Appetites, in accordance to a law approved *i e* productive of sin.

CHAPTER VIII.

1. For nothing now condemnation *there is* to those that are in the Dispensation of Jesus. <sup>491</sup>

2. For the law of the spirit *i e* relating to the mental quality of the life *i e* of those living in the Dispensation of Jesus sets free thee, from the law of the sin <sup>730</sup> that makes man an enemy to God, and of the death resulting from it. <sup>491</sup>

3. For the want of power of the law to free man from the sin, in respect of which, it was weak by means of the flesh *i e* man's Passions &c., the God <sup>731</sup> having sent His own Son, in the likeness of flesh of <sup>733</sup> sin *i e* as a man responsible for sin, and concerning sin, *i e* with authority to command concerning what is <sup>644</sup> sinful, condemned the sin that makes man an enemy

the Sense here conveyed, *Personally, to the Apostle*; whereas &c. of *General Application*. I consider the Personal Pronoun, *Me*, here, and throughout this Chapter, to be used Allegorically, and that the *Irregular Arrangement* here is intended to remind us that such is the case. See Rule 321.

727. *I serve with the mind.* The Literal Sense of this would have been, *That he actually yielded service to God with his mind*; whereas &c., *That what he desires and approves in goodness, is that which is approved of by God*; hence &c., 321.

728. *Law of God.* The Article is here omitted, because if expressed it would indicate, *That the Mosaic Law was here alone referred to*; whereas &c., *Is not intended to be confined to that Law*.

730. *The law of the Spirit &c.* Christians do not maintain their state of acceptance with God, by obedience to any law relating to the performance of any active requirements, but by a law relating to the state of their minds or Spirits, such as devotion to, and striving after holiness, is here termed *The law of the Spirit*.

731. *Having sent &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That the manner in which God condemned the sin to the flesh, was His having sent His Son as He did*; whereas &c., *That by means of God having sent His Son as he did, it has been disclosed, that God has condemned the sin to the flesh*; hence &c., 321.

732. *His own Son.* If Christ is the Son of God in the manner that Trinitarians suppose, it is necessary for them to account for the *Disarrangement* here. See Rule 321.

733. *In likeness of flesh of sin.* Had the Article been expressed before the word *Likeness*, it would have implied, *That Christ bore a resemblance to man in his acts of transgression, such being the Literal Sense*. See Rules 340 & 343; whereas the resemblance he bore was, *To man's responsibility for such actions*; hence the omission of the Article.

734. *The justification of the law should have been completed.* Literally, *What is stated should absolutely have been effected*;

to God, to the flesh *i e* to have existence alone in man in his mortal state,

4. and this God did, in order that the justification of *i e* obtained by the law should have been completed by us who are Christians that walk *i e* regulate our <sup>735</sup> course of life not after the flesh *i e* the direction of our <sup>735</sup> Passions, but after the spirit *i e* the direction of our minds.

5. I say not after the direction of our passions. For those that exist after the flesh *i e* directed by <sup>735</sup> their passions, the of the flesh referred to *i e* that which gratifies their passions they esteem. But those that exist after the spirit *i e* directed by their <sup>735</sup> minds, the of the spirit referred to *i e* that which gratifies their minds they esteem.

6. And the esteem of the flesh referred to *i e* that which is esteemed of the passions leads to death. But the esteem of the spirit referred to *i e* that <sup>739</sup> which is esteemed of the mind leads to life and peace, <sup>739</sup>

7. I say death, because the esteem of the flesh referred to *i e* that which is esteemed of the passions

whereas &c., *That God would regard it in that manner*; hence &c., 322.1.

735. *That walk not after the flesh.* See Rule 102. The Literal Sense of this would require that the parties it describes, *Do in no one instance perform what is stated, that is, do in no one instance walk after the flesh*, and so according to this Sense would require, the absolute perfection of every one that did not belong to the class described, as *Walking after the flesh*; whereas &c., *That the tendency of their conduct was not after the flesh*; hence &c., 321.

The Article is omitted before the word *Spirit* in the verses to which this note belongs, because the Sense conveyed is Indefinite. Thus, *To walk after the Spirit*, even when understood as, *The Spirit to which I refer*, would mean, to act as our Spirit directs us; But our Spirit consists of two parts, Evil as well as Good, even if we set aside the distinction of Philosophical or Intellectual influences of Mind; and consequently, acting under the guidance of our Spirit, we should be led to perform evil as well as good actions; nevertheless our Spirit or Mind will not approve of our having so done; to walk therefore in a manner that is approved of by the Spirit or mind, which I consider to be the Sense intended to be conveyed, will not, standing in the connection in which it is here placed, admit of the expression of the Article; there being no Definition of the particular Sense intended to be conveyed by the word *Spirit*; hence its Omission in these verses.

Let this be particularly noted, That those who are *In the Dispensation of Jesus*, are here expressly stated to be persons, that may *Walk after the flesh*, even at the very time that they are in that Dispensation; hence we are taught, That to be *In the Dispensation of Jesus*, or in other words to bear the name *Christian*, only denotes, the possession of an *External advantage*, such as, A knowledge of God's Promises and Revelations; but in no way denotes any benefit derived from them, or the extent of use that the recipient has made of them; hence the Assertion, That the Appellation, *in Christ Jesus*, denotes any spiritual connection with Christ is altogether void.

enmity <sup>736</sup>it is unto God. For it is not subject <sup>737</sup>to the law of the God. Indeed it is not even possible <sup>738</sup>it should be so, since the law of God does not gratify but <sup>739</sup>restrains the passions.

8. Then those that exist in <sup>735</sup>the flesh <sup>736</sup>is directed by <sup>738</sup>their passions are not able to have <sup>739</sup>pleased God while they are so directed.

9. But ye <sup>735</sup>who are Christians exist not <sup>736</sup>are not reckoned to be in <sup>735</sup>the flesh <sup>736</sup>is directed by your passions, but in <sup>735</sup>the spirit <sup>736</sup>is by your minds, if so be a spirit of God <sup>740</sup>is a state of mind acceptable to God, dwells in you <sup>740</sup>is habitual to you. Now if any one <sup>740</sup>a spirit of Christ <sup>741</sup>is a state of mind acceptable to Christ has not, this person exists not of him <sup>741</sup>is not a Christian.

10. And if Christ <sup>743</sup>thus dwells in you, the indeed <sup>743</sup>body dead <sup>743</sup>is <sup>743</sup>deprived of God's favor and at last <sup>743</sup>dies by means of sin. But the spirit <sup>743</sup>referred to <sup>743</sup>is the mind <sup>743</sup>life <sup>743</sup>is <sup>743</sup>alive <sup>743</sup>is <sup>743</sup>enjoys God's favor in this world and an assurance of its continuance as well as of life hereafter by means of justification.

11. And if the spirit <sup>743</sup>is the state of mind approved of him that has raised up the <sup>743</sup>Jesus, from <sup>501</sup>the dead, dwells in you, he that has raised up Christ, from <sup>501</sup>the dead, shall quicken also your mortal bodies, on ac-

count of a spirit after him <sup>745</sup>is the state of mind acceptable to him that dwelleth in you.

12. Therefore indeed brethren, debtors we exist not by the flesh <sup>734</sup>referred to <sup>734</sup>is under obligation <sup>734</sup>are not by our passions having occasional rule over after that that is after <sup>734</sup>the flesh <sup>734</sup>is after our passion to live <sup>734</sup>is remain.

13. For if after <sup>734</sup>the flesh <sup>734</sup>is under the direction the passions, ye should live <sup>734</sup>is remain, ye are able to die <sup>734</sup>is ye shall die. But if ye put to death <sup>734</sup>the spirit <sup>734</sup>is the mind the deeds of the body so as <sup>734</sup>be uninfluenced by the pleasure or pain they produce ye shall live again after death.

14. I say ye shall live. For as many as are led <sup>740</sup>is a spirit of God <sup>740</sup>is a state of mind acceptable to God these sons of God are.

15. I say are. For in Christ ye obtained not a spirit of bondage again <sup>740</sup>is a renewal of your state of mental bondage, with respect to fear, but ye obtained a spirit of adoption <sup>740</sup>is an assurance of God's adoption, by which we cry <sup>740</sup>is address God by the name Abba, the Father

16. it the spirit <sup>740</sup>referred to viz. of adoption <sup>740</sup>is assurance beareth witness to our spirit <sup>740</sup>is the <sup>740</sup>gestions of our own minds, that children of God <sup>740</sup>are reckoned.

736. *Unto God.* The Article is omitted, because God personally is not here referred to, the Sense intended to be conveyed being, *To that which God approves.*

737. *It is not subject &c.*—v 8 *To have pleased God*—v 9 *A spirit of God &c.* and *Has not a spirit of Christ*—v 13 *Ye put to death the deeds &c.*—v 14 *As many as are led &c.* See Note 772. In all these passages the Literal Sense requires a possession of, or absence from, what is specified, without a single exception; whereas &c. has reference to the General Character of the Conduct of the parties in relation to what is specified; hence the Irregular Arrangement of these Sentences. See Rule 321.

738. *They are not able.* Literally, *In any way*; whereas &c., *They are not able while acting in obedience to their flesh*; hence &c., 321.

739. *To have pleased God.* See Note 737. I conceive the Perfect Tense is here used to preclude it from being supposed, that what is here stated has reference to the future, as though it had been said, *they can never please God.* The Sense being in accordance to what is stated in Note 736, is the occasion of the omission of the Article.

740. *A spirit of God.* See Note 737. Had the Holy Spirit been referred to, the Article must have been expressed both before the word *Spirit* and *God*, see my Tract on Πνεῦμα, its omission shews that some other Sense is intended to be conveyed, which I consider to be what is expressed in the Paraphrase. In like manner *Spirit of Christ.*

741. *Dwells in you.* See Note 737. What I consider to be the Sense here intended to be conveyed is, *That a Spirit is a state of*

*mind approved of by God is habitual to us*; hence the Dismissal, as the Literal Sense would imply, *That the Spirit rests never departed*; and hence the word *to dwell* is used as denoting the disposition that usually occupies our minds. The *dwell* is well adapted to convey the Sense, since as persons absent from their dwellings occasionally, without rendering places no longer their dwelling places; so may the disposition referred to be occasionally absent from our minds, without diminishing the effect that those dispositions are here said to be productive of.

742. *And if Christ dwells in you.* Had the Government been Regular it would have implied, *That Christ's dwelling in any manner or extent was sufficient to attain the end*; such being the Literal Sense in that case; whereas &c. is restricted, *And if Christ dwells in you in the manner just hence the Peculiar Government employed*; See Rule 322.

743. *Dead, Life.* Neither of these, Literally, are what is here stated to be, but they are so only to a certain extent. *Body* is not Literally *dead*, neither is the *Spirit* Literally *alive*; hence the Peculiar Government. See Rule 322.

745. *On account of a Spirit after him that dwells.* See Note 736. Had the Spirit referred to been *The Spirit* why is the Pronoun *Of him* Disarranged, and the Article before the word *Spirit*; and if the Sense here intended conveyed is, *That Christians are quickened to Life Eternally* passage should be, as it is, *Disarranged.* See Rule 322. Literal Sense only expresses, *The quickening which is all both good and bad.*

746. *Children of God we are reckoned.* The .

17. And if children, then heirs, heirs indeed of <sup>736</sup>all that is bestowed on man by God. Even joint heirs thereof with Christ, if indeed we suffer together, not <sup>747</sup>in punishment of our wickedness but in order that also we should have been glorified together *i e* should partake with him of glory.

18. *I say glorified.* For I reckon, as not worthy of regard the sufferings of the now time, in <sup>748</sup>estimating the glory that is about to have been revealed to us who are Christians.

19. *I say to be revealed.* For the earnest expectation here to realize glory of the creature *i e* of man as a creature waiteth not being satisfied the <sup>749</sup>manifestation of the sons of the God.

20. For the creature *i e* man as a creature was placed under the vanity of expecting to realize glory here, not of his own accord, but by means of him that has placed man under expectation by a hope He implants in him,

21. that even it the creature *i e* that even man regarded as a creature shall be delivered from the <sup>751</sup>bondage of the corruption that awaits him, into the

omitted before the word *God*, to shew that the Sense conveyed is to be understood in a particular manner. As regards *Natural birth*, all men are *children of God*, but it is not in this manner the Phrase here is to be understood. As regards *Spiritual birth*, we have no assurance, neither does our own minds witness, that we attain the real excellence of *children of God*, but we have an assurance from God, and our own minds attest the same, that on certain conditions, God receives imperfect man as his child, and it is in this Sense that the passage, *We are children of God*, is here to be understood. See Rule 101.

747. *Suffer together—Glorified together.* When we suffer the pains of mortified pride, we suffer not with Christ; or when we fast to be seen of men, we suffer not with Him, in order that we should attain the glory attained by him; hence we learn, that to be benefited, we must resemble Christ not only in the nature of the action, but also in the object to which the action has relation.

748. *In the glory &c.* The Article is omitted before the word *Glory*, because the Literal reference is not actually to the *Glory*, but to the blessings that will be obtained by those that are admitted into the *Glory*; hence the omission of the Article. See Rule 101.

749. *The earnest expectation of the creature &c.* The Literal Sense of this Sentence would be, *That man in seeking to secure glory, consented to wait to obtain it till the accomplishment of what is specified in the verse*, whereas &c. to this effect, *That man in seeking to secure glory, must wait till the time when what is specified in the verse will be accomplished, in order that he may realize it*; and so consequently he waits not for, but until, the accomplishment of it; hence &c., 321.

750. *For the creature was placed under.* The Literal Sense of this would be, *That God actually placed man under vain, that is, false expectations*; whereas &c., *That the hope God implanted in man, availed in him the expectations referred to, which expectations as entertained by man are vain*; hence &c., 321.

751. *From the bondage of the corruption.* The Article is here

<sup>752</sup>liberty of the glory of the children of the God *i e* into the state of liberty enjoyed by the children of God in glory.

22. *I say he delivered.* For we know, that all <sup>753</sup>classes of the living creation groaneth and travaileth in pain together until the now.

23. And not only as mere creatures is this the case with man, but also they *i e* those having the first fruits of the spirit referred to *i e* who have the assurance of the glory man cannot himself attain, even we ourselves, in relation to ourselves *i e* our present state, groan for adoption, awaiting the redemption of our body.

24. *I say awaiting.* For we were saved *i e* possess <sup>755</sup>salvation in the hope specified verse 21. Now hope being seen *i e* being realized, hope exists not. For what any one seeth *i e* realizes, how doth he hope for.

25. But if what we see not *i e* what is not realized, we hope for, by means of patience, we await it.

26. And thus also the spirit referred to *i e* the <sup>755</sup>spirit of patience assisteth conjointly with our want

used Restrictively, the Unrestricted Sense not being true; for man is not delivered from the bondage of corruption, that is, from being in any way bound by corruption, but the deliverance man expects, is a deliverance from the bondage of the corruption that terminates his present existence, he expects not always to remain in that state, but to be delivered from it; hence the expression of the Article, *The bondage of the corruption referred to.* See Rule 341.

752. *The liberty &c.* Observe the expression, *Into the liberty of the glory.* The Apostle does not say, *That man's natural expectation was that he should be admitted to be a Son of God*, a very difficult assertion to prove; but he states *That the natural expectation of man was, that he should after corruption partake of the liberty*, observe, *The liberty, of the glory, of the Sons, of the God i e of the Sons of God in glory*; That is, *That corruption should not terminate his existence, but that he should be delivered from it, and admitted into a state of liberty similar to that enjoyed by God's Sons in Glory.*

753. *All the living creation.* Inanimate things do not and cannot Groan; hence my Paraphrase. I conceive the expression is so used as to include the animal world, in order to give more force and energy to what is stated.

*Groaneth.* Literally, *Is now suffering*; whereas &c., *We know that nothing is exempt from suffering*; hence &c., 322.1.

754. *Having the first fruits &c.* The Literal Sense would imply, *That the parties specified actually partook of and enjoyed what is specified*; whereas &c., *That they enjoyed an assurance of possessing it*; hence &c., 321.

755. *We were saved.* Had the Arrangement been Regular, it would have implied, *That salvation was an act completed and finished*; whereas such is not the case; hence &c., 321.

755.1. *For what any one seeth.* Literally, *For what is seen by any one, how does any other person hope for it*; whereas &c., *For that which any person sees, how does that same person hope for it*; hence &c., 321.

of strength to obtain the hope. For the thing we should have prayed for. As necessary in order to obtain it, we know not, but it the spirit referred to is the spirit of patience maketh intercession with silent groanings.

27. And he that searcheth the hearts, hath himself acknowledged, what is the mode of thinking of the spirit referred to is that a spirit of patience produces, because according to God is because in a manner that God approves, it addresses him on the behalf of saints is of those that are saints.

28. I say saints. As we have known that to them that love the God, all things the God worketh together for good, to those that are after his design existing called,

29. I say after his design, because whom he did appoint beforehand to be so designated, also he did

758. Because according to God. The Article could not here be expressed before the word God, since the Literal Sense of the passage would then be, That by God's command, it, the spirit, addressed him for the saints; whereas &c., That the spirit of patience exercised by saints, addresses God in a manner that he approves; hence the Article is omitted.

759. See Acts 587.

761. These difficult verses require the whole Context to be present to the mind. The immediate commencement of the Sense is Verse 28, We know that to them that love God, God worketh together all things for good, hence he does this, to them that are after his design existing, that is, living as the called should live; because whom he did appoint beforehand to be so designated, he also did define to be persons having forms after the image of his Son, (forms after the image of his purity of action, forms after the image of his acceptance and exaltation by God,) to the end that he might be a firstborn among many brethren. Verse 30 is a continuation of the specification of the things that we do know, and hence a deduction drawn from what precedes; hence we do not read, So whom he has defined or will define, these also he has called or will call; but, So who he did define, these also he did call &c. &c., ending with, Not these also he shall or will glorify, but, an act completed, he did glorify.

Having forms after the image &c. The form of expression here used appears to me to be derived from the operation of Casting. Christ is here represented as the Image or Pattern of which we who exist conformably to the design of God the called, that is, who live as real Christians, are as it were Casts, that is, our objects, actions, and life here resemble his, as does also all the blessing that God will confer on us hereafter.

762. To the end &c. The Literal Sense of this would be, That God's sole motive in doing what is here stated, was that Christ might be a first born; whereas &c., That one of the motives in doing what is stated was, that we might regard Christ as a first born; hence the reason why the Sentence is Irregular. See Rule 380.

764. Then whom he justified. The reason why this clause is commenced with a Major Stop, when the preceding one is commenced with a Minor Stop, is I conceive this; I regard the three clauses in this verse to be three deductions, the two first of which are now in operation, but the last is not so, but is altogether future; hence the introduction of the Major Stop. See Rule 322.

765. If the God be for us, who against us? Had the Government been Regular the Sense conveyed would have been, If God be for us in all cases, who in any case can be against us? such being the Literal Sense; whereas it is here intended to be Restricted to

define having is to be those that have forms after the image of his son, to the end that he a first born might be among many brethren.

30. So whom he did define, these also he did call, and whom he did call, these also he did justify. And so whom he did justify, these also he did glorify.

31. Therefore what shall we say to these things, if the God be for us so as to make such appointments, who can be against us so as to prevent their completion,

32. I say if he who verily concerning the ownself son is his own son spared not himself, but on account of us all, delivered up him, how is it not that with him, he shall freely give the all things to us necessary for their realization,

33. who shall testify against the chosen of God

the particular point referred to in the argument. See the Paraphrase; hence the occasion of the Peculiar Government. See Rule 322.

766. The all things. It is very clear that the occasion of the Article being used here is to restrict the Sense conveyed by the words, All things, since the Sense conveyed by the Sentence of which it forms a part would not be true, was it understood in an unlimited Sense. I therefore judge that the limitation has reference to what is stated in the Paraphrase. See Rule 341.

God does not give to all men, even The all things, which it is necessary he should do, in accordance to the Literal Sense; He only offers to give them; hence &c., 321.

767. Had a Major Stop preceding the verse succeeding the 31st, it would have implied, that the questions propounded in them were unlimited. Thus Who can in any way debar or testify any sort of thing against the chosen of God; such being the Literal Sense of them; but the Sense is intended to be restricted altogether to those things that God appoints, and not to the use man makes of such appointments in fitting or unfitting him for realizing them. The substitution of the Minor for the Major Stop, shewing, that the passages are to be understood as having reference solely to the context, and consequently to be restricted to it; hence the Paraphrase; I consider that what is conveyed in these verses are various proofs to establish what is contained in the 31st verse, and being only separated from each other by Minor Stops these otherwise unconnected assertions are all shewn to have relation to the same subject. See Rule 322.

768. Chosen of God. Had the Sense here been, Who shall testify against the persons who are chosen or elected of God? the Article must have been expressed before the words Chosen and God, such being the Literal Sense of the words; it not being so, shews that some other Sense is intended to be conveyed, which I consider to be to this effect, Who shall testify against the class of persons that bear the name of the chosen of God?

See Note 767. As the object of this verse has reference to God's appointments to the entire body of persons denominated The chosen of God, and not to the expectation of each particular member of that body, no exception is made, and rightly so, in respect of those, that though bearing the name in this world, debar themselves of the privileges connected therewith by their inconsistency of character. The question here is, whether certain appointments of God, under any circumstances, will prevail; and not whether the particular sins, of a particular individual, will or will not render those appointments unavailable in his particular case. See next Note.

receiving these appointments, shall God that justifies<sup>769</sup> their receiving them,

34. who is it that does pass sentence against their receiving these appointments, does Christ that has died to give the knowledge of these appointments to them.<sup>771</sup> And more having been raised up, who even exists at the right hand of God which assures God's acceptance of these appointments,<sup>772</sup> who so intercedes with us for us the chosen to retain our title to these appointments,<sup>773</sup>

35. who shall separate us the chosen, from our sense of the love of the God that is in the Dispensation of Jesus for the chosen, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword.

36. Just as it has been written concerning God's

769. *God that justifies.* What is stated concerning God, viz. *That justifies*, sufficiently defines the Being that is referred to; consequently, had the Article been expressed before the word *God*, it would have impaired the Sense, as it would then have implied that the Being referred to was not *God*, but some other, viz. *The God that justifies*—I conceive the omission of the Pronoun *them*, after the Verb, justifies what is stated in the preceding Note to be the object of this verse. Had what is contained in this verse related to persons *Chosen or Elected by God*, the Pronoun *them* must have been expressed, as such a Sense, is the Literal Sense of the passage; but if the reference is to the appointment of God to a Body or Class of men, the Pronoun ought not to be expressed; For the Sense intended is not that God absolutely, that is, in all things, justifies those who are of the Class referred to, since that class, viz., *The chosen of God*, I do not doubt includes many unworthy persons, but the Sense intended to be conveyed is, that He justifies them, so far as they are consistent with his appointments, hence Literally, he does not justify them, but justifies His appointments, hence the omission of the Pronoun. If what is here stated is correct, I cannot too strongly urge its being carefully borne in mind here, and in the following verses, that God's appointments are referred to, and not the particular individuals composing the Body that receive these appointments.

770. *Who that does pass sentence against?* See preceding Note. Had this been an unqualified enquiry, *Who can in any way condemn Believers?* a Major Stop would have preceded it, and the Government would have been *Irregular*; but the enquiry here is doubly restricted. 1st. By the use of a *Minor* instead of a *Major Stop*; this restricts the Sense conveyed to the particular points to which the Context has reference, viz. God's appointments. See Note 767. 2nd. It is restricted by the *Government* and the omission of the Pronoun, *them*. See Note 769, since the Sense intended is not, that with reference to God's appointments, Christ will not condemn any one that is denominated *The chosen of God*; but the Sense intended is, that he will not condemn men possessing God's appointments as he designed those appointments to be possessed.

771. *And more.* In the Clause preceding these words the Apostle has given an instance of sacrifice made by Christ, had therefore a *Minor Stop* preceded the words, *And more*, it would have indicated that what succeeded those words, was another and greater instance of sacrifice on the part of Christ, such, in that case being the Literal Sense; whereas what does succeed them is not an instance of sacrifice at all, but refers to the increased ground of assurance we have that Christ will not condemn us; hence the expression of a *Major Stop* here. See Rule 322.

772. *Right hand.* This not being used Literally but Metaphorically, the Article is omitted. See Rule 102.

ancient people, that on account of thee, we are killed all the day, we are accounted as sheep of slaughter,

37. yet in all these things i e in all sufferings of this character, we are more than conquerors i e we know more than that they are not marks of God's displeasure by means of the revelation of him that loved us.

38. I say more than conquerors. For I have been persuaded i e made to see, that neither death, nor life, nor angels nor principalities, nor things present, nor things to come, nor powers,

39. nor height, nor depth, nor any other creation i e external circumstance shall have power us to have separated from our sense of the love of the God i e of God's love for us that is displayed in the Dispensation of Jesus through our Lord,

773. *Intercedes with us.* Observe it is not, *Who even is at the right hand of God to intercede for us.*

774. *Who shall separate &c.?* Had the Arrangement been *Regular*, the Sense of this expression would have been, *Who shall separate us from being the subjects of God's love?* such being the Literal Sense. See Rule 321. But the Sentence being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be, *Who shall separate us from our Sense of the love that God has for the chosen.* This Sense the whole Context appears to me well to support. The enquiry is not, *What shall separate us?* for the Pronoun is not in the Neuter, but in the Masculine Gender, and had it been, *What shall separate us?* the Apostle's answer is not conclusive; for how many have found the things stated sufficient to separate them, but if we regard the passage as, *Who shall separate us*, we are not then to regard it in any way as having reference to the effects that such sufferings do, or may produce on us, but thus, *Shall any thing that can be done to us by any one, such for instance as bringing on us Tribulation, Distress &c. make us suppose that God does not still love the chosen i e separate us from our Sense of the love that God has for them;* hence we see, why *Who* and not *What* is used. The scope of the passage is to this effect, *Who can deprive us of this Sense?* Answer. No one; for not even God himself can do it by any of those external circumstances that can alone be employed by any other for this end. For with respect to such things, *We are more than conquerors*, since we have been taught, *That these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory* 2 Cor. iv. 17, and this too we are taught, *by means of him that loved us*; it being Divine precepts alone that instruct us so to regard such sufferings.

777. *Neither death &c.* The following may perhaps be the Sense intended to be conveyed in this and the following verse, it appears to me to be that which the context points out. *Neither an appointment to die, nor an appointment to live, nor any thing that a power Spiritual can effect, nor any thing that a power Temporal can effect, nor any thing that any other power can effect, nor any thing that now effects us, nor any thing that shall effect us, v. 39 nor exaltation of any kind, nor debasement of any kind, nor any other external circumstance &c.*

778. *Any other creation.* The object of this expression appears to me to be to restrict what is stated, entirely, to what has been created, that is, to external circumstances; with respect to these the Apostle states, that no external circumstance has, in itself, power to have separated any one from their sense of the love of God. See next Note.

779. *Shall have power us to have separated.* It cannot be said that External Circumstances shall not have power to separate

## CHAPTER IX.

1. <sup>780</sup> I speak truth, in saying in Christ *i e* in Christianity, I feign not a bearing witness to me of my conscience, in a spirit holy *i e* <sup>322,2</sup> approved of by God,

2. for sorrow it is to me, great and incessant pain to my heart *i e* <sup>322,2</sup> my natural desires that such is the case.

3. <sup>783</sup> I say to my natural desires. For I myself was formerly in effect desiring accursed to exist from the Christ, seeing I desired to be so from Christ, for my brethren, my kinsfolk, after the flesh,

4. <sup>322,2</sup> whosoever they are Israelites *i e* descended from Abraham they are, a people of *i e* by whom the adoption was possessed, and the glory, and the covenant, and the giving of the law, and the service, and the promises,

5. a people of whom the fathers were, and from among whom, the Christ referred to by us was, that is as respects flesh *i e* <sup>784</sup> humanity, he that exists over all, a God, blessed, unto the evers. Amen.

6. I say that possessed these privileges. Yet not so possessed them as that the word of the God has failed by the rejection of them as a nation from being his people. For not all that are of Israel, these Israelites <sup>785</sup> are reckoned to be by God,

us, since how often have they effected it; but it can be said with truth, that External Circumstances shall not have power to have separated us, because for this to be the case, it must be, that External Circumstances have power to command man's obedience to them, which is not the case. Thus then we see why the Apostle has made use of these Tenses. And why the Arrangement is Irregular, See Rule 322,1.

I consider what is here treated of is not of the degree of inducement that External Circumstances present to us to do what is evil, but as to the effect External Circumstances ought to have on our minds in inducing us to suppose that God has withdrawn his love from us, because he appoints us adversity.

780. I speak truth. The Literal Sense of this is, In christianity I always speak the truth; the Sense intended is, I speak that which is true in saying in christianity; hence &c., 321.

782. For I myself was desiring. If Regularly Arranged, the Sense conveyed would have been, That he actually desired what is stated; whereas &c., That what he did desire was in effect what is stated; not from the Christ, but from him that proved to be the Christ; hence &c., 321.

783. After flesh. Had the Article been expressed before the word *Flesh* in this connection, I conceive it would have implied, that the words, Brethren and Kinsfolk had reference solely to those who were the absolute relations of St. Paul; whereas I consider he here intends to embrace the whole of the Jewish nation; hence the omission of the Article. See Rule 348.

784. That exists over all, a God. Observe, the Article is not expressed before the word, God.

785. These Israelites. Literally, All that are of Israel are

7. neither because <sup>322,2</sup> seed of Abraham they are *i e* <sup>786</sup> descendants of Abraham, are they all reckoned by God as children, even in relation to Isaac God declares, he shall be called to thee seed *i e* <sup>785</sup> he alone shall be regarded as thy seed,

8. this is then certain, not the children after the flesh *i e* by natural descent, these are not children after the God, but the children of *i e* <sup>787</sup> entitled to the promise that God has made He reckons for the seed. <sup>788</sup>

9. For this a word of promise exists, at this set time *i e* <sup>789</sup> which I appoint, I will come saith God, and a son shall be to the Sarah. <sup>322,2</sup>

10. And not only in this instance did God choose to select as his people only a part of the seed, but also in the case of Rebecca, at one period, she having <sup>790</sup> conceived twins by Isaac our father.

11. I say in the case of Rebecca. For the children not yet having been born. And not having done any good or evil, in order that that that is according to the choice proclamation of the God *i e* in order that the proclamation that God chose to make should stand, not on works entitling the individual to it, but on the will of him that calleth,

12. it was said to her, that <sup>790,1</sup> the elder should serve the younger.

Israelites, but in the Sense that the Apostle here attaches to the word *Israelites*, such is not the case; hence the *Peculiar Government* here employed. See Rule 322.

786. Seed of Abraham they are. As the Literal seed of Abraham is not referred to, but Descendants of Abraham actually or by adoption, the Article should not be expressed, See Rule 343.

787. These children after the God. Had the Rendering here been as the Received Text has it, Children of God, I conceive the Article must have been expressed before the word *Children*, or else omitted before the word *God*. The *Peculiar Government* used is adopted, because the Literal Sense of the passage, if fully expressed, is not intended to be conveyed. For God does account all the children of the flesh to be Abraham's children, but he does not so account them to be Abraham's children, as to entitle all of them to be partakers of the promise relating to Abraham's seed. See Rule 322.

788. For seed. The Article is omitted before the word *seed*, because the Sense intended to be conveyed is not Literally seed, but Descendants, in the particular Sense referred to; hence the Article is omitted.

789. This a word of promise. Had the Government here been Regular, it would have implied, That what succeeded, was the actual words in which the promise referred to was expressed; whereas &c. in my opinion, That what is recorded was only a part of the promise; hence the Irregular Government. See Rule 324. And the omission of the Article before the word *Promise*. See Rule 101.

790. Having conceived. Literally, Actively done it; whereas &c. Passive, Having been acted on; hence &c., 321.

13. According as indeed it has been written, I<sup>791</sup> loved the Jacob *i e I treated Jacob in this world as one that I loved.* And I hated<sup>791</sup> the Esau *i e and Esau as one that I hated.*

14. Then what shall we say. No injustice it is in the God *so to do.* It may not have been.

15. For *in relation to earthly advantages* he saith<sup>496</sup> to Moses, I will pity *as to earthly advantages*, whomsoever I may choose to pity, and I will compassionate<sup>793</sup> *as to earthly advantages*, whomsoever I may choose to compassionate.

16. Then therefore *we are taught that advantages in this world* are not at the command of him that desireth *them*, neither of him that runneth *i e striveth after them*, but of God that pities *i e that bestows*

*them on man not as a reward to the individuals receiving them, but through pity to mankind generally.*

17. So then the Scripture saith *in relation to the Pharaoh*, that on account of it, *even this pity* I<sup>794</sup> roused up thee *i e gave thee opportunities to display thy wickedness*, in order that I should have demonstrated by thee my power, and in order that my name should have been declared in all the earth.

18. Then therefore whom he wills, he pities *as respects appointing to them in this world blessings and advantages.* And whom he wills, he hardens<sup>796</sup> *himself i e treats harshly as respects appointing them in this world sufferings and ignorance.*

19. Then thou wilt say to me. Then why yet doth He find fault *with any man for not being what*

790.1. *The elder should serve the younger. Literally, Should personally do it; whereas &c., Such should be the case in relation to their descendants; hence &c., 322.1.*

791. *I loved the Jacob. I hated the Esau.* Had the Literal Sense of these words been the Sense here intended to be conveyed, I conceive the *Arrangement* could not have been *Irregular.* See Rule 321. I therefore conclude the Sense intended to be conveyed to be this, *I acted towards Jacob as towards one that I loved, and towards Esau as towards one that I hated.*

793. *I will pity &c.* This was spoken in answer to a question of Moses to be permitted in this world to see the Glory of God, and this may be advanced to shew, that God does not act unjustly in making any selection of particular persons that he may choose, in order to confer on them in this world peculiar Advantages, Privileges and Knowledge; because Almighty God spoke it in relation thereto; but this may not be advanced to shew, that we are justified in understanding what is here stated as at all applying to Eternal Things, or that God will deal with man in another world after this manner, because Almighty God did not speak in relation thereto; hence my Paraphrase.

794. *I roused up.* It appears to me singular, That this word should be understood to express, that God *created Pharaoh* to accomplish the end specified.

796. *He hardens.* In sin say some. And why? What is there in the connection that should lead us so to fix the meaning? Why is the first Clause to be regarded as having an immediate relation to an Attribute of the Almighty, and the second, although in all points of *Government* the same, as having no such relation? It appears to me that the Apostle is here treating, not of *Sin* and *Righteousness*, but of God's Custom or Right and Power to select, and of His Justice in selecting whom he pleases, as the recipients of Blessings and Advantages in this world; whether such relates to Religion or to Temporal Affairs. Thus he commences by shewing that God's promise to, and blessing of Abraham, did not embrace all his seed, but was confined to one particular part of it that God himself selected and appointed. He next refers to the case of Jacob and Esau, which case further shews, that God's choice is not directed in respect of such distributions, by the merits of the parties, for the choice was made *before the children had done either good or evil.* (N.B. If this argument of the Apostle has any force, it surely must preclude our supposing, that God predetermines the actions of men; for if he does predetermine their actions, he might at the time of choosing between Jacob and Esau have been influenced by the characters, He, in that case, must have then known they would afterwards have to assume, which is the very point the Apostle is endeavouring to prove is not the case), and that the wicked even are made the subjects of his choice, in order to accomplish his designs, as

appears from the instance of Pharaoh. This is the state of the argument when the Apostle draws the conclusion which is contained in the verse now under consideration; the first Clause of which is, *Whom he wills he pities.* The word *Pity* has been used several times in the verses preceding this, and appears to me, in all the cases, to have relation to the exercise of the Attribute that induces God to confer Blessings and Advantages on man in this world. These we are informed are not given or withheld on account of his deserts, such not being the rule by which God regulates his distribution in this world of these gifts; both the good and evil are permitted to partake, and are also deprived of them; we can then only conclude, *That whom God wills he pities i e He appoints to them in this world Blessings and Advantages.* Now it appears to me that we are required to understand the second Clause of this verse, viz., *Whom he wills he hardens*, as expressing a Sense in opposition to the first Clause, and thus I should express it, *Whom he wills he appoints to them in this world Afflictions and Disadvantages.* As *Advantages*, here, I conceive to have reference to Religious Light, Knowledge and Privileges, I therefore conclude that *Disadvantages*, here, should be understood as referring to Ignorance, Darkeness, and Error on that subject. To enjoy the Light and Knowledge that the Divine Being communicates is a privilege and blessing, but it is not that which in itself renders us more acceptable to him in the day of judgment; and consequently, we ought to conclude, that the *Hardening* or *Ignorance* here referred to is not of such a nature, as in itself, increases the sin of the individuals referred to as the subjects of it, but is only such, as deprives them in this world of participating in the happiness the Knowledge withheld would impart. I consider the pity &c. here referred to to be confined to the *absolute donation*, thus, God gives to whom he wills earthly blessings, such as riches, honor &c. but he leaves it to the parties to whom they are given to obtain or not to obtain happiness from them, according to the use they make of them. And so *Whom he wills he pities*, he favors with Religious Light and Privileges, but he leaves it to them to derive or not to derive Eternal Advantage from them, according to the use they make of them. Thus God wills, and yet in Eternal Things leaves man a free Agent. But it is not only the Sense that requires the second clause of this verse to be so understood, but I consider the *Government* of the Greek requires each of the two clauses, the *Government* of each being the same, to have reference to precisely the same thing. If therefore the first clause has reference to the temporal enjoyment of blessings &c. by man; the second clause must have reference to the same, and then there can be no reference to man's being *hardened in sin* as some suppose. If the first clause has reference exclusively to God himself, *God pities*, the second must have reference to the same, *God treats harshly*; hence my Paraphrase.



he is not. For <sup>797</sup>who hath resisted that that is willed of him, even a man being a Christian, a Jew, or a Gentile,

20. O man, nay but, thou, who art thou that <sup>322,2</sup>replieth to the God. The thing formed shall not say to him that has formed, why if thou requirest me to be a Christian <sup>210</sup>madest thou me thus <sup>759</sup>i e a Jew or a Gentile,

21. or the potter <sup>798</sup>i e the moulder of the clay hath not licence, of the same lump, to have made just as <sup>322,2</sup>it pleased him, what indeed is a vessel to honor. And what is to dishonor.

22. Now if the God being willing to have shewed more fully the anger *sin incurs*, and to have made known his power to punish it, endureth with much <sup>333</sup>long suffering as his chosen people, <sup>800</sup>vessels of wrath i e such as had incurred wrath, they having been fitted by their evil actions for destruction in respect of such privilege,

23. in order that he should have made known <sup>800</sup>the riches of his glory, to vessels of mercy i e to

such as had by belief of His promises been admitted to this privilege through mercy, which i e a class which <sup>800</sup>he ordained beforehand not only to enjoy the privilege of being in this world His chosen people but also for glory,

24. whom <sup>800</sup>i e of which class even he did call us that are Christians, not only of Jews <sup>801</sup>i e not only those of us who were of the Jews, but also of Gentiles <sup>801</sup>i e but also those of us who were of the Gentiles,

25. I say of the Gentiles, as even he saith in the <sup>496</sup>Osee to which I refer, I will call thee not i e those that are not my people, my people, and her that has not been beloved, having been beloved,

26. and it shall come to pass in the place, where it was said, not a people of me ye in that place, they <sup>803</sup>sons of living God i e of the living God shall be called.

27. Verily <sup>804</sup>Esaias crieth concerning the Israel to which we refer, though the number of the Sons of Israel as the sand of the sea should exist, the rem-

797. *Who hath resisted &c.* Literally, *In any respect; to which it may be answered, Every living soul; whereas &c., Who hath resisted it in the respect to which the Context hath reference; to this the answer is, No one ever has, or ever can; hence &c., 321.*

798. *Or the potter of the clay hath not licence.* Literally, *Is subject to no control; whereas &c., Has liberty to determine for himself; hence &c., 321.*

800. *Vessels of wrath—Vessels of mercy.* Had the Sense intended to be conveyed by these expressions had reference to any actual individuals who were absolutely what is stated, I do not see why the Gender of the Relative varies in verses 23 & 24; but if the Sense intended to be conveyed is intended to have reference not to actual individuals, but to certain classes of character, in that case the variation is required.

In the first of these cases the Antecedent to the Relative is *Vessels of mercy*; that is, the class of character described by the figure, *Vessels of mercy*; hence the Gender of the Relative is the same as that of the word *Vessels*; but in the 24th verse it appears to me that it is not the Class of character, but the individuals comprising that Class that are referred to, hence the Gender of the Relative is changed, it being expressed in the Masculine.

If *Vessels of wrath and Vessels of mercy* are intended to express Classes of Character, and not Bodies or Parties of individuals, or even, if it cannot be proved that they are not capable of expressing such a Sense, we see that the Class of Character designated *Vessels of mercy*, may be prepared beforehand for glory, without one single individual composing that body having been himself predestined by God for that blissful state.

801. *Of Jews—Of Gentiles.* Had the Article been here expressed, the Sense conveyed would have been, *He called us so, not only of i e by the Jews &c.* such being the Literal Sense; hence the Omission of the Article.

803. *Sons of living God.* Had the Government here been Regular, it would then require that the persons referred to should *Actually be called by this name; whereas &c., They shall be the Sons &c.; hence &c., 321.*

804. *Esaias crieth.* Literally, *Actively does so; whereas &c., Records on this subject; hence &c., 322,1.*

805. *The remnant shall be saved.* Literally, *Saved to the fullest extent; whereas &c., Saved to the extent to which the Context has reference; hence &c., 322,1.*

*Saved.* From what? From Eternal Punishment say some. And why? What is there to warrant such a conclusion? 1st, The Sense invariably attached to this word in Scripture does not force us thereto.

2nd. The argument relates to those who shall be, *In this world*, called, *The children of God*; see the preceding part of this Chapter. Verses 25, 26 & 27 are only introduced to prove to the Jews, by quotations from their own Scriptures, that it was expressly stated in them, that God intended to admit the Gentiles, *In this world*, to partake of his favor, and to acknowledge them as well as the Jews to be his children. If this is the object of the introduction of these quotations, I cannot see how they strengthen the Apostle's argument, if the salvation here spoken of is Eternal Salvation, as, in that case, the Sense then is, *However numerous the Jews may be, the remainder of them alone shall be eternally saved.* This undoubtedly might be the case, and yet the Gentiles might never be acknowledged by God, in this world, as his children.

Lastly. What is the conclusion that the Apostle himself draws, and which of the Senses attached to the word *Salvation* does that conclusion support. He states that in order to curtail his argument he shall only add, *That it is the Lord's intention to bring about upon the earth* (observe, *In this world*, it is not, *In heaven*) what *Esaias* hath announced, viz, that the Jews, *In this world*, became almost as *Sodom and Gomorrah*, and then in the 30th verse he states, *Why; namely, Because the Gentiles who sought not justification, i e admission to God's favor in this world, nevertheless were admitted to it, and the Jews which sought a law for obtaining justification, were rejected, not eternally, but from being, in this world, his chosen people.* See Luke xix. 9.



<sup>805</sup>  
nant alone shall be saved from destruction as God's  
chosen people.

28. Because <sup>806</sup>terminating and abridging speech,  
I will only add the Lord shall effect upon the earth,

29. even as Esaias hath announced, except Jehovah  
<sup>807</sup>of Sabaoth left behind to us seed, as Sodom probably  
we were become, and as Gomorrah probably we were  
like.

30. And why, we will state, because Gentiles that  
sought not after justification *i e* acceptance of God in  
this world, obtained justification *i e* acceptance. <sup>808</sup> Even  
justification *i e* acceptance that is obtained by them in  
this world on account of faith.

31. And Israel seeking after a law for justification  
*i e* for obtaining acceptance in this world, unto a law  
<sup>809</sup>*i e* unto such a rule, they attained not,

32. wherefore, because they sought acceptance not  
on account of faith, but as acceptance obtained on

806. *Because terminating speech.* The Literal Sense of this would  
be equivalent to, *For terminating arguments*; The Sense intended  
to be conveyed is, *For terminating this Argument*; hence &c., 321.

807. *Jehovah of Sabaoth.* Literally, *Had actively effected what  
is stated*; whereas &c. *Passive, Had accepted the justification of  
a remnant*; hence &c., 322, 1.

808. *Even justification.* The expression of the *Major Stop*  
here, shews that the Sentence has reference to the clause of the Sen-  
tence, *Sought not after justification*, as well as to that which im-  
mediately precedes the *Stop*, and is introduced in order to preclude  
it being understood, that the Gentiles, in no way, sought for  
justification; we should have thus expressed the passage, *The  
Gentiles sought not after the justification here referred to, never-  
theless they obtained it.* See justification verse 28.

809. I would here just point out a difference in the expressions  
of the 30th and 31st verses that I do not think has been remarked.  
In the 30th verse it is said, *The Gentiles did not seek after justi-  
fication, nevertheless they obtained it.* In verse 31 it says, *That  
the Jews sought after a law of justification, nevertheless they did  
not.* What? not, they did not obtain justification, but it is, *never-  
theless to a law by which to obtain justification, they came not*;  
hence it follows, That it is not here stated, that the Jews did not  
obtain justification, since all that is stated is, they did not find a  
law by which to obtain justification.

810. *Deliverance or Salvation.* If it is remembered that in  
verses 10 and 11 of this Chapter we are informed, that a mere con-  
fession with the mouth of the Lord Jesus, which I suppose means,  
a confession of our belief in him, is all that is required in order to  
obtain for us the Salvation here referred to; few can I think be of  
opinion, that it is Eternal Salvation that is here spoken of. Besides  
this, the context does not lead us to suppose that the reference is to  
Eternal Salvation, inasmuch as it is no where stated, that the Jews,  
as a body, were in a state debarring them from obtaining that  
blessing. And lastly, the language of the Sentence appears to me  
to forbid our supposing the reference to be to Eternal Salvation;  
since it could hardly be supposed that any one, much less an Apostle  
of Christ, could have any other desire than that of Salvation for any  
body of his fellow creatures. To use therefore the strong language  
expressed in this verse, is not only unnecessary, but appears to me  
not to be suitable to the occasion. Not any of these objections exist  
if we understand the salvation here referred to, to be deliverance  
from alienation to God in this world, indeed, in relation to this, the  
strong language of the Apostle is necessary.

811. *They have zeal concerning God.* The Literal Sense of this

account of works, they stumbled through unbelief at  
the stone of the stumbling foretold.

33. As it has been written. Behold I lay in Sion  
a stone of stumbling and rock of offence, but he that  
believeth on it shall not be ashamed,

# CHAPTER X.

1. brethren, the indeed desire of the my heart, and  
the prayer, *by me* to the God, for them, *is* for their  
deliverance <sup>810</sup>from alienation in this world to God.

2. For I bear witness to them, that they have zeal  
concerning God, but not after knowledge. <sup>811</sup>

3. For being ignorant of the justification *i e* ground  
of acceptance of the God *i e* provided by God, and  
desiring <sup>812</sup>the private *i e* the doctrine of each man's  
obtaining this blessing for himself to have established,  
they were not arranged <sup>813</sup>under the justification of the  
God. <sup>814</sup>

4. *I say ignorant.* For a termination of law of  
would be, *That the zeal they had was acceptable to God*; hence the  
*Disarrangement*, the Sense being as I conceive what is expressed in  
the Paraphrase. See Rule 321.

812. *The justification of the God.* Had the *Arrangement* been  
*Regular*, the Sense conveyed would have had reference to the  
intrinsic righteousness of God; as, *The love of God*, and, *The glory  
of God*, is God's love, and God's glory; whereas &c., *The ground  
of justification or acceptance provided and approved of by God*,  
which is here denominated, *God's justification*; hence &c., 321 and  
Note 814.

813. *And desiring the private.* The Sense precludes our sup-  
posing that the words, *The private*, hold their case in agreement  
with the word *Justification*, that precedes them; consequently, the  
Conjunction does not couple them together, and consequently, this  
Sentence is an *Irregular Sentence*, the occasion of which I conceive  
to be as follows. Had the *Arrangement* been *Regular*, it would  
have implied, *An express desire of the thing stated*; whereas I  
consider the fact to be, *That the desire was to establish a particular  
description of justification, viz. justification under the Mosaic Law*,  
which in effect being what the Apostle here terms, a *Private* or  
*Personal justification*; he here states the effect, instead of the par-  
ticular that produces the effect; hence &c., 321. The word *Private*,  
standing as it here does in opposition to God's justification which is  
provided without limitation for all, is used I conceive to express a  
*Private, Particular, or Separate justification*, that is, each person  
separately obtaining justification for himself.

814. *They were not arranged under &c.* According to Donnegan  
the Verb rendered, *To arrange under*, or *Reduce to Subjection*,  
appears to me to imply *Compulsion to that end*, or at least, *A placing  
in position by some other party*; whereas I conceive the Sense here  
intended to be conveyed is, *That by these opinions, they excluded  
themselves from being of the party specified*; the Sense not being the  
Literal Sense, is I conceive the cause of the *Disarrangement* of the  
Verb. As the Sense of this passage cannot be understood, *They  
were not arranged under the intrinsic righteousness of the God*, the  
words, *The righteousness or justification of the God*, are, *Regularly  
Arranged*, since the only Sense that they can afford in this con-  
nexion is, *The state which by God is regarded to be the state of  
justification*; but this is not the case, when the like Sense is re-  
quired at the commencement of the verse, since, in that connexion,  
was the *Arrangement Regular*, it would be doubtful, whether the  
Sense intended to be conveyed had reference to God's intrinsic  
righteousness, or to that expressed in Paraphrase.

every kind Christ <sup>815</sup> is with respect to obtaining justification *i e* acceptance of God in this world to every one that believeth.

5. *I say of law.* For Moses <sup>816</sup> describeth the justification that is of *i e* the acceptance obtained through law to be such, that a man that has done its requirements for the attainment of that end, he shall exist in that state only by continuing to observe it.

6. But to every one that believeth <sup>818</sup> the justification by faith *i e* the acceptance in this world on account of faith thus speaketh. Thou should not have said *i e* determined in thy heart, who shall ascend into the heaven to which we refer, this virtually exists Christ to have brought down *i e* displaced, since he claims to be judge of all men,

7. or who shall descend into the bottomless pit, this virtually exists Christ, from the dead <sup>801</sup> *i e* from those who have died, to have transported since he claims all power over the dead,

8. but what does it say, nigh thee *i e* it is easy, the thing uttered <sup>822,2</sup> is in thy mouth, and in thy heart, this the thing uttered concerning the faith *i e* acceptance in this world on account of faith which we preach is,

9. for if thou shouldst have confessed the thing uttered, with thy mouth, that a Lord Jesus <sup>819</sup> *is*, and shouldst have believed with thy heart, that the God <sup>759</sup> raised up him, from the dead, thou shalt be saved <sup>805</sup> from condemnation as an alien to God.

10. *I say if so confessed and believed.* For it *i e* <sup>821</sup> the fact referred to is believed with the heart, for obtaining justification *i e* acceptance of God in this

815. *Christ is.* Had the Sense here been, *That Christ was absolutely what is here stated*, this *Form of Government* would not have been used; the Sense intended is I conceive to be understood as restricted in the Paraphrase. See Rule 322.

816. *For Moses describeth.* Literally, *Personally states*; whereas &c., *He is commanded to state*; hence &c., 322,1.

818. *The justification by faith.* Literally, *The justification obtained by belief of specific matters*; whereas &c. has relation to, *Effects resulting from such belief*; hence &c., 321.

819. This verse will be found difficult to explanation, by those who consider the Apostle is here treating of *Final justification*.

821. *It is believed with the heart &c.* The Literal Sense requires that the object of this verse should be directed to prove what is stated in the preceding verse, *Thou shalt be saved*; whereas &c. designed to explain, why, *Confession with the mouth, and belief*

world. And it *i e* the fact referred to <sup>821</sup> is confessed with the mouth, for obtaining deliverance from alienation to God in this world.

11. And the scripture saith, every one that believes on him shall not be ashamed.

12. *Observe every one.* For difference concerning being a Jew of any kind and likewise concerning being a Gentile of any kind exists not. For the he *i e* the Being that is Lord of all, being rich unto all whether Jews or Gentiles that call upon him proves it to be independent of any such distinctions.

13. *I say all.* For every one, whomsoever should have called upon the name of Jehovah, shall be saved <sup>805</sup> from condemnation as an alien to God.

14. But how should they *i e* persons have called on a Being, on whom they believed not. And how should they have believed the existence of a Being, of whom they heard not *i e* they never heard. And how should they have heard, without the thing heard being made publicly known *i e* being proclaimed.

15. And how should they have any thing that is made publicly known, if they should not have been sent any thing. *I say sent.* According as it has been written, how beautiful the feet of them that preach a glad tidings of good things are,

16. *I say good things*, notwithstanding not all to whom these good things came obeyed the gospel. For Esaias saith, O Lord, who believed our report,

17. so then the faith accepted by God for justification cometh through hearing. And the hearing referred to cometh by means of that which has been spoken by Christ,

with the heart, is necessary to effect that end; hence &c., 321. The Article is omitted before the words *Mouth* and *Heart* to show that they are not used in a Literal Sense, as the Sense intended to be conveyed is, *An open confession—A sincere belief*. See Rule 343.

822. *Not all to whom these good things came, obeyed &c.* Literally, *All who preached*; whereas &c., *All who heard*; hence &c., 322,1.

823. *Esaias saith.* Literally, *The exact words recorded*; whereas &c., *Words to that effect*; hence &c., 322,1.

824. *The faith through hearing—The hearing by means &c.* Had the *Government* here been *Regular*, it would have implied, *That the effect specified was so produced in all cases*, such being the Literal Sense; whereas &c. only, *That it was so produced in the case here specified*; hence the *Peculiar Government*. See Rule 322.

18. nevertheless in saying through hearing I say not, they heard not *that obeyed not, it is written* verily unto all the earth, their sound *is the sound of the glad tidings* went, and unto the ends of the world, their words,

19. indeed I say not, Israel knew not, for first Moses saith, I will provoke to jealousy you, on account of *that which is* not a nation, on account of a foolish nation, I will anger you.

20. And Esaias is very bold and saith, I was found by them that seek me not, conspicuous I was made to them that ask not after me.

21. And in relation to the Israel to which we refer, he saith, I stretched forth all the day my hands, to a people disobeying and gainsaying.

## CHAPTER XI.

1. Nevertheless I say. The God did not cast away his people. It may not have been *if it cannot be that I should say so*. For even I am of Israel, of the seed of Abraham, of the tribe of Benjamin,

2. the God did not cast away his people, whom he appointed beforehand to be called his people, verily ye have not perceived in Elias's case, what the Scripture says there, how he maketh intercession to the God, against the Israel to which we refer,

3. O Lord, they killed thy prophets, they digged down thine altars, and I alone in the acknowledgment of thee was left, and they seek my life on account thereof,

825. *That which has been spoken by Christ.* Had the Article here been expressed, it would have implied, *That a reference was had to some particular word, that is, command, that Christ had given relation to the matter; whereas &c., That unless God was pleased to reveal his gracious intention towards man, there would be nothing for man to hear in this matter, consequently, the hearing here referred to comes by means of what God is pleased to reveal; hence the omission of the Article.*

827. *Israel knew not.* Literally, *Had no knowledge; whereas &c., Perceived not the real intent; hence &c., 322,1.*

829. *Esaias is very bold and saith.* Literally, *He evinced great courage; whereas &c., God made an unmistakeable declaration by him; hence &c., 322,1.*

830. *That seek me not—That ask not after me.* Had the Arrangement been Regular, the Sense conveyed would have been, *That the persons that found God, that is, were accepted of him, were persons that did not in any way seek or ask after him, such being the Literal Sense; whereas &c., That the Jews who knew and*

4. but what saith the Divine answer to him, I reserved to myself a people seven thousand men, all of whom bowed not a knee to the Baal.

5. And thus by the reservation of God also in the now time, a remnant of Israel, according to election by grace, has existence.

6. And if it is by grace that God selected this remnant to be a part of his people, it is not then on account of works that he did it, otherwise the grace referred to not then grace is. And if it is by works, that man secures it, not then grace it is that does it,

7. Therefore the thing which Israel covets viz. to be God's chosen people, this it obtained not. But the election it obtained. And the rest were hardened as to their loss of being, and as to the elections becoming, the chosen people of God.

8. I say hardened. According as indeed it has been written, the God gave to them on these points a spirit of slumber, he gave to them no other instruction than the natural use of their eyes in respect of that they might not see that as a nation they were rejected from being God's chosen people, and the natural use of their ears in respect of that they might not hear the decree of their rejection, until the this very day,

9. even David saith, be made, their table is the blessings bestowed on them, into a snare, and into a trap, and into a stumbling block, and into a recompence unto them,

*acknowledged God, did not as a nation seek or ask after Him; hence &c., 321.*

832. *The seed—The tribe.* The Apostle was not of the entire seed of Abraham, or of the entire tribe of Benjamin, but was of an individual that formed a part of each of them; hence the Article is omitted in each case.

833. *They killed thy prophets, and digged down thine altars.* Had the Arrangement here been Regular, it would have implied, *That all God's prophets were killed, and his altars destroyed, by the Jews; whereas &c., That some of his prophets and altars had been so treated by them; hence &c., 321.*

834. *And I alone was left.* Literally, *A forsaking of him in person; whereas &c., A forsaking of acceptance of that which he proclaimed; hence &c., 321.*

835. *Israel covets.* Literally, *Sincerely coveted; whereas &c., Professed to covet; hence &c., 321.*

837. *The rest were hardened.* Literally, *Actively prevented from perceiving; whereas &c. Passive, They did not perceive; hence &c., 322,1.*

10. be darkened, their eyes <sup>381</sup>that reject God's instructions, in respect of that they might not see <sup>840</sup>that as a nation they are rejected, and bow down their back always while they continue to do so, with the burden of thy chastisements.

11. But I do not say, they stumbled, in order that they should have perished as to being God's people. It may not have been, but I say that through <sup>841</sup>their fall, the deliverance from alienation to God was opened to the Gentiles, to the end that they the Jews <sup>843</sup>should have inspired emulation.

12. I say the Jews. For if their fall <sup>841</sup>riches of the world produced in relation to the increase of God's chosen people, and their diminishing <sup>843</sup>riches of the Gentiles in relation to the same, more by how much <sup>844</sup>reason is there to expect, their fulness <sup>845</sup>i e their restoration to God's favor in this world shall increase the number of God's chosen people.

13. Yea I say <sup>845</sup>riches to you the Gentiles. For indeed inasmuch as, I an Apostle of Gentiles am, <sup>847</sup>I magnify my office,

14. if by any means I shall inspire to emulation <sup>849</sup>my flesh, and shall save from alienation to God some, <sup>850</sup>out of them who are in that state.

840. Bow down &c. In the two preceding Paragraphs the Verb does not govern the words succeeding it, which shews that the Literal Sense is not intended to be conveyed. See Rule 322; this the Sense fully justifies, since it is not the actual Table or Eyes that are in either of the cases referred to, and here, for a like reason, the same Form of Government would I conceive have been used, but for the word *Always*, which is intended to be understood in a Restricted Sense, and not in a Literal Sense; hence the *Irregular Arrangement* is here employed instead of an *Irregular Government*, as by that means, not only the expression *Their back* may be understood in a Metaphorical Sense, but the word *Always* likewise, in a Restricted Sense. See Rule 321.

841. Their fall. Literally, *An absolute completed act*; whereas &c., *An act tending to an end but not completed, and so it may be one day reversed*; hence &c., 321.

842. To the end that they should have inspired &c. The Sense here is not, *That through the fall of the Jews deliverance was opened to the Gentiles, only, to inspire the Jews with emulation*; which is the Literal Sense of this passage, this being only one of God's gracious purposes in it; hence the occasion of the *Irregular Government* used. See Rule 380.

843. Riches of the world. The Literal Sense of, *The riches of the world*, is, *Money and other like treasures*; the Sense intended to be conveyed is, *That which is the riches of the world in relation to the subject treated of*; hence the omission of the Article before *Riches* and *World*. In like manner, *The riches of the Gentiles*.

844. Riches &c. Had the Government here been Regular, it would have implied, *That what precedes these words was the actual cause of what is expressed by these words*, such being the Literal Sense of the passage; whereas God was the actual cause, who was pleased to effect his gracious purpose by means of what is here stated; hence the occasion of the *Peculiar Government* used. See Rule 322.

15. I say out of them. For if their loss of being <sup>851</sup>God's people a reconciliation of the world exists i e was a means for the admission of every man in this world to be of God's chosen people, what is a taking for God's people besides the mode which reconciles <sup>851</sup>the whole world, but a taking life, from the dead.

16. I say what. For if the first fruit holy is, so also the lump i e for if the commencement of a system has God's sanction, so also has the entire <sup>852</sup>system, and if the root holy is, so also the branches i e and if a system has God's sanction, so also have all those that conform to it.

17. And if some of the branches of an olive tree <sup>852,1</sup>were broken off. And thou [a wild olive tree existing] wast grafted in amongst them the branches of the olive tree, and a partaker by the root of the fatness of the olive tree thou thyself became.

18. Treat not arrogantly the branches that are broken off from it. Verily if thou dost treat arrogantly those branches, thou sustainest not the root i e thou dost not support the system by so doing, though the root sustainest thee i e the system supports thee.

19. But thou wilt say, the branches were broken off, in order that I should be grafted in.

845. Yea I say. The Literal Sense would imply, *That what is here stated, was addressed only to the Gentiles*; whereas &c. I conceive as in the Paraphrase; hence &c., 321.

846. I an Apostle of Gentiles. The Literal Sense would imply, *That he was exclusively what is stated*; whereas &c., *That he was principally such*; hence &c., 321.

847. I magnify my office. Literally, *I increase its dignity*; whereas &c., *I remind you of its dignity*; hence &c., 321.

849. My flesh. The Literal Sense of this would imply, *That the Apostle had reference exclusively to his own relations*; whereas his reference is, *To the entire Jewish nation*; hence &c., 321.

850. A Stop should precede the Preposition rendered out of, otherwise the Literal Sense afforded would imply, *That the application was confined to the race of Jews then living*; hence my Paraphrase. See Rule 322.

851. A reconciliation of the world. The Article is omitted before reconciliation and world, and the Government is Peculiar, because the effect stated was not actually produced, the whole world were not reconciled; The Sense intended to be conveyed is, *The fall of the Jews led to a means for the reconciliation of the whole world*; hence &c., 322 & 343.

852. The Sense conveyed by this verse is not to be understood without limitation, hence the occasion of the *Peculiar Government*. See Rule 322.

852,1. And if some of the branches were broken off. Literally, *Some of the holy branches referred to in verse 16*; whereas &c., *Has no such relation, but is the commencement of a separate Allegory*; hence &c., 321.

853. Thou sustainest not. Literally, *Thou in no way doest it*; whereas &c., *Thou dost not it in so doing*; hence &c., 321.

20. Well, they were broken off through the unbelief of what they heard from God c. x. v. 17. And thou hast stood in their place through the belief of what they disbelieve. Think not high things on account of thy exaltation, but be intimidated.

21. I say be intimidated.. For if the God of the branches that are according to nature spared not himself because of their unbelief. Then not perhaps he would not have spared himself concerning thee shouldst thou not believe.

22. Therefore behold the goodness and severity of the God, towards indeed them that fell, severity it is. But towards thee, goodness from God it is, if thou shouldst have persevered in deserving the goodness referred to, otherwise also thou shalt be cut off from being his people.

23. And also those, unless they should have persevered in the unbelief referred to, shall be grafted in. For able in relation to the perfection of his Attributes the God exists i e ever has been anew to have grafted in them.

24. I say able. For if thou, concerning that that is according to nature, wert cut off a wild olive tree, and contrary to nature, thou wert grafted into a good

olive tree, more by how much reason is there to expect, that these that are according to nature shall be grafted into the its own olive tree.

25. For I would not ye not to know brethren this mystery viz. I am about to relate, in order that wise ye exist not against yourselves, that hardness as to being rejected by God from being his people, of a part, has come to the Israel, until when, the fulness i e the complete admission to be God's people of the Gentiles should have come in,

26. and thus all Israel shall be saved from alienation to God in this world. As it has been written, the deliverer shall come out of Sion, he shall turn away ungodliness i e rejection by God as his people, from Jacob,

27. and this shall be to them, the covenant with me which I promised. When I should have taken away the state in which they are on account of their sins.

28. I say when I should do it, with respect indeed to the Gospel, enemies they are on account of you. But with respect to the election, beloved they are on account of the fathers.

29. I say beloved. For not regretted by God the

reference, To the great acceptance of these nations by God; hence &c., 321.

862. And thus all Israel shall be saved &c. Literally, Eternally; whereas &c., Saved to the extent to which the Context has reference; hence &c., 322,1.

All Israel. Literally, Every individual of it; whereas &c., Every nation or class of which it is composed; hence &c., 321.

862,1. The deliverer shall come out of Sion. Had the Arrangement been Regular, the Sense conveyed would have been, The deliverer of Sion shall come; hence &c., 321.

863. From Jacob. See Rule 322. Had no Stop preceded these words, the Sense conveyed would have been to this effect, He shall prevent Jacob from practising ungodliness, such being the Literal Sense; whereas &c. to this effect, And he shall turn away from Jacob ungodliness i e their rejection by God as his people; hence the introduction of the Stop here.

864. The Covenant with me. Literally, What is stated; whereas &c., Equivalent to a covenant; hence &c., 321.

865. Enemies—Beloved. See Rule 322. Had the Sense here been, That the Jews were Enemies, or were Beloved by God, that is, that he regarded them without restriction as such, the Government employed would not have been used. But the Sense intended to be conveyed is, That as respects the Gospel Dispensation, God treated the Jews, to a certain extent, as he would treat enemies, in consequence of their rejection of it; but as respects the election, He treated them, to a certain extent, as he would treat those that are beloved, he did not destroy them as a nation, or deprive them of the opportunity of returning to his favor, whenever they chose to do so; hence the Government here used.

866. Not regretted &c. Had this Sentence been fully expressed, the Sense conveyed in connection with the Context would have been,

864. The unbelief—the belief. Had the Arrangement been Regular, the Sense conveyed would have been, such being the Literal Sense—They were broken off by God in the unbelief, and thou hast stood in their place by God's appointment in the belief; whereas &c., That unbelief and belief was the Cause of the effect stated, and is not intended as descriptive of the state of the parties; hence the Sentence fully expressed would be, They were broken off by God on account of their unbelief, and thou hast stood in their place by God's appointment on account of thy belief; hence &c., 321. The Article is expressed before each of the words, in order to restrict the Sense to a particular fact. See Rule 341.

864,1. Think not high things. Literally, Things that are excellent; whereas &c., Things that are presumptuous; hence &c., 321.

865. The branches that are according to nature. Literally, This is descriptive of a particular God; whereas &c., That he that is God of all is God even of those branches that are according to nature; hence the Disarrangement of the words According to nature. See Rule 321.

866. Goodness of the God. Had the Article been expressed, it would have implied, That what had been stated proved to us the entire Goodness of God's Character; whereas &c., That we are required to contemplate the favor God has shown to us in this particular; hence the Omission of the Article. See Rule 341.

868. Wise ye exist not against yourselves. This is spoken Ironicaly, the reference being not to True wisdom, but, To a pretence of it; hence &c., 321.

869. Has come to the Israel. Literally, To the whole of the body; whereas &c., To the body as a whole; hence &c., 321.

861. The fulness of the Gentiles. Literally, the Sense has reference, To the great acceptance of the Individuals composing the Gentile nations of what God proposed to them; whereas &c. has

gifts and the calling of the God are as opposed to any of His designs, hence the deliverance by the Gospel, and his election of the Jews to be his people, are not incompatible.

30. *I say not regretted as opposed to His designs.* For as ye once believed not in the God and so were excluded from being of his chosen people in this world. And now ye in partaking of the blessing were pitied by God through the <sup>867</sup>unbelief of these the Jews.

31. So also these now that are rejected believed not in the your pity i e in the pity extended to you, in order that being on that account rejected also they now should have been pitied in order to be delivered from alienation to God in this world.

32. *I say in order.* For the God shut up as regards being his chosen people the whole <sup>868</sup>of the nations that exist, on account of unbelief, in order that he should have pitied in admission to the blessing <sup>869</sup>the whole of them,

33. O depth <sup>870</sup>of riches, and of wisdom, and of knowledge of God displayed in this arrangement, how undiscoverable by investigation his judgments, and not to be traced out his ways. <sup>871</sup>

34. For who knew <sup>872</sup>the mind of Jehovah in this <sup>490</sup>

*That God never changed with reference to the bestowing of His gifts and blessings, whom he once blessed, he ever continued to bless; whereas &c., That God had not shewed any favor, or promised any blessings, that he afterwards regretted or repented having made or done; His mind undergoes no change; hence the Government employed.*

867. *Through the unbelief of these.* See Rule 321. Had the Arrangement here been Regular, it would have implied, *That the entire cause of the Gentiles being pitied, was the unbelief of the Jews, God's love and compassion having nothing to do with it; hence the Disarrangement.* The pity here referred to does not I conceive relate to the forgiveness of sin, but to having, in this world, a correct knowledge and understanding of God; in fact, to be, in this world, *His Church and People.* I conceive the Pronoun, *These*, is used instead of the more common one, *Them*, because the latter would imply the entire body; whereas, *These*, should be understood, *Through the unbelief of these of the election v 28 that do not believe.*

868. *The whole.* The word translated, *The whole or every*, cannot refer to man individually, inasmuch as what is treated of in the preceding verses is not man individually, but Nations, Bodies, or Dispensations under which men are arrayed.

869. *In order that &c.* Had this been Regularly Arranged, the Sense conveyed would have implied, *That all nations were partakers of God's pity; whereas &c., That all nations were able to partake of it; hence &c., 321.*

870. *Displayed &c.* Had this Sentence been an expression of admiration of the entire Bounty, Wisdom, and Knowledge of God, the Article must have been expressed before each of the words; the omission of it shews that it is to be confined to what has been treated

affair, and who a councillor of him made himself in it,

35. or who gave first to him in it, and it shall be given back to him,

36. that of him, and by means of him, and to him, the all things exist <sup>873</sup>in it the Gospel Dispensation, even the glory unto the evers. Amen.

## CHAPTER XII.

1. Therefore I beseech you brethren *Christians*, on account of the mercies of the God <sup>874</sup>vouchsafed to you, to have offered your bodies, a living sacrifice, holy, acceptable to the God, your reasonable service,

2. and in *Christianity* be not conformed to this age, but be transformed to it in the renewing of the mind, to the end that ye may discover <sup>875</sup>by examination, what the will of the God, the good, and acceptable, and perfect will is in relation to the *Christian Dispensation.*

3. *I say that ye may discover.* For I say, by means of the grace that has been given to me, to every man that exists among you not to think more highly of himself, than what, it is fit for him to think, but to think, [in order that he should have a sound <sup>876</sup>mind to every man i e in order that his opinion should <sup>878</sup>

of in the preceding verses, viz. the Bounty, Wisdom, and Knowledge displayed in the means God has devised for the admission of all men into the enjoyment of God's favor in this world. See Rule 343.

871. *His judgments &c.—His ways &c.* Observe the Article is here expressed, and the Limitation specified in the last Note is not required.

872. *Who knew the mind of Jehovah.* Had it been intended for this to be understood without Restriction, the passage I conceive would have been expressed, *For who hath known the mind of God; hence the Restriction specified in the Paraphrase.*

873. *In it, the glory &c.* According to the Rules, the words *In it*, are governed by the words that precede them, as the Regular Arrangement always supersedes the Irregular, the Sense admitting of it. See Rule 34. The Received Rendering, *To whom &c.*, cannot be admitted, the Relative is not expressed.

874. *To have offered.* The Literal Sense of, *I beseech you to offer*, implies, that previous to the address they had not offered; whereas, *To have offered*, does not imply anything respecting the previous conduct; hence the Present Tense is not used, and hence the Paraphrase.

876. *To the end that.* See Rule 390. Had this been the only reason for their doing what is here recommended, this Form of Government would not have been used; hence the Peculiar Government here.

877. *What the will &c. is.* See Rule 322. Had what was here referred to, *Been the entire will of God*, the present Form of Expression would not have been used, which marks a limitation; hence the Paraphrase.

878. *To every man.* According to my Rules it is clear that

be by others judged right,] that the God <sup>879</sup>divided <sup>880</sup>the measure of faith among many.

4. [I say among many. For according as in one <sup>881</sup>body, many members we have. And all members have not the same office.

5. So the many, as a body, we exist in Christ i e in Christianity. Even a body that is as to one of another, members we should feel ourselves to be.]

6. Even to those of us <sup>882</sup>having free gifts, as to the grace that is given to us, diverse even as respects the same gift, whether prophecy, diverse as to the proportion of the faith <sup>883</sup>required in delivering it,

7. or a ministry, diverse in the ministry i e in the thing ministered, or he that teacheth, diverse in the doctrine i e in what is taught,

8. or he that exhorteth, diverse in the subject of the exhortation, he that imparts, diverse in simplicity in doing it, he that ruleth, diverse in diligence in discharging his duty, he that sheweth mercy, diverse in cheerfulness in doing it,

9. diverse also as to the love void of hypocrisy that produces mercy, as to abhorring the evil that excludes mercy, as to being fastened together by

these words must belong to this Sentence, and cannot belong to the Sentence in which they are placed in the Received Text.

879. *The God divided.* Literally, *Actually did what is stated*; whereas &c., *Did not appoint to each individual the entire possession of faith*; hence &c., 322,1.

880. *The measure of faith.* Literally, *A specific quantity to be divided*; whereas &c., *That God appointed to every man the amount of faith he exercised*; hence the Omission of the Article.

881. *Have not the same office.* Had the *Arrangement* been *Regular*, the Sense conveyed would not have been true, *As the office of all the members is the same, it being to minister to the Body*; whereas &c. I conceive to be Restricted, *To man's not making use of the same member for effecting every object*; hence &c., 321.

I would not here, or in other cases be understood, when I state that Restriction is intended to be expressed, that what is stated is not true in relation to any other circumstance or occasion &c.; such is not my meaning, but my meaning is this; That as far as the passage in which the Restriction is expressed instructs us, we have no command beyond the particular specified; the passage is intended to teach us, only, what, in one particular case is requisite, without reference of any kind to what is so in all similar cases. The writer admits he is aware of circumstances that preclude what he is commanding from being necessary, right, or true, as a General or Unlimited Injunction or Assertion, in relation to all cases.

882. *Even.* What follows is advanced by the Apostle to shew, *That we not only differ from each other in the offices we hold, but also as to the extent in which we discharge the duty of the same office.*

883. *The faith.* To express the Sense of the Received Text, the Article should not have been expressed; the use of it appears to me

the good that exists in the brotherly love for each other that shewing mercy enjoins,

10. as to warmth in affection to the honor of others that it promotes, as to preparing the way for others to obtain mercy,

11. as to being not slothful in the eagerness to extend mercy, as to being zealous in the spirit i e in mental inclination to do so, as to being servants to the Lord in relation to it,

12. as to rejoicing in the hope of persons realizing it, as to holding out under the anguish of their not doing so, as to persisting in the prayer for their success,

13. as to participating in the privations of the saints that do not realize it, as to pursuing the love that produces mercy as extending to strangers,

14. brethren bless them that impel you, [bless and not curse them]

15. that impel you to rejoice with those rejoicing on account of mercy received or conferred, to weep with those weeping on account of mercy lost or withheld,

16. the it i e the thing that God appoints in this matter, for each other, desiring. Not the high i e the

to restrict the faith referred to to the object specified in the context, viz, *To prophecy*; hence the Paraphrase.

884. I should very much like to see an explanation of the *Govern-ment* of the Greek in this verse in accordance to the Received Translation of it.

885. *The honor.* If it was the admiration or love of honor to which the Apostle here has reference, it does not require the expression of the Article, which being expressed, restricts therefore the Sense of the Passage to *honor of a particular description*, and this the Sense of the passage points out to be that expressed in the Paraphrase.

886. *In preparing the way.* The Literal Sense is Restricted, *To a diversity in the active steps taken to promote the end referred to*; whereas &c. has no reference, *To a difference in the course pursued, whether it be an Active or Passive, a Positive or Negative one, but relates to a difference in the zeal of execution*; hence &c., 321.

887. Had the *Arrangement* in the 11th 12th & 13th verses been *Regular*, it would have implied, *That what is contained in them was a continuation of the subject treated of in the verses preceding, and consequently, that the Qualities specified were treated of without any limitation in respect of application*, such being the Literal Sense; whereas their application is to be limited to the particular specified in the last Clause of the 8th verse, viz. *The shewing of mercy*; hence &c., and the expression of the Article in each Clause before the Noun. See Rules 321 & 341. Except to effect this object, why is the *Arrangement Irregular*? And why is the Article expressed in these verses? See Note 926.

889. *The high—the low.* The Article is used to Restrict the Sense of these words to a particular description of *High* and *Low* things, which particular description the Context appears to me to shew to be that expressed in the Paraphrase.



rejoicing desiring for them when it is not vouchsafed to them, but desiring their being brought back i e made humble by the low i e the weeping. Be not, wise, against yourselves i e under the pretence of wisdom take not that course in this matter that will subject you to God's condemnation,

17. thus recompensing to no man in this matter evil for any evil he may have done you, attending ourselves to good i e what is right in this matter, in the face of all men i e though all men oppose your doing so,

18. if possible, the thing that exists by you i e the thing to be aimed at by you in this matter is, with all men, living in peace.

19. Not avenging yourselves in this matter, dearly beloved, indeed give place to the wrath your conduct may excite. For it has been written, vengeance is with me, I will remunerate, Jehovah saith,

20. therefore if thy enemy in this matter hunger, feed him, if he should thirst, give drink unto him. For this doing, thou shalt heap coals of fire, on his

head that may soften and purify his mind towards thee.

21. Be not overcome by the evil done to you in this matter, but overcome by the good you do the evil that is done to you,

#### CHAPTER XIII.

1. all living, be subject to powers standing over in this matter. For power does not exist, if not given by God. Even those that now exist, by God, having been decreed, they do exist,

2. therefore he that opposeth the power, he has opposed i e not yielded obedience to the ordinance of the God. And those that have opposed shall receive in i e among themselves condemnation.

3. For the rulers referred to i e the persons exercising this power a terror are not to the good work of endurance of wrong, but to the evil work of revenge.

Now thou dost wish not to be in fear of the power, do the good work of endurance of wrong, and thou shalt have praise, from it i e from those exercising the power rightly.

890. *Being brought back.* The Literal Sense of this would imply, *An exact retracing of a course of evil pursued*; whereas &c., *That humility may be obtained*; hence &c., 321.

891. *Recompensing &c.* Had the Arrangement been Regular, the Sense conveyed would have been, *That we might not have been punished even for the correction of evil*, such being the Literal Sense; whereas &c., *That we may not afflict any, solely, because they have afflicted us*; hence &c., 321.

893. *Vengeance with me.* Had the Arrangement been Regular, it would have implied, *That God alone executed punishment or vengeance*; whereas &c., *That God alone can appoint punishment*; hence &c., 321.

895. *In this matter.* This verse being a conclusion drawn from what precedes it, cannot be understood in a more extended Sense than the premises from which it is drawn admits of; hence the Restriction in the Paraphrase. See Note 926.

896. *Thou shalt heap.* The occasion of the Disarrangement is to shew, that the Literal Sense is not true; *It is not certain that such conduct will melt an enemy's heart*, which is the Literal Sense; *It is only most likely to do so*; hence &c., 321.

897. *The good—The evil.* The Article is here used to Restrict the Good and Evil referred to some particular description of Good and Evil, as had unlimited Good and Evil been referred to, it was unnecessary to have used the Article. Whatever description of Good and Evil is referred to in the Context, is the Good and Evil that is intended to be here defined, hence the Paraphrase.

898. *Be subject to powers &c.* I conceive the word Power, and not Ruler, is used to shew, that the proper use, and not the abuse of the talent is referred to; that is to say, God's intention in instituting the office, and not the manner in which man administers it. This I think more clearly appears in the clause that follows, in which the Apostle assigns the reason why we should so act, viz. *For power is not, or as though he had said, That cannot be called power which God does not give*, that is to say, sanction. I consider the cause of the Disarrangement is to shew, that the injunction to yield obedience

is not to be understood as unlimited, but thus, *Be subject to all powers rightly exercised in this matter*; hence &c., 321 & Note 926.

901. *He has opposed &c.* Had this been Regularly Arranged, the Sense conveyed would have been, *That man had done something that God had actually determined man should not do*; a thing impossible; hence &c., and the Paraphrase; and hence also, *And those also that have opposed themselves*, to shew that the Sense is not, *And those that have opposed the ordinance*, but, *Those that would if able oppose it*. See Rule 321.

902. *The ordinance &c.* Not an actual ordinance, but that which man should regard as an ordinance; hence &c., 321.

904. *Condemnation shall receive.* Literally, *Shall be eternally lost*; whereas &c., *Shall incur blame in the commission of the act*; hence &c., 322, 1.

905. *The Rulers.* Why according to the Sense of the Received Text is the Article expressed? I conceive the Article is used to express limitation, viz. *The rulers referred to*, that is, *those exercising the power here referred to*. Had what is here referred to been Temporal Governors, the Article could not have been used, as the Sense without the Article would have referred to them. See Rule 341.

907. *The good—the evil.* The Article is here used to mark limitation, which I conceive the context points out to be as expressed in the Paraphrase. See Rule 341.

909. *Do the good work.* The Literal Sense of this if Regularly Arranged would imply, *an Active doing of something*; whereas the good referred to is *Passive endurance*; hence &c., 321.

910. *From it.* The Gender, as also the Sense, shows that the Pronoun *It* has reference here to the word Power. The Stop introduced before the words, *From it*, is to shew, that the Sense conveyed is not Literally true. See Rule 322. It is not the power from which persons performing the good works will receive praise, or from all who exercise it, but from those exercising the power rightly, hence as regards alone the power, they will receive praise; and hence the Stop.



4. *I say it.* For a minister of God it is to thee,<sup>911</sup> with respect to good things. But if the evil prompted<sup>322,2</sup> by revenge thou shouldst do, be afraid. For not in vain it beareth the sword that awards punishment.<sup>912</sup> For a minister of God it is, a revenger it is with respect to wrath i e punishment to him that doeth the evil revenge prompts,<sup>913</sup>

5. wherefore being as a minister of God a necessity there is to be subject to the power, not only on account of the wrath i e the punishment it can inflict, but also on account of the conscience teaching us that such is required by God.

6. For on account of this also i e for the same reason also, ye are required<sup>914</sup> to pay tribute for rulers. So ministers of God they exist, in this same thing, persisting in enforcing,

7. render to all the dues belonging to the office they hold, render to the i e him appointed to receive the tribute, the tribute he is appointed to receive, render to the i e him appointed to receive the custom, the custom he is appointed to receive, render to the i e him appointed to receive the fear of the power he exercises, the fear he is appointed to receive, render to the i e him appointed to receive the honor belonging to any office, the honor he is appointed to receive,

8. owe no man any thing in such respects but the<sup>915</sup>

911. *For a minister of God.* I conceive the power referred to is a minister of God, by encouraging us to pursue a course of forbearance to our enemies, and by preventing their passing certain bounds in the injury they may do to us.

912. *It beareth the sword.* I conceive the Literal Sense of this would be confined to *Capital Punishment*; whereas &c. I conceive, *An infliction of Punishment of any kind*; hence &c., 321.

913. *That doeth the evil.* The Literal Sense would imply, *That in every case revenge was subject to Punishment from the Ruler*; the Sense intended restricts it to such cases as those to which the context applies viz., *To the commission of such acts as would make men fear punishment from the Ruler*; hence, *such as the Ruler forbids to be done*; hence &c., 321.

914. *Ye pay.* The Literal Sense if *Regularly Arranged* would be, *That the reason stated was the reason why the parties addressed paid tribute*; whereas &c., *That the reason stated is the reason why they are required to pay tribute*; hence &c., 321.

915. *Owe no man anything.* Had the *Arrangement* here been *Regular*, it would have made it sinful to have been in debt of any kind; but the *Irregular Arrangement*, See Rule 321, restricts the application to what is referred to in the Context; and hence to what is contained in the Paraphrase; hence &c., 326.

917. *He hath fulfilled &c.* The *Regular Arrangement* would have implied, *That if at any time we loved our neighbour, we have*

*discharge of the duty* one another to love. For he that loveth the other, hath fulfilled the requirements of the law in relation to others.<sup>917</sup>

9. For the command, thou shalt not commit an adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if any other commandment on this subject is in this record, it is summed up, thou shalt love thy neighbour, as thyself,<sup>333</sup>

10. the i e this love worketh not to the neighbour evil.<sup>919</sup> Therefore a fulfilling of the requirements of the law on this subject the love referred to may be regarded,<sup>917</sup>

11. yet this fulfilling of the law may not be reckoned to obtain justification, knowing the time fixed, that time even now it is us, out of sleep i e out of dependance on the fulfilment of the law for justification to have been awakened. Because now i e in Christianity more easily obtained our deliverance from alienation to God, than when we believed such fulfilment necessary to obtain it,<sup>920</sup>

12. the night far spent i e the ignorance in this particular almost worn out.<sup>921</sup> Even the day i e the knowledge of the truth has drawn near. Therefore as Christians we should ourselves have set aside in relation to our obtaining justification thereby the works of the darkness referred to i e the works which of ignorance on this subject requires for the obtaining of<sup>923</sup>

*fulfilled all that the law requires of us*, such being the Literal Sense; whereas &c., *That in loving our neighbour, we fulfil all that the law requires of us in relation to our neighbour*; hence &c., 321. The omission of the Article shews, that not the entire Law is referred to; hence I conceive the Sense conveyed to be restricted to what I have expressed in the Paraphrase, viz. *To fulfilling the requirements of the law that relate to our duty to our neighbour*. See Rule 343.

918. Had the Sense here intended to be conveyed been, *That the Apostle was uncertain whether there was any other command than those specified*, the *Elliptical Form* would not I conceive have been used. See Rule 322.

919. *Worketh not evil.* Literally, *In no respect it is so*; whereas &c., *It never intentionally does so*; hence &c., 321.

920. *Our deliverance.* Literally, *From eternal punishment*; whereas &c., *From alienation to God in this world*; hence &c., 321.

921. *The night far spent, the day has drawn near.* The occasion of the *Disarrangement* here is I conceive to shew that the Literal Sense is not true. The Literal Sense appears to me to require the general extinction among mankind of the error referred to, and the reception by them of the truth on that subject, neither of these were then accomplished, the seed only was sown, erroneous opinions were on the decline among *The chosen of God*, and the reception of the truth was commenced among them; hence &c., 321.

*justification.* And we should have put on ourselves the armour of the light referred to *i e* the assurance which the knowledge of truth obtains,

13. as is generally in relation to the day time. With becoming conduct we should have walked about not in riotings, and drunkennesses. Not in chamberings and wantonnesses. Not in strifes and envyings,

14. but put on yourselves the Christ even Jesus *i e* follow the example of the Christ even Jesus, and not make foreknowledge of the flesh *i e* the possession in this life of knowledge of the truth, to fulfil lusts.

#### CHAPTER XIV.

1. Assuredly receive as a companion him that is weak in the faith referred to. Not unto discord of conversation,

923. *The darkness—The light.* The Article in each case is used to Define, *The darkness* and *The light* referred to. Had the Sense intended to be conveyed been that expressed in the Received Translation, the Article would not have been expressed. See Rule 341.

924. *In day.* Had the Article here been expressed it would have implied, *That the reference was the same as that which is referred to in the preceding verse*, such being the Literal Sense here; whereas &c. has reference, *To what is expressed in the Paraphrase*; hence the omission of the Article here.

924.1. *With becoming conduct.* Literally, *With conduct suited to the day*; whereas &c., *With such a character of conduct as men ordinarily then exhibit*; hence the *Major Stop*. See Rule 184.

926. If the Form of the Greek in which the 11th and remaining verses of the 12th Chapter, and the whole of the 13th Chapter is expressed are duly considered, I can hardly doubt its being admitted, that what is there expressed cannot be regarded as a collection of independent injunctions, as the Received Translation considers them to be, but that they must be regarded as expressing a connected argument directed to establish and support the necessity of an observance of the duty specified in the 10th verse, viz. *The duty of seeking the honor of others*. If this is not the case, why are almost all the propositions commenced with a *Minor Stop*, a most unusual occurrence in St. Paul's writings, and why are these propositions shewn to be restricted in their application by the expression of the Article; and if the object of that restriction is not designed for the purpose I have mentioned, what is its object. Observe v. 11 *The eagerness*. v. 12 *The hope*. *The anguish*. *The prayer*. v. 13 *The privation*. *The love*. v. 19 *The wrath*. v. 21 *The evil*. *The Good*. C xiii. v. 3 *The Rulers—The good*. *The evil*. v. 4 *The good*. *The evil*. Again, Why is it impossible in some cases, in order to obtain the Sense conveyed by the Received Translation, to pay any regard to Tenses of the Verbs in which the Greek is expressed. Thus v. 11 *Fervent*, not, *Being fervent*. v. 14 *Rejoice*. *Weep*, not *To rejoice*, *To weep*. Again, observe xiv. 1 is commenced with a New Government, a Causal Conjunction, and that the Sense has no direct connexion with what precedes; a collection of circumstances that have not occurred since xii. 10, and which mark all the intermediate verses to be immediately connected, to be parts of the same portion of the argument, and to be brought to a termination with the close of Chapter xiii.

927. *But put on.* Observe, the Apostle does not say, *We should have put on*, as that would imply that those he addressed, as well as himself, had not put on *The Lord Jesus*. He therefore changes the Tense in which he is addressing them to the Imperative, *But put on &c.*

928. *And make not &c.* If Regularly Arranged, the Literal Sense would be, *That we concerted foreknowledge into that which is*

2. who indeed believes so as to have eaten all things. Also him that is weak, he eateth herbs only,

3. him that eateth all things, despise not him that eateth not all things. And him that eateth not all things, judge not him that eateth all things. For the God received into covenant him,

4. thou, who art thou that judgest another man's servant, if obedient he stands by the *i e* him that is his own master's power to sustain him, otherwise he falls. But he that thou judgest shall be holden up in relation to it. For the Lord is able to have holden up him,

5. who indeed esteems a day, above a day. And who esteems every day, each, with respect to the *i e* that that is his own mind *i e* his own estimation, be fully persuaded he is right,

sinful; whereas &c., *That we are not to pervert the blessing of foreknowledge by urging it as a defence for doing what is sinful*. The word *Flesh* is Disarranged, because, *The flesh* has no foreknowledge neither have we who are in the flesh, that is, in our natural state, which would be the Literal Sense in this place; whereas &c., *The knowledge that God reveals to us in this life of what will hereafter happen*; hence &c., 321.

929. *Assuredly receive.* Had the Arrangement been Regular, the Sense conveyed would have been, *That weakness of faith was to be an unquestioned ground of every person's reception*; whereas &c., *That persons weak in the faith referred to, are as regards their weakness, to be received, that is in fact, their weakness is not to be regarded as a sufficient ground for their not being received*; hence &c., 321.

931. *He eateth herbs.* If Regularly Arranged the Sense conveyed would have been, *That the weak sometimes eat herbs*, such being the Literal Sense; whereas &c., *That the weak eat herbs alone*; hence &c., 321.

932. *Despise not &c.* Had the Arrangement here been Regular, the Sense conveyed would have been, *That whatever a person did, provided he did not eat what is referred to, we were not to despise him*, such being the Literal Sense; whereas &c., *That we are not to despise him on account of his not eating*; hence &c., 321. In like manner the Disarrangement in the same verse, *Judge not him that eateth*.

933. *Received him.* Had the Arrangement been Regular, the Sense conveyed would have been, *That God received, that is, accepted us that eat all things*, such being the Literal Sense; whereas &c., *That as regards their having eat all things, God, in relation to that accepts them in having so done*; hence &c., 321.

934. *He stands.* Had the Arrangement been Regular, the Sense conveyed would have been, *He stands by his own master's power making him stand, or making him fall*; whereas &c., *The certainty of a servant's reward and punishment depends, altogether, on the power and pleasure of his Master to reward and punish*; hence &c., 321. Hence the Apostle here teaches, *That no man should be condemned for what he sincerely believes*. Thus, men are not to condemn each other, whether they do or do not observe days; whether they do or do not eat meat; and may it not be added, whether they are Unitarians or Trinitarians. As we are all servants of God, it is clear, that such of us as yield obedience to our master, that is, obey the dictates of our minds shall be holden up, that is shall be accepted by God; whether we observe days or not, or whether we eat meat or abstain from it; or whether we sincerely believe rightly or wrongly on other points; so that we do, in such things, but act in accordance to the dictates of our minds.

934.1. *Who esteems every day.* Literally with this Context, *As*

6. he that regardeth the day, he regardeth <sup>934</sup>it to Jehovah, and he that eateth <sup>935</sup>all things, he eateth <sup>935</sup>all things to Jehovah. For he giveth thanks to the God <sup>935</sup>for what he eats, and he that doth not eat <sup>935</sup>all things, he doth not eat <sup>935</sup>all things to Jehovah, yet he giveth thanks to the God <sup>935</sup>for what he does eat.

7. I say thanks. For no one of us <sup>936</sup>as a Christian liveth or avoids restraint <sup>936</sup>to please himself, and no one of us <sup>936</sup>as a Christian dieth or submits to restraints to please himself.

8. I say himself. For verily if we <sup>935</sup>as Christians should live, we do live for the Lord. And if we <sup>935</sup>as Christians should die, we do die for the Lord. Therefore verily if we <sup>935</sup>as Christians should live. Or if we <sup>935</sup>as Christians should die, we are <sup>935</sup>approved of the Lord.

9. I say approved. For with respect to this <sup>937</sup>i e to assure us of this, Christ died and lived, in order that <sup>938</sup>even he should have been regarded by us Lord both of dead and living.

10. Then thou, why dost thou judge thy brother, or even thou, why dost thou set at nought thy

particularly sacred; whereas &c., Any day as equally entitled to be so regarded; hence &c., 224. Observe, the Apostle here does not say, Who keeps a day commanded to be observed, and who does not keep it; but, Who esteems, that is, of his own mind judges one day to be holier than another, although not commanded to do so, and who does not exercise such a power; hence this passage will not justify the non-obligation in the present day of Sabbath observance, seeing it is not man that judges, determines, or esteems the seventh day to be holy, but Almighty God.

935. He regardeth to Jehovah. See 558. Without a supply of something omitted, this passage is not Sense, whether regarded as Regularly or Irregularly Arranged. I think it probable, that when a repetition of the same words are required in a Greek Sentence, and their omission and identity are clearly defined by the Sense, as it is here, and also in v 8, that in that case, the repetition is not expressed, but is left to be supplied by the party addressed; hence the supply in my Paraphrase, and in other parts of this verse.

936. Two Sentences in this verse are Irregular, the occasion being as I conceive this. The Literal Sense states, That no Christian will act in a certain manner; whereas &c., That no Christian will, in obedience to Christianity, so act; hence &c., 321. This verse is not I consider to be understood Literally as referring to life and death, but to that which promotes and renders pleasurable the one, and to that which entails and renders the other desirable. I regard death to be here used as descriptive of the greatest sacrifice or privation we can make in this world, and life its opposite, as descriptive of enjoyment and happiness. For the accomplishment or avoidance of either these ends, a real Christian will not act, says the Apostle, to please himself, but the Lord; hence the Apostle concludes, that as regards religious observance, whether as respects performance or non-performance on conscientious grounds, we err in pronouncing condemnation against either party.

937. For with respect to this Christ died and lived. Literally, What is specified was the entire reason why Christ died and lived; whereas &c., By Christ's death and life we are rightly assured of the certainty of that which is specified; hence &c., 321.

brother. For we all shall ourselves stand before the judgment seat of the God.

11. I say all. For it has been written, <sup>939</sup>I live i e I reveal the knowledge of my existence, Jehovah saith, that every <sup>940</sup>knee shall bow to me, and every <sup>940</sup>tongue shall confess concerning itself to the God,

12. then every one of us, concerning himself, shall render an account.

13. Therefore no more we should judge one another <sup>943</sup>in things of this character, so judge this thing rather to be right in relation to things of this character, the i e viz. not to erect to the brother an occasion of falling,

14. (I have myself experienced, and have been convinced by the Lord of Jesus, that nothing unclean <sup>944</sup>is by means of its ownself except to him that esteemeth any thing unclean to exist, it is to that man unclean.)

15. For if by means of meat, <sup>946</sup>thy brother is grieved, not then according to love, thou walkest. Destroy not by thy meat that man, on account of whom, Christ died.

938. In order that &c. Had the Arrangement been Regular, the Sense conveyed would have been, That the object of Christ's death &c. was what is stated in this place; Whereas it was not, That He should be; but, That we should perceive he was, what is here stated; hence &c., 321.

939. I live. Few can suppose that the Sense intended is, That God exists or has life, to obtain the external reverence of man, which would be the Sense afforded by the Regular Arrangement, such being the Literal Sense; I conceive the object of the Disarrangement is to shew, That it is not God's existence that is here referred to, but man's knowledge of that existence; hence &c., 321.

940. That every knee &c. The Disarrangement here is intended to shew, That the prostration referred to is not the actual personal prostration or bowing of the knee, but is to be understood figuratively, As descriptive of the bending of the mind to God's will; hence &c., 321.

941. Shall render an account. Literally, We should have Literally to inform God of all we have done; whereas &c., We shall be answerable to God for all we have done; hence &c., 321.

942. No more judge one another. Literally, That we should no more form a judgment of another; whereas &c., That we should no more judge others to act as we think right in things of the character here referred to; hence &c., 321.

943. Judge this. Literally, In others; whereas &c., In ourselves in relation to others; hence &c., 321.

944. Nothing unclean is &c. See Rule 322. The Literal Sense if fully expressed would be, That there was no such thing as uncleanness; whereas &c., That there is nothing to which the subject has reference that is unclean; hence the Peculiar Government here.

946. Thy brother. Literally, One entitled to the Appellation of Brother; whereas &c., One who on religious grounds ought to be regarded as a Brother; hence the Irregular Government. See Rule 322.

948. Christ died. Literally would mean, That Christ died in particular for the person specified; whereas, Christ died for all men; hence &c., 321.

16. Therefore be not a cause of detriment the  
good that without direct command is prescribed of  
us.

17. For the kingdom of the God meat and drink  
exists not, but righteousness, and peace, and joy,  
after a spirit holy: *that is holy*.

18. For he that serveth in this thing the Christ  
referred to acceptable he exists to the God, and in  
highly esteemed actions to the men that obey God.

19. Therefore verily the things productive of the  
peace referred to we do follow after, and the things  
productive of the formation of the peace that exists  
by others.

20. Not on account of meat, destroy the work  
of the God, all things indeed pure are, but evil  
they are to the man that eats with an impedi-  
ment,

21. good it is the not to have eaten meats. Or

949. *The good of us.* Had the Sense here been, *Let not our good be injurious to others*, the *Regular Arrangement* would have been used; but such a command in its Literal Sense does not appear to me to harmonize well with, *Through evil report and good report*; The Sense I conceive intended to be conveyed is, *Let not what we of ourselves imagine to be right, be that which is injurious to others*; hence &c., 321. To give us a command not to allow the good we do to be productive of evil, is to command us to do what we have no power to effect.

951. *After a spirit holy.* The omission of the Article appears to me to preclude the reference here from being understood to apply to the Holy Ghost. See my Tract on Πνεῦμα. I conceive that as *Peace, joy, and righteousness*, that is, *Justice*, is sometimes found in persons not under the influence of religion, the expression, *after a spirit holy*, is introduced to shew what description of these qualities are referred to, thus, *Such righteousness, peace, and joy as is dictated by a spirit that is holy*.

952. *For he that serveth in this thing the Christ.* Literally, *Actively confers benefit in relation to them*; whereas &c., *He that shews his obedience by the performance of such things*; hence &c., 321.

953. *Acceptable he exists—and in highly esteemed actions he exists.* See Rule 322. Had the Government here been full, it would have implied, *That whatever a person did, provided he did the things here specified, he was accepted of God, and approved of by man*; whereas &c., *That as far as it relates to the particular actions specified, a person conducting himself as is here directed, is the line of conduct which God accepts, and man approves*; hence the *Peculiar Government* here.

954. *Peace.* The Article is expressed, because it is not a  
in any way, what may be productive of  
to us to pursue the peace  
Possibly the

not to

other thing by which, thy  
given cause of offence, or is made weak,

22. thou, what faith thou holdest of thyself, hold  
in the sight of the God, happy he that condemneth  
not himself, in what, he alloweth.

23. As he that is unsettled in his opinion, if he  
should have eaten, he has been condemned by God as  
acting wrongly, because it is not of faith. For every  
thing which is not of faith, sin it exists.

## CHAPTER XV.

1. Therefore ought we the strong the infirmities  
of the weak to bear, and not to satisfy ourselves in  
avoiding charges against us of being also weak,

2. each of us satisfy the neighbour in conforming  
to him as far as is consistent, with respect to the good  
for edification.

3. For even the Christ satisfied not himself in

957. *That eats with an impediment.* Literally, *With any kind of impediment*; whereas &c., *With any impediment of the descriptions referred to in the Context*; hence &c., 321.

958. *Good the not &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That it was good to do anything which had led any brother astray; consequently must in that case abstain from all things*; whereas &c., *That it good not to eat meat, and not to drink wine &c., if our doing it likely to be a means of injury to a brother*; hence the *Peace Government* here.

960. *Because it is &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That the person condemned, because what he did had no connexion with faith then our taking a walk would be the means of condemning ours but the Sense intended is, That as the eating or abstaining referred to is dependant on, and cannot be separated from faith, fore whether a person so eats or so abstains, he must do it in ence to faith, or else in opposition to it; therefore, if he eating the propriety of doing it, his eating is not of faith, his belief he is right in doing it, his doubting therefore subject condemnation*; hence the *Peculiar Government* here.

961. *Which is &c.* See Rule 322. This is not to be unlimitedly; otherwise the Sense would have been fully expressed but it is to be understood thus, *But every thing in which it to be exercised, that is done without its exercise, is sin*; *Peculiar Government* here.

966. *Satisfy ourselves.* Had the *Arrangement* been the Sense conveyed would have been, that we should not satisfaction of mind in bearing, observe, it is not, the is sins, but the infirmities of the weak; but the Sense intended we are not to act in such matters, in the manner we are relation to the thing itself alone. is the preferable course

avoiding unfounded charges against himself, but was subjected to them as it has been written, the reproaches of them that reproach on account of things done by thee, they fell on me.

4. And all things whatsoever were written for the our instruction that possess them, were written, in order that by means of the patience, and by means of the comfort of *i e* recorded in the Scriptures referred to, we might have the hope of the comfort they record.

5. Assuredly the God of the patience and of the comfort referred to may have granted to you power the same things to think fit to be done by one another, in Christ even Jesus,

6. in order that unanimously with one mouth, ye should glorify the God and father of our Lord Jesus Christ,

7. wherefore receive to yourselves one another. As also the Christ received to himself us, to the glory of the God.

8. For I declare Christ a minister of circumcision to have been, for a conformation of the truth of God, to the end that the promises of *i e* made to the fathers should have certainty.

969. *All things whatsoever were written for the our instruction.* Literally, *In anything*; whereas &c., *In that to which the Context has relation*; hence &c., 321.

970. *We might have &c.* Had the Sense here been, that we obtained the Holy Scriptures, only, in order that we might have hope, the Arrangement would have been Regular; but the Sense intended to be conveyed is, that this was one of the objects of our receiving it; hence &c., 321.

971. *Assuredly the God &c.* The Literal Sense would imply uncertainty and doubt whether God had done what is specified; whereas &c., *To shew their inability to deny that God has done so*, Thus, *You cannot deny that God may have granted power to think the same things*; hence &c., 322,1.

972. *The Christ received &c.* See Rule 322,1. *The admission of Christians into the privileges of the visible Church, being here described, as a personal reception of them by Christ*, which is the Literal Sense of the passage, the Irregular Arrangement is used.

973. *To glory of God.* The Literal Sense would imply, *That the reception referred to, added to or increased the glory of God*; whereas &c., *That the reception admitted us to comprehend, and ultimately to behold, the glory of God*; hence the omission of the Article. See Rule 343.

974. *A minister of circumcision.* Had the Arrangement been Regular, I conceive the Sense conveyed would have been, *That Christ enforced the necessity of circumcision*; whereas &c. I consider, *That Christ observed the right of circumcision*; hence &c., 321.

975. *For truth of God.* This I consider to be an Elliptical Sentence, the full Sense being as in the Paraphrase; hence the omission of the Article here, as well as before, *God*. See Rule 102.

976. *To the end the promises &c.* Had the entire object of Christ's observance of Circumcision been what is here stated, this *Form of Government* would not have been used. See Rule 380.

9. And that the Gentiles, for mercy received by them, should have glorified the God. As it has been written, on account of this mercy, I will myself openly acknowledge thee to be merciful, even to Gentiles, and sing to the honor of thy name in relation thereto,

10. and again, it the Scripture saith, be joyous Gentiles, with *i e* as well as his people,

11. and again, it the scripture saith, praise all the Gentiles the Lord, and laud him, all the people,

12. and again, Esaias saith, a root of the Jesse shall exist, even he that is raised up to govern Gentiles, in him, Gentiles shall trust.

13. So the God of the hope derived from the Scriptures may have completely filled you, with all grace and peace, in the requiring you to believe in the hope referred to, with power *i e* a conviction of its excellence after a spirit holy *i e* that is acceptable to God.

14. Even I have been persuaded my brethren, even I myself have been persuaded concerning you, that even ye yourselves though Jews satisfied of the existence of benevolence in this appointment of God are, having been made full of all the knowledge *i e* having

977. *To Gentiles.* See Rule 322. I conceive that had there been no Stop before these words, the Sentence would have implied, *An open acknowledgment to the Gentiles alone*; whereas &c. I consider to be this, *I will openly acknowledge thee to all, even the Gentiles*; hence the Stop here.

978. *And sing &c.* Not Literally, but this expression is used *As descriptive of joy and rejoicing*; hence &c., 321.

979. *All the Gentiles.* Literally, *All without exception shall do so*; whereas &c., *No one is prevented from doing so*; hence &c., 333.

980. *And again, Esaias saith.* Literally implies, *That the preceding quotation was from Esaias*; hence &c., 322,1.

981. *Gentiles.* Not only those that are Gentiles, which would have been the Sense had the Article been expressed; whereas &c., *To govern all men, even persons that are Gentiles*; hence the omission of the Article. See Rule 343.

982. *Gentiles they shall trust.* Not all the Gentiles, nor those alone that are Gentiles, which are the Literal Senses, had the Article been expressed; but the Sense intended to be conveyed is, *Persons that are Gentiles*; hence the omission of the Article. See Rule 343. The Verb is Disarranged, See Rule 321, because without it, the Sense would be, *That the Gentiles trusted in him*; whereas &c., *That they trust in his doctrine*.

983. *The God of the hope may have filled you.* Literally, *May have actively done what is stated*; whereas &c. Passive, *May have permitted you to obtain*; hence &c., 322,1.

984. *All grace and peace.* Literally, *The entire amount of each*; whereas &c., *A full participation of each*; hence &c., 333.

985. *Spirit holy.* To convey the Sense given in the Received Translation the Article must have been expressed before each of the Words.

986. *Brethren of me.* Observe the omission of the Article.

been fully instructed in all that is known, being able even one another to admonish.

15. And more boldly *acting* I wrote to you, in part, as a reminding of you, on account of the grace that has been given to me, of the God,

16. to the end that I a minister of Christ even Jesus should exist, ministering the Gospel of the God, in order that the religious service of the Gentiles acceptable should have been, having been sanctified by a spirit holy *i e freed from guilt*.

17. Therefore I have the glorying that exists in the Dispensation of Jesus the things that exist before the God.

18. For I dare not *in relation to glorying* any thing to say, of what Christ effected not himself through my commands, for hearing of Gentiles, in word and deed,

19. by power of signs and wonders, by power of a spirit *i e supernatural*, so effected that I, from Jerusalem and round about unto the Illyricum referred to, to have fully preached the Gospel concerning the Christ.

20. And thus I am myself ambitious to preach the gospel, not where Christ was named, in order that not upon another man's foundation, I should not build,

21. but as it has been written, they shall see, to whom it was not proclaimed concerning him, and they whom have not themselves heard, shall understand,

22. on account of which *ambition* also I was in a situation of being hindered oftentimes in respect of that I might have come to you.

987. *To the end &c.* Had the entire object of St. Paul's receiving the gift referred to, been, that he might be a minister of Christ, this *Form of Government* would not have been used. See Rule 380.

989. *Having a great desire.* Literally, *Now possessing it*; whereas &c., *Having had a great desire for many years*; hence &c., 321.

990. *If first of you.* The Literal Sense of this if Regularly Arranged is, *If first by you*; whereas &c., *If in the first place in respect of you*; hence &c., 321.

991. *Through a part &c.* The Apostle did not wish the Romans to suppose, he was intending in this proposed visit to see the whole

23. But now no other place having in these parts *i e of this character*. And having a great desire in respect of that I might have come to you, for many years,

24. whensoever I should take my journey into the Spain referred to. For I trust, journeying to have myself seen you, and by you, to have been brought on my way thither, if first *in respect of* you, through a part of you, I should have been filled.

25. But now I go unto Jerusalem, ministering to the saints.

26. For it pleased Macedonia and Achaia a contribution to have themselves made for the poor of the saints that are in Jerusalem.

27. Verily it pleased them, and their debtors they are. For if the Gentiles shared in their spiritual things, they ought also in the fleshly things to have ministered unto them.

28. So then this having performed, and having sealed this fruit, I will myself come through you, into Spain.

29. And I have perceived, that coming to you, with a fulness of blessing after Christ, I shall come.

30. Yet I conjure you, on account of our Lord Jesus Christ, and on account of the love of you for the spirit's freedom from guilt, before I come to have strove together with me, in the prayers for me, to the God,

31. in order that I should have been delivered from those that disbelieve in the Judea referred to, and in order that my bringing of the gift that is for

of them, and to visit the whole of their churches; but he wished them to understand that his intention was to form his judgment from the state of such of them as he could find time to visit; if satisfied with these, he should be satisfied or filled with the state of the whole body.

993. The reading of the Vatican M.S. here is I think wrong.

994. *The Gentiles shared.* See Rule 321. Even if this is understood in the Sense of *Partake*, when regarded in connection with the context that follows, it implies, *That the enjoyment of either, must cause privation to the other*; which not being the case in any respect with regard to *Scriptural things*, is the occasion of the *Disarrangement* here.

Jerusalem, acceptable should have been to the saints,  
 32. *and these ends brethren* in order that in joy,  
 I should have come to you, by *the* will of the Lord  
 of Jesus *i e* if God so wills it.

33. Then the God of the peace *attending such joy*  
 shall be with all of you. Amen.

## CHAPTER XVI.

1. Now I commend unto you Phœbe our sister, ex-  
 isting even a minister of the Church that is in Cenchrea,

2. in order that ye should have yourselves received  
 her in *things relating to* Jehovah, according to the  
 deserts of the saints, and should have assisted her, in  
 respect of whomsoever of you, she should require any  
 thing done. For even she a succourer of many hath  
 been, and of me myself,

3. greet yourselves Priscilla and Aquila my help-  
 ers, in the Dispensation of Jesus,

4. [who, for my life, laid down their own neck,  
 to whom not I alone give thanks, but also all the  
 Churches of the Gentiles,]

5. and greet the Church that exists by their house,  
 greet yourselves Epenetus the beloved of me, who  
 a first fruit of the Achaia referred to is unto Christ,

6. greet yourselves Mary, who very much was  
 exhausted from fatigue for us,

7. greet yourselves Andronicus and Junia my  
 kinsmen and fellow prisoners, who of note are among  
 the Apostles, who, even before me, were in Christ *i e*  
*in Christianity*,

996. *Acceptable should have been to the saints.* Literally, *To the true believers*; whereas &c., *To those designated saints*; hence &c., 321.

998. *Brethren.* The Conjunction in the preceding verse shews that what is contained in this verse is not to be understood as an additional Reason why the Romans shall pray to God for the Apostle; was it to be so understood, the Conjunction would have been omitted in the preceding verse, and would have been placed at the commencement of the present verse; its not being so placed, shews that the Sense conveyed is to be understood as a statement of reasons, why the attainment of the ends proposed in the preceding verse are to be so much desired.

997. *Will of God.* Had the Article been expressed before the words *Will* and *God*, it would have implied, that the Apostle's coming in joy was a result willed to follow the attainment of the ends stated; whereas &c. that expressed in the Paraphrase; hence the omission of the Article. See an instance of the above expression when the Article is expressed, Rom. i-10.

998. *Be.* The Verb *To be* is here omitted, the expression being used to convey other than the Literal Sense; it not being a desire for God personally to be present with them, but that God may be

8. greet yourselves Amplias the beloved in *things relating to* Jehovah,

9. greet yourselves Urbane our helper, in Christ *i e* in Christianity, and Stachys my beloved,

10. greet yourselves Appelles the approved in Christ *i e* in Christianity, greet yourselves those that are after the *i e* those of Aristobulus,

11. greet yourselves Herodion my kinsman, greet yourselves those that are after the *i e* those of Narcissus that exist in Jehovah,

12. greet yourselves Tryphena and Tryphosa that labour in *things relating to* Jehovah, greet yourselves Persis the beloved, who much laboured in *things relating to* Jehovah,

13. greet yourselves Rufus the chosen in *things relating to* Jehovah, and his and my mother,

14. greet yourselves Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren *that are with* them,

15. greet yourselves Philologus and Julia, Nereus, and his sister, and Olympas, and the all saints *that are with* them,

16. greet yourselves one another, with a holy kiss, all churches of the Christ referred to greet you.

17. Now I beseech you brethren to mark the persons that uphold the factions and the stumbling blocks to the doctrine, which doctrine ye understood performing *i e* so as to perform it, and pursue a course far away from theirs.

ever present to their minds, and that His blessing may ever attend them.

999. See Matt. ii. 16.

1001. *Laid down.* The Arrangement is here Irregular, because the Sense is not intended to convey the Literal Sense; *They did not actually lay down their lives, but they risked their lives for his safety*; hence &c., 321.

1002. *The Church that exists by their house.* Literally, *A church which recognized some power possessed by their house*; whereas &c., *A Church of God, which they were the means He employed for establishing*; hence &c., 321.

1003. *The brethren that are with them.* The Literal Sense is, *The brethren that are with them when ye greet Hermas &c.*; whereas &c., *And those connected with them in religious matters as brethren*; hence &c., 321, and also, *And the every saint that is with them*, in the next verse; where the word *All* is Disarranged to shew that the Sense is to be understood Generally and not Absolutely. See Rule 321.

1004. *All churches of the Christ greet you.* Literally, *They actually do what is stated*; whereas &c., *I feel authorised to transmit to you their greetings*; hence &c., 321.

18. For the such like do not serve our Lord<sup>1005</sup>  
Christ, but their own belly,<sup>498</sup> and by means of the  
good and fair speeches<sup>1007</sup> they make, they lead away the  
hearts of the simple from it.

19. And your obedience<sup>1008</sup> to it, unto all men, reached.  
Therefore on account of you, I have pleasure. Yet  
I desire you wise to exist in the i e that that is good.  
And pure in the i e that that is evil.

20. Then the God of the peace thus derived shall<sup>759</sup>  
bruise the Satan, under your feet, with speed, the  
grace of our Lord Jesus be with you,<sup>1010</sup>

21. Timotheus the workfellow, and Lucius, and<sup>1004</sup>  
Jason, and Sosipater, my kinsmen greet you,<sup>1004</sup>

22. I Tertius that transcribed the Epistle in<sup>490</sup>  
Jehovah greet you,<sup>1004</sup>

23. Gaius the host of me and of all the Church<sup>1004</sup>

1005. *Do not serve &c.* Had the Sense here been, *That such persons in no way serve Christ*, the *Arrangement* would have been *Regular*, such being the *Literal Sense*; but the Sense intended to be conveyed is, *That in the particular point here specified they do not serve Christ*; hence &c., 321.

1007. *Fair speeches.* Had the Article been expressed, it would have implied, *That reference was had to one speech that was good, and to another that was fair*, such being the *Literal Sense*; whereas the reference is to some speech, *The character of which was good and fair*; hence the omission of the Article here.

1008. *Your obedience &c.* Not *Their obedience*, but the *Knowledge of their obedience had reached to all men*; hence &c., 321.

greet<sup>1004</sup> you, Erastus the chamberlain of the city  
greet<sup>491</sup> you, and Quartus the brother i e who is a  
brother i e a christian,

24. So then it is with him that is able you to have  
established, according to my Gospel, and the preach-  
ing of Christ even Jesus, by a revelation of a mystery<sup>1011</sup>  
having been kept secret in i e during the times of the<sup>1012</sup>  
evers.<sup>323</sup>

25. But having been made manifest now. Even  
by means of writings of Prophets, written under an  
order of the everlasting God, for obedience of faith  
i e concerning what is to be believed, by all the nations<sup>323</sup>  
of men after his having been acknowledged an only  
wise God, by means of Christ even Jesus,<sup>491</sup>

26. the glory of this establishment exists unto the  
evers. Amen.

1010. *Be with you.* Had the Verb *To be* been expressed, the Sense conveyed would have been, *May the grace possessed by the Lord be with you*, such being the *Literal Sense*; whereas &c., *May grace from the Lord always attend you*; hence the omission of the Verb here.

1011. *Having been kept secret.* Literally, *Actually hid*; whereas &c. *Passive*, *It was not revealed*; hence &c., 321.

1012. *In times of evers.* Literally, *From all eternity*; whereas &c., *From all time of which man has cognizance*; hence the omission of the Article. See Rule 101.

## A LITERAL TRANSLATION

### OF THE

## FIRST EPISTLE OF PAUL THE APOSTLE TO CORINTHIANS.

### CHAPTER I.

1. Paul, called an apostle of Christ even Jesus,<sup>491</sup>  
with desire i e approbation<sup>500</sup> of God, and Sosthenes<sup>501</sup>  
who is the brother to a church of the God,

500. *Approbation.* To express the Sense of the received Translation the Article must have been expressed before *Will and God*. See Rom. i. 10.

501. *The brother to a Church.* The expression of the Article

2. we having been sanctified in the Dispensation  
of Jesus to it i e the church that is in Corinth, called  
saints, with all that are called by the name of our  
Lord Jesus Christ, in every place by them and by us,<sup>323</sup>

here, and the Omission of any Preposition after the word *brother*, precludes a Stop being placed after that word; and consequently makes void the Received Translation of this passage.



3. grace to you and peace, from God, Father of us and Lord of Jesus Christ,

4. I thank the God always, on account of *i e* in relation to you, for the grace of the God that was given to you, in the Dispensation of Jesus,

5. that in every thing, ye were enriched in it, in every word of promise, and in every knowledge *i e* thing known.

6. Just as the testimony concerning the Christ, it was confirmed to you so as you not to be behind,

7. as to no gift, waiting the coming of our Lord Jesus Christ,

8. who assuredly will confirm you at end blameless to be, in the day of our Lord Jesus,

9. faithful the God *is*, in relation to whom, ye were called into fellowship by his son Jesus Christ our Lord.

10. So I call you *i e* I style you, brethren, on account of the name of our Lord Jesus Christ which ye bear, in order that the same appellation ye all should utter in relation to each other, and that there should not exist among you divisions into parties. Even as men having been restored to the same mind respecting things present ye should be, and to the same design respecting things future.

11. For it was declared to me, concerning you, my brethren, by the *i e* them of Chloe, that contentions, among you, exist.

12. Even I say this thing was declared to me, that each of you says, I indeed of Paul am. And I of Apollos. And I of Cephas. And I of Christ.

13. Hath the Christ promised been divided among parties. Not Paul was crucified for you, nor into the name of Paul, ye were baptized,

502. Lest any should have said. Literally, To preclude the possibility of such an assertion; whereas &c., To preclude the probable truth of such an assertion; hence &c., 321.

503. I baptized any other. Literally, Any other household; whereas &c., Any other person; hence &c., 321.

504. For Christ sent not me to baptize. Literally, He did not permit me to do it; whereas &c., That was not his especial object in sending me; hence &c., 321.

505. Foolishness is. Literally, It presents what is absolutely foolish; whereas &c., It presents what they regard to be foolish; hence &c., 321. In like manner, A power of God it exists.

14. I am thankful, that not any of you I baptized except Crispus and Gaius,

15. lest any should have said, that in the my name, ye were baptized.

16. And I baptized also the Stephanas's household. Beside I have not knowledge, that I baptized any other.

17. For the Christ sent not me to baptize but to preach the gospel, not with wisdom of utterance, lest the cross of the Christ should have been made useless to the ignorant.

18. So the utterance concerning the cross foolishness is to them that are indeed lost. And not wisdom but a power of God it exists to us that are saved.

19. As it has been written, I will dismiss in relation to salvation the necessity of possessing the wisdom of the wise, and I bring to nothing in its attainment the understanding of the prudent,

20. where in its attainment is a wise man required, where a scribe, where a disputer of this world, is it not the case, the God made foolish in this respect the wisdom of the world.

21. For since indeed in accordance with the wisdom of the God, the world knew not through the *i e* that wisdom the God, the God was pleased through the foolishness of the proclamation as to cause and effect to have saved those that believe,

22. yea foolishness, since indeed even Jews require a sign from God's servant, and Greeks seek wisdom from him.

23. But we preach Christ's having been crucified, we preach therein to Jews indeed a stumbling-block. And to Greeks foolishness.

505,1. And I will bring to nothing &c. Literally, Absolutely destroy, and so render useless the benefits it has obtained; whereas &c., I will do so as to its being an Absolute future requisite; hence &c., 321. I will dismiss or release only necessitates, I will not require, and hence the Arrangement need not be, and is not irregular.

506. Require a sign. Seek wisdom. Literally, They on all occasions actually do what is stated; whereas &c., On all occasions they do so, when they act justly to the light vouchsafed to them by God; hence &c., 321.

14. Yet we preach therein to them that are called  
us and also Greeks Christ's power from God in  
fecting, and wisdom from God in having proclaimed  
uch a salvation,

25. because the foolishness of the God wiser than  
the men that question it exists, and the weakness of  
the God stronger than the men that question it is.

26. So behold your calling, brethren, because not  
many wise men, after the flesh, not many mighty,  
not many noble there are to direct you to it,

27. indeed the things i e positions esteemed foolish  
by the world the God chose for effecting his design,  
in order that he should disgrace the wise men, and  
the things esteemed weak by the world the God chose,  
in order that he should disgrace the mighty powers  
of man,

28. and the things esteemed base by the world,  
and the things that have been esteemed despised the  
God chose, even the things that do not in the esti-  
mation of the world exist, in order that the things  
that do in the estimation of the world exist he should  
bring to nought,

29. that not every flesh i e class of men should  
have gloried before the God.

30. So by him, ye exist in the Dispensation of  
Jesus, who our wisdom was made pertaining to God,  
justification and also sanctification and redemption,

31. in order that as it hath been written, he that  
glories in Jehovah, let him glory,

## CHAPTER II.

and so I coming to you, brethren, came not  
from God. Observe.

with excellency of speech  
you the testimony of the God.

2. For I determined not anything to have known  
among you save Jesus Christ, and this man's having  
been crucified,

3. even I, in weakness, and in fear, and in much  
trembling, was with you,

4. and my speech and my preaching was not with  
persuasives of wisdom in words, but with demon-  
stration of a spirit i e an illumination and power be-  
yond what is proper to man's nature,

5. in order that your faith should not exist on  
wisdom derived from men, but on power derived from  
God.

6. Notwithstanding we speak wisdom to i e in  
the estimation of the perfect. But we speak wisdom  
not in the estimation of this age, neither of the  
princes of this age that come to nought,

7. yet we speak wisdom from God, as to a mystery,  
that has been hid, which the God ordained before  
the evers, for our glory,

8. which none of the princes of this age has  
known. For if they knew it, they would not p-  
bably have crucified the Lord of the glory of it,

9. wherefore is it as it hath been written, v  
things eye saw not, or ear heard not, even into  
of man, it entered not, whatsoever things the  
prepared for them that love him.

10. For the God revealed to us, by means  
spirit. And the spirit searcheth all things, e  
deep things of the God.

the actual dwelling in the Apostle of an active operation  
Ghost. That your faith should not exist &c. Litera  
511. That the power of God; whereas &c., Th  
exist by human wisdom.

11. For who hath known of men the things of the *i e any man that may be specified*, save the spirit of the man that is in him *disclosed them*. So also the things of the God no one hath known, save the Spirit of the God *disclosed them*.

12. And so we *by Christianity* not the spirit of *i e the illumination natural to the world did receive*, but the spirit *i e the illumination* that is from the God, in order that we should know the things that have been freely given to us of the God,

13. which things also we speak not by means learned through man's wisdom in words, but by means learned through a spirit's *wisdom i e through means not natural to man* spiritually *i e in spiritual methods*, spiritual things, *i e wisdom and methods* uniting together.

14. Indeed a natural man receives not the things of *i e belonging to the Spirit of the God*. For foolishness they are to him, as he is not able to have known *them to be true*, because spiritually they are discerned *to be so*.

15. But the spiritual man judgeth even all *classes of things*. And so he, of no one, is *rightly judged incompetent to decide anything for himself*.

16. For he who knew Jehovah's mind *on any point*, who shall instruct him? And we have Jehovah's mind *on what he requires of us*.

516. *So also the things of the God no one hath known*. Literally, *Hath known under any circumstances*; whereas &c., *By his own natural powers*; hence &c., 321.

517. *The Spirit*. Had the Holy Ghost here been directly referred to, the Nominative Article and the Preposition, would not have been expressed; the words employed would have been, *The Spirit of the God*. See 492.

518. *The things that have been freely given to us of the God*. Literally, *Absolutely obtained*; whereas &c., *The things that we are permitted to obtain*; hence &c., 321.

519. *For a natural man receives not*. Literally, *At any time*; whereas &c., *So long as he remains such*; hence &c., 322,1.

520. *The spiritual man judgeth*. Literally, *Actually pronounceth sentence*; whereas &c., *Is capable of deciding*; hence &c., 321.

521. *Jehovah's mind*. Had the Article been expressed it would have implied, *That some men had a perfect acquaintance with the Divine Mind on all subjects*, such being the Literal Sense; whereas &c., *That some men have the knowledge of a Mind, that is, of what God requires of man on a particular subject*; hence the Omission of the Article. See Rule 101. See Note 523.

522. *Who*. Observe the Relative is here expressed, and not the Indefinite Pronoun.

523. *We have Jehovah's mind*. See Note 520. *The full Illumination that he had*; whereas &c., *We have his instruction respecting*

## CHAPTER III.

1. Yet I, brethren, was not able to have spoken unto you as unto spiritual *men*, but as unto natural *men*, like unto babes, in Christ,

2. milk I gave you not meat. For hitherto ye were not able, and neither now are ye able.

3. For yet natural *men* ye exist. For whereas *there is* among you, envy and strife, is it not *the case*, natural *men* ye exist, and according to man, ye walk.

4. For while any one should say, I verily of Paul am. And another, I of Apollos, *babes* not men ye exist.

5. For what is Apollos. And what is Paul, ministers, by means of whom, ye believed even in everything, as the Lord did appoint,

6. I did plant; Apollos did water, for the God was causing increase *by us*,

7. so then neither he that planted anything is, neither he that watereth, but God that causeth increase.

8. And he that planteth and he that watereth one thing exist. Yet each will receive the his own reward, according to the his own labour.

9. Because fellow labourers we are with God, ground cultivated for God, an edifice erected for God ye *in Christ* are,

10. according to the grace of the God that was

*our duty*; hence the Omission of the Article. See Rule 101. *All Christians have not, but they should have Jehovah's mind*; hence &c., 321.

524. *As the Lord did appoint*. Literally, *You to believe it*; whereas &c., *As the Lord did appoint it to be believed*; hence &c., 322,1.

525. *Apollos did water*. Literally, *In all cases he did so*; whereas &c., *Generally speaking such was the case among you*; hence &c., 322,1.

526. *The God was causing increase*. Literally, *Actively causing it*; whereas &c. I conceive *Passive, Permitting it to be done*; hence &c., 322,1.

527. *God*. The Article is omitted, because if expressed it would have conveyed a Sense to this effect; *The God that causeth*, as an opposition to, *The God that does not cause*; hence the omission of the Article.

528. *One thing exist*. Literally, *An identical thing*; whereas &c., *A similar thing*; hence &c., 321. The requirements of Rule 322,2 would have been effected by placing the word, *One thing*, after the Verb, and hence the translation in this place, *Exist*, is quite correct.

529. *Will receive his own reward*. Literally, *That to which he is absolutely entitled*; whereas &c., *The reward which God has promised to him that labours*; hence &c., 321.

530. *Ground cultivated for God*. *An edifice erected for God*.

given to me, as a wise head labourer, a foundation I laid. And another builds thereon as well as me. But each of us, let him take heed, how he builds thereon.

11. For no one is able to have laid other foundation than that that is laid, which foundation Jesus Christ is.

12. And if any one attempts to build upon the foundation gold or silver, precious stones, wood, hay, stubble,

13. the work of each manifest shall be made. For the day of experience it will make manifest, for by fire of trial, its quality is revealed, and so the work of each of what sort it exists, the fire of trial it will try,

14. if the work of any one abideth, which he built thereon, he shall receive a reward,

15. if the work of any one shall be burnt, he shall suffer loss. But he himself shall be saved. Yet so as one from a fire is saved, seeing that his work is destroyed,

16. ye have not considered, that a temple of God ye exist, and that the Spirit of the God, with you, dwells,

17. if any one defiles the temple of the God by disregard of his privilege, the God will defile this man by excluding him from it. For the temple of the God holy is, whosoever temple ye are Jew or Gentile.

Literally, *All are this*; but the Sense here intended to be conveyed is, *That in Christianity we are so in an especial manner*; hence &c., 321.

531. *And another builds thereon.* Literally, *Another master*; whereas &c., *Another person*; hence &c., 321.

532. *And if any one &c.* The Pronoun being here Indefinite, it should have been *Arranged* after the Verb, in which case the Sense conveyed would have been, *That if by means of Christ any one obtained worldly success*; whereas &c., *If any one in Christ allowed worldly success to effect his action*; hence &c., 321.

533. *The work of each.* Literally, *The particular act he effects*; whereas &c., *The character of the act he effects*; hence &c., 321.

534. *Manifest shall be made.* Literally, *The particular knowledge of it shall be revealed*; whereas &c., *Its insufficiency shall be discovered*; hence &c., 322,1.

535. *If any one defiles the temple of God.* Literally, *God's entire dwelling place*; whereas &c., *That part of God's dwelling place to which the Individual has access*; hence &c., 321.

536. *The God will defile this man.* Literally, *He will make him base*; whereas &c., *He will expose him to man as such*; hence &c., 321.

538. *Let no one deceive himself.* Literally, *Do what is stated*;

18. Let no one, deceive himself, if any one wise thinketh to have been for you who are real Christians, in the esteem of this age, a fool, let him become, in order that wise he shall be seen to be hereafter.

19. For the wisdom of this world foolishness, with the God, exists. For he has been delineated, he that taketh the wise of this world, in their craftiness,

20. and again, Jehovah knoweth the thoughts of the wise of this world, that vain they are,

21. therefore no one, boast in men's teaching. For all things of you are taught,

22. whether Paul's teaching, or Apollos's, or Cephas's, or world's, or teaching concerning life, or death, or things having been present, or things being about to come, all things of us are taught.

23. As we of Christ are taught. And Christ of God.

#### CHAPTER IV.

1. Thus account us, a mere man, really ministers of Christ, and stewards of mysteries from God.

2. For what existences besides such is requisite for the *i e these* stewards, in order that faithful any one should have been found in bearing these titles.

3. Yet it is to me in lowest degree, in order that of you, I should have been judged faithful in bearing these titles, or so judged of man of a day, for not even I judge myself to be such.

(strictly speaking, It is impossible to do so;) whereas &c., *Let no man permit himself to be deceived*; hence &c., 321.

539. *Wise thinketh to have been.* Literally, *Really wise, and as such, obedient to the prescriptions possessed*; whereas &c., *Thinketh himself so wise as to be able himself to prescribe*; hence &c., 321.

540. *Wise he shall be.* Literally, *Necessarily so by that particular act*; whereas &c., *He shall perform an act necessary to his being wise*; hence &c., 321.

541. *Jehovah knoweth the thoughts of the wise.* Literally, *All that the wise think of*; whereas &c., *Such plans as the wise devise separate from God*; hence &c., 323,1.

542. *Account us.* Literally, *Us in particular*; whereas &c., *Us who are apostles*; hence &c., 321.

543. *Faithful any one.* The Pronoun is here Indefinite. Literally, *Faithful as to the manner of discharging*; whereas &c., *Faithful as to the claim of power to discharge*; hence &c., 321.

544. *Yet it is to me.* Literally, *Me in particular*; whereas &c., *Such as are ministers*; hence &c., 321.

545. *I judge not myself.* Literally, *In anything*; whereas &c. confined to the particulars specified in the Context, *I by my own judgment do not take the title*; hence &c., 321.

4. For nothing *entitling me to them* I have consciousness<sup>546</sup> of by *the natural powers of myself*, and not by this *means*, I have been justified in *holding them*. For he that judgeth me *to be so*, Jehovah is,

5. therefore not before time, anything, judge, until perhaps the Lord should have come, who indeed will bring to light the hidden things of the darkness *in which all these things now are*, and make manifest the counsels of the hearts, and then the *praise that any man obtains*<sup>547</sup> shall be *awarded to each*, by the God.

6. Now these things, brethren, I transferred in portraying *i e I confined* to myself, even from *i e excluding* others on account of you, in order that as to us, ye should have learnt that that is not beyond what things have been written, in order that not one *being esteemed*, above the one *in advantages*, ye should be puffed up against the other.

7. For who judges<sup>548</sup> thee *to have superior advantages*. Verily what hast thou, which thou received not. And if indeed thou didst receive *it*, why art thou exalted, as not having received.

8. Already having been satisfied ye exist. Already *ye think ye* have abundance, without us, ye reigned as kings, and I would to God, yet ye did reign as kings<sup>548</sup>, in order that even we should have reigned as kings with you.

9. For I think, the God sat forth us the apostles<sup>549</sup> last as *men* destined to death, seeing a spectacle we<sup>550</sup> were made to the world, both in angels *affairs*, and in men's,

546. *I have consciousness &c.* Literally, *I am now aware of*; whereas &c., *I am without revelation aware of*; hence &c., 321.

547. *The praise shall be to each.* Literally, *Every man shall be praised*; whereas &c., *Whatever praise is obtained shall be awarded to each man by God*; hence &c., 322,1.

548. See Acts 524.

549. *Sat forth us the apostles last.* Literally, *In time*; whereas &c., *At the greatest distance from temporal advantages*; hence &c., 321.

550. *In angels affairs.* If Angels have superior knowledge to men, which I consider they have, I do not know how this passage can be understood in accordance with the Received Translation, *How the Apostles were made a spectacle to Angels*; hence my Paraphrase.

551. *An offscouring of all things.* Irregular, to shew that this is not spoken absolutely. See Rule 321.

10. we fools *were made to the world* on account of Christ. But ye wise *were made to the world* in Christ, we weak. But ye strong, ye honorable. But we dishonorable,

11. unto the present hour indeed, we hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,

12. and labor, working with the own hands, being reviled, we bless, being persecuted, we suffer *it*,

13. being blamed, we entreat, as filth of the world we have been made, *an offscouring of all things*<sup>551</sup> even unto now,

14. not for putting out of countenance you, I write these things, but as my beloved children, I warn *you*.

15. For though ye should have ten thousand<sup>552</sup> instructors<sup>553</sup>, in Christ, yet not many fathers. For in Christ, through the gospel, I did beget you.

16. Wherefore I beseech you, followers of me, be,

17. on account of this, I did send you Timotheus, who a beloved and faithful child<sup>554</sup> of mine in Jehovah<sup>555</sup> is, who shall remind you of my ways that are in Christ. As every where, to every church<sup>556</sup>, I teach.

18. Now as some were puffed up after not coming of me to you.

19. Yet I will come shortly to you, if the Lord<sup>556</sup> should have willed, and will know not the speech of them that have been puffed up, but the power.

20. For not in speech, the kingdom of the God exists, but in power,

552. *For though ye should &c.* Disarranged, to shew that the number specified is to be understood indefinitely. See Rule 321.

553. *I did beget you.* Literally, *You who I now address*; whereas &c., *I introduced the Gospel into your City*; hence &c., 321.

554. *Who a beloved and faithful child of mine in Jehovah is.* Literally, *Of mine in particular*; whereas &c., *Of him who loves Christ*; hence &c., 321.

555. *Shall remind you.* Literally, *Shall teach you nothing but what you already know*; whereas &c., *Generally speaking or as regards important doctrines shall do so*; hence &c., 321.

556. *If the Lord should have willed.* Literally, *If the Lord actively determines for me to come*; whereas &c., *Passive, If he does not interpose to my coming*; hence &c., 322,1.

21. what will ye with a rod, I should have come to you, or with a spirit's love even after meekness.

#### CHAPTER V.

1. Commonly fornication is reported to you, and such fornication which not even among the Gentiles is, it is reported that some woman by the father of her to have committed it,

2. yet ye having been puffed up exist, but is it not better, ye did mourn, in order that he should have been removed from the midst of you christians, he that did this deed.

3. For I verily being absent in the body. Yet being present in the spirit. Already have judged, as being present, him that performed thus this thing,

4. in the name of our Lord Jesus you and the my spirit having been united with the exercise of the power of our Lord Jesus entrusted to man, I judge to have delivered the such like to the Satan of destruction of the flesh's bond in Christ,

5. in order that the spirit's bond in Christ should have been made safe in the day of the Lord,

6. not good is your glorying, ye have not considered, that a little leaven, all the lump leavens,

7. purge out the old leaven, in order that ye should exist a new lump. Seeing unleavened ye are. For even Christ our passover was sacrificed for this end,

8. therefore we should keep the feast. Not with old leaven, neither with leaven of malice and wickedness, but with unleaven of sincerity and truth,

558. *Fornication is reported to you.* Literally, *You that I now address*; whereas &c., *To those that are of your Christian body or Church*; hence &c., 321.

559. *Woman by the father.* The Received Translation describes adultery not fornication.

560. *He that did this deed.* Literally, *This would be confined, To a particular person performing a particular act*; whereas &c. has relation I conceive, *To any one who has been guilty of the transgression that is specified*; hence &c., 321.

561. *Him that performed &c.* Literally, *This is restricted, To the particular person that has been specified*; whereas &c. *General, All who perform such an act, the woman as well as the man*; hence &c., 321.

562. *To the Satan of destruction of the flesh's bond in Christ.* To justify the Sense of the Received Translation of this passage it is necessary to explain, Why the Article is not expressed before the word *Destruction*; also, Where man is taught, that it is Satan's province and not God's to take away man's life; and lastly, How the natural death of man is able to save the spirit in the day of the

9. I wrote to you next, in the order of my letter. Not to company with fornicators,

10. not absolutely not to company with the fornicators of this world, or with the covetous, or extortioners, or idolaters, for then ye are under an obligation indeed out of the world to have gone.

11. So now understand, I then wrote to you above. Not to company, if any one, a brother being called, a fornicator should exist i e continue to be, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, not to company with the such like. Not even to eat.

12. For where exists to me an authority the without Christ to judge what their characters are, is it not the within Christ, ye have authority to judge.

13. And the without Christ, the God shall judge, remove the wicked person from among yourselves,

#### CHAPTER VI.

1. any of you a matter having against another would be bold to have gone to law before the unjust, yea is it not, before the saints ye would go.

2. Verily ye have not perceived, that the saints shall judge as to the obligations of the world's orderings, and if by you, the world is judged, unworthy of lowest judgment seats are ye,

3. ye have not perceived, that we shall judge men's claim to be angels i e messengers of God, much less truly things pertaining to this life are.

4. Therefore even judgment seats pertaining to

Lord. See also verse 18, *Remove the wicked person from among yourselves*, how can this be done if he had been previously killed.

563. *In order that the spirit should have been made safe in the day of the Lord.* Literally, *In order that it should Necessarily*; whereas &c., *In order that it should Possibly*; hence &c., 322.1. I must leave to those who regard Rev. i. 10 to have reference to the Sabbath, to explain why the reference here, *The day of the Lord*, is not also to the same as they contend it there has reference to, namely, to the Sabbath.

564. *For even Christ our passover was sacrificed.* I see no reason for the *Disarrangement* here, except it be to shew that the Sense is here to be understood Metaphorically, *Not actually sacrificed*, but, *By his death assured Man of the accomplishment of the end specified*; hence &c., 321.

565. *Shall judge the world.* Literally, *Shall adjudicate those that are in this world*; whereas &c., *Shall judge how far the orderings of this world require our regard*; hence &c., 321. In like manner in verse 3, *We shall judge angels*.

this life, if ye should have these that have been least esteemed in the church, place down *them therein*,

5. with shame, I speak thus to you, is there not among you one wise man, who shall be able to have judged in midst of his brethren,

6. but brother, with brother, is gone to law, and this, before unbelievers.

7. Therefore indeed now certainly a fault exists in you, that goings to law ye have with yourselves, why is it not rather, ye are wronged, why is it not rather, ye are defrauded,

8. but ye do wrong and defraud, and this, brethren,

9. can it be, ye have not known, that unrighteous persons shall not inherit a kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit a kingdom of God,

11. and these things, ye some of them were existing, but ye did wash away them, and were sanctified and justified in respect of being of such a kingdom by bearing the name of our Lord Jesus Christ, and by the attestings of the Spirit of our God,

12. all things, offices, and privileges in such a kingdom it is lawful for me a Christian to have, but not all it is expedient for me to have, all it is lawful for me a Christian to have, but I will not be made a slave in respect of partaking or not partaking, by any of them,

13. such as the meats used by the belly, or the

belly by the meats used. As the God will render useless a claim by servitude in even this or these kind of things. Even the body's claim by servitude the God will render useless not by the fornications ability to exclude, but by the Lord's assurance respecting belief in him, yet the Lord's assurance the God will render useless by the body's indulgence.

14. I say the God. As the God verily did raise up the Lord, and did raise up us to such a kingdom by means of his power,

15. ye have not perceived, that your bodies members of Christ's kingdom exist. Therefore having taken the title of the members of the Christ, should I have acquired the title of those that are members of a harlot. It may not have been i e this you cannot sanction,

16. otherwise ye have not perceived, that he that is joined with the harlot's bond, one body with her he exists. For he shall exist, he i e God saith, the two, as one flesh.

17. But he that is joined with the Lord's bond, one spirit with him he exists,

18. flee the fornication that you have allowed, every sin whatsoever a man should have committed, without the form of matter, it exists. But he that commits fornication, with the its own form of matter, he sins,

19. verily ye have not perceived, that your body, a temple of that that is in you a spirit holy i e freed from guilt exists, which ye have from God, so ye exist not as members of his kingdom of yourselves.

20. For ye were bought with a price, glorify therefore the God for it by acknowledgment, in your body.

566. *A fault exists in you.* Literally, *A fault of some kind or other*; whereas &c., *A fault in relation to the matter we are treating of*; hence &c., 321.

567. *Shall not inherit a kingdom of God.* The Omission of the Article before the words *Kingdom and God*, shews that God's kingdom in heaven is not here referred to; and the *Disarrangement* of the words *To inherit* is intended to shew, that if in this world the vices prescribed are exhibited by the inhabitants of God's Kingdom or Church, they do not justly hold their positions; hence &c., 321; for had it been *Regular*, it would have required, *That no person having once had the character prescribed, should, under any circumstances, have a place in God's church.*

568. *God will render useless.* Literally, *Will in no way estimate it*; whereas &c., *Will not esteem it as entitling to a claim*; hence &c., 321.

569. *As the God verily did raise up the Lord.* Literally, *In exact conformity of circumstance*; whereas &c., *In exact conformity of result*; hence &c., 321.

570. *Every sin whatsoever a man should have committed.* Literally, *A man*; whereas &c., *Any existence*; hence &c., 321.

571. *Form of matter.* I have no direct authority for this translation.

## CHAPTER VII.

1. Now concerning what things, ye did write,  
good <sup>573</sup> it is for a man not to touch a woman.

2. But on account of the fornication's <sup>574</sup> temptations,  
each man, have his own wife, and each woman, have  
<sup>574</sup> the her own husband,

3. render to the woman <sup>574</sup> thus united [the man thus  
united] the *i e* that which is due to her. And like-  
wise also the woman <sup>574</sup> thus united to the man thus  
united,

4. the woman <sup>575</sup> thus united hath not power over the  
her own body, but the man <sup>575</sup> that is thus united. And  
likewise also the man <sup>575</sup> thus united hath not power  
over the his own body, but the woman <sup>575</sup> that is thus  
united.

5. Defraud not one another, if nothing, with con-  
sent, for a time <sup>575,1</sup> be settled, in order that ye shall have  
leisure for the house of prayer, then again in the  
same <sup>548</sup> *i e* former state, ye should exist, in order that  
the Satan should not tempt you, through the incon-  
tinence of your own choosing.

6. But this thing I speak concerning permission  
*i e* what is permitted to you, not concerning com-  
mandment <sup>548</sup> *i e* what is commanded to you.

7. For I would all men to have existed as even  
myself, but each <sup>576</sup> man hath his own proper gift of  
God, the *one* indeed thus. And the *one* thus.

573. Not to touch a woman. Literally, In any way; whereas  
do., In the Sense here referred to; hence do., 321.

574. Have his own wife—Have the her own husband. Literally,  
This is a command to every one to effect these ends; whereas do.,  
A permission to every one to effect them, should he feel disposed to  
do so. His own wife, Literally, Something possessed by him, such  
as his slave or daughter; whereas do., The wife he may choose;  
hence do., 321. The her own husband. Literally, The man that  
belongs to her, as in verse 4, The body that belongs to her, and in  
relation to the Man, The body that belongs to him, which Sense  
cannot be described as, The body of himself, As himself has no  
existence without his body; or in relation to the Woman, it could  
not be said, The Man of herself, since she does not possess the Man,  
but the Man possesses her. The Gender of the Article and Pronoun  
is not governed by its Antecedent Relation, but by the Gender of  
that which it defines, as is evident from verse 4, The woman over the  
her own body.

575. Hath not power over. Literally, In no particular; where-  
as do., In the particular referred to; hence do., 321.

575,1. In order that ye shall have leisure for the house of prayer.  
I think it probable that this was addressed only to those whose dis-  
tance from the house of Prayer was such as required them in atten-  
dance on it to be absent from their homes for days, perhaps for  
weeks.

8. So I say to the unmarried and to the widows,  
good for them perhaps they should have remained,  
like as I.

9. But if they cannot contain, marry. For better  
it exists to have married than to be burned.

10. And not I <sup>578</sup> but the Lord <sup>548</sup> command to the  
married, a woman, from a man. Not to have de-  
parted.

11. But if indeed she should have departed, re-  
main, single, or be reconciled to the man <sup>577</sup> *i e* to her  
husband, also a man, a wife not to put away.

12. Now I <sup>578</sup> speak the rest, not the Lord, if any  
<sup>578,1</sup> brother a wife hath unbelieving, and she consent to  
dwell with him. Not put away her,

13. also a woman who hath an unbelieving hus-  
band, and this *man* consents to dwell with her. Not  
put away the man.

14. For the husband that is unbelieving hath been  
sanctified by the wife, and the wife that is un-  
believing hath been sanctified by the brother, for  
otherwise indeed your children unclean they exist.  
But now holy <sup>583</sup> they exist.

15. But if the unbelieving is departed, <sup>579</sup> let him be  
departed, the brother or the sister *in God's kingdom*  
hath not been enslaved in the such like cases. So  
to peace, the God hath called us.

16. For what hast thou known O wife, whether

576. But each man hath his own proper gift of God. Literally,  
A gift peculiar to himself; whereas do., A gift God has fitted him  
for exercising; hence do., 321. From God, and not, From the  
God, as that would imply, An immediate donation corresponding to  
the miraculous gift of the Holy Spirit; whereas the gift here has  
reference, To that which man receives in the nature that God gives  
to him; hence the Omission of the Article. See Rule 101.

577. Remain single or be reconciled to the man. The Peculiar  
Government of the word, Single, is I conceive designed to shew, See  
Rule 322, That the Apostle's intention was not to invalidate the  
verity of her being a married woman, which the Literal Sense of it  
expresses that he does. The Disarrangement of the words, Or be  
reconciled to the man, is designed to shew, See Rule 321; That this  
Injunction is to be understood with Restriction, The wife being  
released from an observance of it by the death of her husband.

578. Now I speak the rest. Literally, He had spoken the  
former; whereas do., I speak the rest without divine authority;  
hence do., 321.

578,1. If any brother a wife hath unbelieving. Literally, This  
injunction is confined to those, Who were married at the time of its  
being uttered; whereas do. I think intended to embrace, Any who  
may hereafter form connections of that description; hence do., 321.

579. But if the unbelieving is departed. Literally, In now gone;  
whereas do., Shall at any time leave; hence do., 322,2.



thou shalt save the husband, or what hast thou known O husband, whether thou shalt save the wife,

17. except what is known by each, that the Lord hath apportioned each *person's trial*, that the God hath called. Thus as I have directed walk, and thus in all the churches, I ordain,

18. having been circumcised, he who hath been called. Not uncircumcise, in uncircumcision, any one was called. Not circumcise,

19. the circumcision's *mark* nothing exists, and the uncircumcision's *absence of mark* nothing exists, except it be an observance of commandments of God,

20. each, in the calling, in which he was called, in this, remain,

21. a servant *being*, thou wert called. It concerns not thee, but if indeed free thou art able to have become. Rather make use of it.

22. For he that is in Jehovah, having been called, a servant *being*, a freeman of Jehovah he exists. Likewise also the freeman *being*, he having been called, a servant of Christ he is,

23. ye were bought with a price. Be not made, servants by men,

24. each, in what, he was called, brethren, in this, remain with God.

25. And concerning the *state of remaining* virgins,

580. *Whether thou shalt save.* Literally, *Be the principal*; whereas &c., *Be the Agent*; hence &c., 321.

581. *The Circumcision nothing exists.* Literally, *In any respect*; whereas &c., *In the respect referred to in the context*; hence &c., 322.1.

582. *Free thou art able to have become.* Literally, *Without any restraint*; whereas &c., *Delivered from being a slave*; hence &c., 321.

583. *Be not made, servants by men.* Had the Authorized Version of this passage been correct, the word *servants*, would have been Governed by the Verb preceding it, in which case my Version would have been inadmissible. In my opinion, the Sense of the Authorized Version is inadmissible, as had the Government been *Regular*, the Context requires the word *Servant* to refer to the performance of duty to man or to Christ, and then the Apostle's injunction would be, *Be not ye household servants of Man, or servants of Christ.* I conceive that the Apostle's Sense is, *Be not made servants as regards obedience to Circumcision and Forms &c. by men.* To express this Sense with the words employed, the Government should be and is *Irregular*. See Rule 322.

584. *I have not a commandment.* Literally, *God includes them in no command*; whereas &c., *I have no command to them, either to marry or to remain single*; hence &c., 321.

585. *But I give a judgment.* Literally, *I decide*; whereas &c. I conceive, *I suggest*; hence &c., 321.

I have not a commandment from Jehovah. But I give a judgment *on the part of God*, that a man having been pitied by Jehovah *in that state*, faithful he is to exist *ie to continue therein*.

26. Therefore I consider this *that follows* good for a man to begin *with*, in a necessity that has been present *ie that does not now press him*, that good it is for a man the same as he is to exist *ie to continue*.

27. Thou hast been bound to a wife. Seek not being loosed, thou hast been loosed from a wife. Seek not a wife.

28. Yet if indeed thou shouldst marry, thou sinned not, and if a virgin should marry, she sinned not. Nevertheless the such like shall have trouble in the flesh. But I spare you,

29. Yet this thing I affirm, brethren, the time having been made short, the henceforth exists, in order that even they that have wives, as they that have not should exist *accepted of God*,

30. and they that weep, as they that weep not, and they that rejoice, as they that rejoice not, and they that buy, as they that possess not,

31. so they that use the world, as they that abuse not it. For the fashion of this world passes away.

32. Therefore I would have you free from care to exist *respecting it*, the unmarried takes extra thought

586. *Faithful he is to exist therein.* Literally, *He is faithful in all respects, by so doing*; whereas &c., *He is so in relation to the particular referred to in the Context*; hence the Omission of the first Auxiliary Verb. See Rule 322.

587. *Shall have trouble in the flesh.* Literally, *They shall have trouble*; whereas &c., *That the act entails especial trouble*; hence &c., 321.

588. *But I spare.* Literally, *I spare you the trouble*; whereas &c., *I spare you a description of your trouble*; hence &c., 321.

589. *As they that have not.* It does not admit of doubt that it is a Rule in Greek, both in relation to the Government and the Sense, that when a Particular, or a Limitation is required to be repeated in a Second &c. Clause of a Sentence, or if not actually repeated, to be, as regards the Sense, implied as expressed, that such Particular or Limitation is often not expressed in such Second Clause &c., but is left to be supplied by the Reader; See Note 555.1 to Matthew; and See Romans ii. 8; and I conceive it does not admit of doubt that such is the case here, since after all the Apostle has been enjoining as the duty of the married man in this chapter, see especially Verse 4, it is not possible for him that is obedient to the injunctions there given, to be, *As one that has no wife*; hence the Paraphrase.

589.1. *The unmarried takes extra thought for the things of the Lord.* The Received Translation of the Verb is in my opinion unjust, see Matt. vi. 25, *Take no thought for your life.* The

for the things of the Lord, how he should have pleased the Lord.

33. But he that marries takes extra thought<sup>589,1</sup> for the things of the world, how he should have pleased the wife, and so hath been divided,

34. And the woman that is unmarried and the virgin takes extra thought<sup>589,1</sup> for the things of the Lord, in order that she should exist holy both in the body's and in the spirit's acts. But the woman that marries takes extra thought<sup>589,1</sup>, how she should have pleased the husband of her.

35. And this, for the profit<sup>548</sup> of you yourselves, I speak, not in order that I should have cast a snare for you by your incurring guilt in disobedience of my prescription, but for the becoming and zealous existing in the Lord without distraction.

36. But if any one is bound by this prescription<sup>590</sup> to behave uncomely to his virgin, if by so doing the bloom of youth she should pass, and so he is under an obligation to fulfil his engagement to her, what he wills, act, he sins not, marry.

37. Yet he who steadfast hath stood in his heart in affections. Not having an obligation to any virgin. But hath power, over the his own will, and this thing hath decreed in the heart to keep the virgin of himself. Well he shall do,

38. so then indeed he that gives marriage to his own virgin. Well he shall do, but he that gives not marriage, better he shall do,

39. a wife hath been bound for as much time as,

word is a compound of two words, meaning, *To divide the mind*. If the mind is properly engaged with that which should be the subject of its attention, and that attention is divided for any extrinsic matter, that matter in that case, *Has or takes extra thought*, and this is in my opinion the true Sense of the word, and therefore I so translate it.

The Literal Sense of this passage implies, *That the parties described necessarily do what is stated*; whereas &c., *Man ordinarily does so*; hence &c., 322,1.

589,2. *I should cast a snare for you*. Literally, *Designedly do the thing specified*; whereas &c., *Do that which might result in that which is specified*; hence &c., 321.

590. *Bound by this prescription*. Literally, *Bound*; whereas &c., *Judges himself to be so*; hence &c., 321.

590,1. *If bloom of youth she should pass*. Literally, *The exact thing specified, which might have occurred before he became engaged to her*; whereas &c., *If her age called on him not to delay marriage*; hence &c., 321.

her husband liveth. But if the husband should have died, free she exists, to whom she will to have been married. Only in Jehovah.

40. But happier she exists, if so she should have remained, according to the my judgment. For I think, even myself, a spirit accepted of God to have in so judging.

#### CHAPTER VIII.

1. Now as touching things offered unto idols, we have perceived (for we all have knowledge respecting it) the knowledge touching such sacrifices puffeth up. But the love touching i e that causes them to be offered edifieth,

2. if any one thinketh to have known anything that justifies such sacrifices. Not yet he knew it. As it is fit to have known.

3. For if any one loves the God, he has been acknowledged by him without such sacrifices.

4. Then as touching the eating of the things offered unto idols, we have perceived, that nothing an idol is in the world, and that no one God but one is.

5. For even though indeed being called Gods exist, whether in heaven, or on earth. As indeed many gods and many lords exist,

6. there exists to us, one God that is a Father, by whom, the all things created exist, even we ourselves, by him, and one Lord Jesus Christ, by means of whom, the all things effected exist, even we ourselves, by means of him,

7. yet not in every one, the knowledge of this

590,2. *Yet he who steadfast hath stood in his heart*. Literally, *Hath never had an engagement to a woman*; whereas &c., *Hath no existing engagement to a woman*; hence &c., 321.

591. *But hath power over the his own will*. Literally, *Is able to control it*; whereas &c., *Hath no obstacle such as an engagement to act otherwise than as he wills*; hence &c., 321.

592. *The virgin of himself*. Literally, *The female to whom he is bound*; whereas &c., *His own chastity*; hence &c., 321.

593. *A wife hath been bound for as much time as her husband liveth*. Literally, *Nothing can annul their connection*; whereas &c., *She cannot at her will separate from him*; hence &c., 322,1.

594. *We have knowledge*. Literally, *We are all aware*; whereas &c., *We have been instructed*; hence &c., 321.

594,1. *If any one thinketh to have known anything*. Literally, *About any matter*; whereas &c., *About that to which the Context has reference*; hence &c., 322,1.

594,2. *If any one loves the God*. Literally, *To any extent*; whereas &c., *Truly loves him*; hence &c., 322,1.

is. Even some eat with the common custom even until now concerning the idol as a thing offered unto an idol, and so their conscience weak existing, it is defiled.

8. Though meat commendeth not us to the God, neither if we should not have eaten, are we worse, or if we should have eaten, are we better.

9. Therefore take heed. Lest this liberty of your's a stumbling block should have become to the weak.

10. For if any one should have seen thee that hath knowledge, in an idol's temple, sitting at meat, is it not, his conscience existing weak, he shall be emboldened to consent unto the act, the things offered unto idols to eat to them.

11. So the brother that is weak in the knowledge sustains loss, on account of whom, Christ died.

12. And thus sinning against the brethren, and wounding their weak conscience, against Christ, ye sin.

13. Wherefore if meat causes to offend my brother, I would not have eaten flesh, unto the ever, lest I should have caused to offend my brother,

## CHAPTER IX.

1. am I not free, am I not an apostle, is it not Jesus our Lord, I have seen, my work ye do not exist i e realize as being in Jehovah.

2. if an apostle I am not i e am not shewn to be to others, yet doubtless an apostle I am shewn to be to

you. For my seal of the apostleship ye exist in Jehovah,

3. the my answer it is to those that examine me.

4. Not i e I do not say, we have not authority to have eaten or to have drunken.

5. Not i e I do not say, we have not authority a sister in God wife to lead about, as well as the other apostles, even the brethren of the Lord, or Cephas,

6. or I do not say, that only I and Barnabas, we have not authority not to work,

7. I do say who goeth a warfare for his own allowances i e for what he is allowed to take at any time? who planteth a vineyard, and eateth not the fruit of it, who feedeth a flock, and of the milk of the flock, eateth not.

8. Not as a mere man, these things I say, otherwise indeed the law does not say these things.

9. But in the Mosaic law, it hath been written, thou shalt not muzzle an ox treading out corn. It is not a concern in the God for the oxen,

10. or for us wholly, he speaks. Because for us, it was written, that he ought in hope, he that ploughs to plough, and he that treads out to tread out in hope in respect of that he should partake of his labor,

11. if we did sow in you the spiritual things ye have, a great thing is it, if we shall reap your fleshly things,

595. Even some eat with the common custom &c. Literally, Concerning it being a deceit; whereas &c., With a knowledge concerning the relation of the food to the idol; hence &c., 321.

596. Though meat commendeth not us to the God. Literally, Our use or abuse of it is not regarded by God; whereas &c. restricted, To our use or neglect to use the meat referred to in the Context; hence &c., 321.

597. If any one should have seen thee. Literally, Any one without limitation; whereas &c., Any one of the description referred to in the Context; hence &c., 321.

598. Their weak conscience. Literally, The ignorance natural to them; whereas &c., The ignorance that they exhibit; hence &c., 321.

599. Wherefore if meat causes. Literally, Actively does what is stated; whereas &c. Passive, Is a means of effecting that end; hence &c., 322,1.

600. My work ye do not exist in Jehovah. The Arrangement of the Greek being Regular, and the words, My work, being separated from the words, In Jehovah, precludes this passage from being regarded as an Inquiry, or from affording the Sense that the Received Translation gives to it.

601. If an apostle I am not. Literally, If he had no authority from God to be an apostle to others; whereas &c., If he exhibited not to others the proof of his being an apostle; hence &c., 321.

602. See Acts 517.

602,1. Examine me. Literally, That actually do so; whereas &c., That in their minds question my authority; hence &c., 321.

603. And eateth not the fruit of it. Literally, All of it; whereas &c., Eateth not of the fruit of it; hence &c., 321.

604. Does not say these things. Literally, The identical things; whereas &c., Things of the same import; hence &c., 321.

605. It is not a concern in the God for the oxen. Disarranged, in order to shew that the Sense is not, To the God of the oxen; hence &c., 321.

606. In respect of that he should partake. Literally, An absolute requisite for partaking; whereas &c., An ordinary requisite; hence the Peculiar Government. See Rule 381.

607. Your fleshly things. Literally, Your members &c.; whereas &c., The property &c. which in this life is vouchsafed to you; hence &c., 321.

12. if others partake of your authority <sup>609</sup> *i e the authority you exercise, is it not rather we should do so*, nevertheless we made not use of this licence, but all things we endure, lest we should have given any hindrance to the gospel of the Christ,

13. ye have not perceived, that they that minister <sup>611</sup> the holy things, of the temple, they eat, they that wait at the altar, they are partakers with the altar. <sup>612</sup> <sup>613</sup>

14. Even so the Lord ordained that those that <sup>614</sup> preach the gospel, of the gospel, to live. <sup>607</sup>

15. But I have not been given the use of any of these *rights*. Yet I wrote not these things, in order that so it should have been done to me. For it is a greater good to me to have died from want, verily my cause of glory no one shall make void. <sup>548</sup> <sup>614</sup>

16. For though I should preach the gospel, a cause of glory it is not to me. For necessity is laid on me. <sup>322,3</sup> <sup>615</sup> For woe it is to me, if I should not preach the gospel. <sup>322,3</sup>

17. But if of my own accord this thing I do, I have a reward. <sup>616</sup> But if by compulsion I have been intrusted with a stewardship. <sup>602</sup>

18. Then what is the reward of sacrifice to me, in order that preaching the gospel without charge, I should have made the gospel with respect to that I could not have made use of my power in the gospel to claim support. <sup>616</sup> <sup>322,3</sup> <sup>548</sup>

19. But free being of all things, I made by my own choice a servant to all men myself, in order that I should gain the more, <sup>498</sup> <sup>607</sup>

20. I say a servant, even I was to the Jews in

respect of my authority, as a Jew, in order that I should have gained Jews, I was to those that are under a law in respect of authority, as one under such a law. (Not myself existing under such a law) in order that I should have gained those that are under such a law, <sup>607</sup>

21. I was to those that are without a law, in respect of authority, as one without such a law. (Not existing myself without such a law of God, even under the law of Christ respecting it) in order that I should have gained the *i e those that are* without such a law, <sup>607</sup>

22. I was to the weak in relation to authority, as one that is weak, in order that I should have gained the weak, I have been in respect of authority to the all men I have instructed all things they claimed to be right, in order that entirely I should have saved some. <sup>607</sup>

23. Yet all things I effect after the gospel's requirements, in order that a joint partaker of it I should have been by never having departed from its precepts,

24. ye have not perceived, that they that run in a race, all of them indeed run. But one of them receives the prize. So run, in order that ye should have received. <sup>618</sup> <sup>619</sup>

25. Also every one that strives for mastery is temperate in all things. Verily indeed those, in order that they should have obtained a corruptible crown. But we, an incorruptible, <sup>333</sup> <sup>619,1</sup>

609. If others partake of your authority. Literally, Join with you in the exercise of authority; whereas &c., If others are benefited by your authority; hence &c., 321. Your authority, see Note 607.

611. That minister the holy things. Literally, Things that are in themselves holy; whereas &c., Things that are to be regarded by man as holy; hence &c., 321.

612. They that wait. Literally, That immediately sacrifice; whereas &c., Whosoever directly or indirectly administers thereto; hence &c., 321.

613. They are partakers. Literally, They are necessarily so; whereas &c., They are authorised to be so; hence &c., 321.

614. The Lord ordained. Literally, Expressly what is stated; whereas &c., Authorised such being the case; hence &c., 322,1.

615. For necessity is laid on me. Literally, An unavoidable matter; whereas &c., A moral obligation; hence &c., 321.

616. I have a reward. Literally, I then possess; whereas &c., I thereby attain to; hence &c., 321.

617. I have been to the all men. Literally, I have actually realized what is stated; whereas &c., I have permitted myself to appear to them as being what is stated; hence &c., 321.

618. They that run in a race. Literally, This would be confined to actual running; whereas &c., Is intended to embrace competition of every description; hence &c., 321.

619. But one the prize receives. Literally, In all cases, even when two prizes are offered, or two are equally entitled to it; whereas &c., One alone ordinarily is the superior competitor; hence &c., 322,1.

619,1. Everyone that strives for mastery is temperate in all things. Literally, He is necessarily so; whereas &c., His duty requires him to be so; hence &c., 321.

620. They should have obtained a corruptible crown. The Arrangement is Irregular, to shew, that the sense has reference to reward, and not to an actual crown; hence &c., 321.

26. I therefore now so run, as not without any definite aim. So I fight, as not beating air,

27. but I keep under my body, and bring into subjection. Lest having preached to others, I myself a cast away should have been.

## CHAPTER X.

1. *I say, a cast away.* For I would not you to be ignorant, brethren, that all our fathers, under the cloud of ignorance to be removed by the Messiah, were existing, and all, through the sea of the troubles which he removed, passed,

2. and so all of them, that were under the Moses, they baptized on account of the cloud, and on account of the sea specified,

3. and so all the same spiritual meat did eat,

4. and all the same spiritual drink did drink. For they were drinking of a spiritual following *i e here-after to come rock*. And the rock the Christ that was promised was,

5. yet not with the most of them, the God was pleased, for they were overthrown in the wilderness.

6. And so these things our examples were made with respect to that we should not exist lusting after evil things. As those also lusted.

7. Neither idolators, become. As some of them, as indeed it hath been written, the people sat down to have eaten and drunken, and rose up to play.

8. Neither should commit fornication. As some of them committed it, and fell in one day three and twenty thousand.

621. *My body.* Literally, *My animal substance*; whereas &c., *Myself while in the body*; hence &c., 321.

622. *Lest having preached to others.* Literally, *In consequence of having preached to others*; whereas &c., *Lest in consequence of evil actions, I by preaching to others, subject myself to the punishment of a cast away*; hence &c., 321.

623. *All our fathers.* To those who contend that *The cloud* here represents that which overshadowed the children of Israel in the wilderness, will do well to remember, that to make such an explanation just they are required to explain, how with truth it can be asserted, that each individual Jew prior to the race of them that were existing when the Apostle wrote, had been under *That cloud*, an explanation which is absolutely necessary, seeing the Greek Form of words is that which does not admit of a single exception; in consequence of which, I see no other *Cloud* that can be suitable to such a requirement than that specified in the Paraphrase. In like manner, *And all passed through the sea*.

623,1. *As some of them committed.* Literally, *In the same man-*

9. Neither should tempt the Lord. As some of them tempted him, and so by the serpents of fire, were losing their lives.

10. Neither murmur. As indeed some of them murmured, and lost their lives by the ordinary destroyer of life, viz., disease.

11. Now these punishments typically of God's anger against sin were walking with those men. And were written for our admonition, unto whom, the ends of the evers have arrived,

12. wherefore he that thinketh to have stood exempt from God's punishment, take heed. He should not have fallen,

13. a temptation hath not taken you, except what is common to man. For faithful the God is, who will not suffer you to have been tempted, above what, ye are able, but will make with the temptation also the way of escape in respect of that ye should have been able to have endured *i e resist it*.

14. Wherefore my dearly beloved, I do now enjoin, flee from the worship of idols,

15. as I speak to wise men, judge, ye,

16. what do I pronounce the cup of the blessing, which we bless, is it not, a fellowship of the blood *i e death* of the Christ with our nature there is, what do I pronounce the bread, which we break, is it not, a fellowship of the body of the Christ with our nature it exists,

17. for one form of taking of bread, one form of body's existence we the *i e that are many* exist.

ner that they did it; whereas &c., *As respects the commission of the same act*; hence &c., 322,1.

624. *One day.* I question whether had the Arrangement been, *Day one*, the Sense conveyed would not have been equivalent to, *Sunday*; hence &c., 321.

625. *Unto whom, the ends of the evers have arrived.* Literally, *What is stated*; whereas &c., *A knowledge respecting them has been vouchsafed*; hence &c., 321. The Literal Sense implies, *A possession of all details*; whereas &c., *Speaking generally only as a whole this statement is correct*; hence the *Peculiar Government*. See Rule 382.

626. *In respect of that ye should have been able to have endured.* Literally, *That ye may command success*; whereas &c., *That success is practicable to you*; hence the *Peculiar Government*. See Rule 381.

627. *As I speak to wise men.* Literally, *I now address those that are wise*; whereas &c., *As I address myself to men that are wise*; hence &c., 321.

For the whole of *christians*, by the one *form of taking*<sup>628</sup> of bread, we are united together,

18. behold the Israel that are after *the flesh*, is it not, that they that eat the sacrifices, partakers in *upholding*<sup>322,2</sup> of the altar's *authority* are.

19. Then how do I affirm, that offered in sacrifice to an idol's *authority* anything is, or that an idol's *authority* anything is,<sup>322,1</sup>

20. notwithstanding that what things they do sacrifice, they do sacrifice to devils and not to a god. And I would not you partakers in *upholding this authority* of the devils to be,

21. ye are not able a cup of Jehovah to drink, and a cup of devils, ye are not able of a table of Jehovah to partake, and of a table of devils,

22. or *by so doing* we provoke to jealousy the Lord. Not stronger than him we exist,

23. all things it is lawful to *eat*, but not all things it is expedient to *eat*, all things it is lawful to *eat*, but not all things it edifies to *eat*,

24. no one the *conscience* of himself, requires *other* to observe, but the *conscience* of the other,

25. everything that is sold at a shamble, eat, nothing asking on account of the *conscience*.

26. For the earth and the fulness of it of the Lord is,

27. if any one invites you to a feast of the unbelieving, and ye be disposed to go, everything that is set before you, eat, nothing asking on account of the *conscience*.

628. *We are united together.* I have no direct authority for this Translation.

629. *Everything that is sold at a shamble.* Literally, *This would be restricted exclusively to a purchase of food in the particular manner specified; whereas &c., Without any restriction, Whatsoever meat you purchase; hence &c., 321.*

629.1. *For the earth &c.* If regularly Arranged, the Literal Sense of this passage would be, *For the earth and the fulness of it that belongs to the Lord exists; hence &c., 321.*

629.2. *If anyone invites you.* Literally, *Anyone without any exception; whereas &c., Anyone whose invitation you might accept save as to his being an unbeliever; hence &c., 321.*

631. *If I partake through grace.* Literally, *If grace enables me to partake; whereas &c., If that act through grace I do without incurring guilt; hence &c., 321.*

631.1. *All things to minister to glory of God.* Literally, *Actually to minister to his glory; whereas &c., To minister to man's estimate of it; hence the Omission of the Article before the words Glory and God.*

632. *Not a cause of fallings even be to Jews &c.* Literally, *Do*

28. But if any one should have said to you, this offered in sacrifice to an idol exists. Eat not on account of that *man* that declared and the *conscience*.

29. Yea I say *conscience*, it is not the *conscience* of thyself but the *conscience* of the other. Because why is *that which is sanctioned by my liberty to be regarded by me to be in itself* condemned through another's *conscience* *disapproving it*,

30. if I partake through grace, why am I spoken evil of *ie said to transgress*, for what, I give thanks to God for permitting me to do.

31. Therefore whether ye eat, or drink, or anything do *by God's grace*, all things, to minister to the glory of God in yourselves and others, do,

32. not a cause of fallings, even be to Jews, or to Gentiles, or to the church of the God.

33. As even I please every man in all things of this kind. Not therein seeking the immediate advantage of myself, but the advantage of the many, in order that they should have been saved,

#### CHAPTER XI.

1. followers of me, be. Seeing even I am of Christ.

2. Now I praise you, that all things from me ye have been remembering, and as I delivered to you the traditions, ye retain possession.

3. Nevertheless I wish you to have understood, that the controller of every man as to teaching, the Christ that was promised is. Yet a controller of a woman as to teaching, the man *ie her husband is*.

not effect such a result, for Man, an impossible injunction; whereas &c., *Strive not to effect it; hence &c., 321.*

633. *I please every man in all things.* Literally, *This is impossible; whereas &c., I seek to do so in all lawful ways; hence &c., 321.*

634. *Not seeking the advantage of myself.* Literally, *What is for my real advantage; whereas &c., What promotes my present earthly advantage; hence &c., 321.*

635. *The controller of every man as to teaching.* Literally, *His controller in all things; whereas &c., His controller in relation to the matters referred to in the Context; hence the Disarrangement of the words, The controller.* See Rule 321. The Disarrangement of the words, *Every man*, shows that the Literal Sense of these words is not to be understood without Restriction, but it is to be limited to, *Every man that acts rightly.* The Omission of the Article in the succeeding clauses before the word, *Controller*, marks Restriction, Man is not the controller of woman, but a controller; and Man can only understand God to be a controller of Christ in a Restricted Sense, seeing the desires and objects of the one are always in strict accordance with those of the other. See Rule 101.

And a controller of the Christ *as to teaching*, the God is,

4. every <sup>333</sup> man praying or prophesying *covered* as *one should be* a controller having *personally present*, <sup>636</sup> he dishonors his controller *in asserting by so doing the actual personal presence of him that is his controller*.

5. But every <sup>333</sup> woman praying or prophesying uncovered to the controller *of her*, she dishonors her own controller *by not acknowledging his actual personal presence*. For one and the same <sup>333,1</sup> it is with her that hath been shaven.

6. for if a woman is not to be covered, then be shorn or shaven. But if a shame *it is* to a woman the *result* to have been shorn or shaven, be covered.

7. But verily *as to teaching* a man ought not to be covered as to the controller, an image and a glory *of a God his controller* having, *he is never personally present to him*. But the woman's controller <sup>333,1</sup> having a glory of man is *ever at hand*.

8. For man does not exist *bound* by a woman controller, but woman *does* by a man controller.

9. For verily man was not created on account of the woman, but woman on account of the man,

10. on account of this, the woman is required power to hold under the controller *of her* as to the angels *i e teachers duties*,

11. nevertheless *whether married or single* neither a woman, without a man, nor a man, without a woman, *is required for existence* in Jehovah.

12. For as the woman *exists* by the man. So

636. *He dishonors his controller*. This injunction of the Apostle, and those which follow it on this subject are in strict unison with the Jewish Observances, and suggest an explanation of their origin. The Jew in entering into the presence of God covers his head in acknowledgment of his submission to the Teaching, Power, Control, and Direction of Him his great Creator. In like manner does he read His Holy Word, thereby acknowledging that in his estimate, its authority is not human but divine. But when he presents himself to God in prayer, he then uncovers his head; thereby signifying, that his words, his petitions, his everything, originate and are referable solely to himself, and thereby exonerating God from the responsibility of suggesting or directing any of his human exhibitions of power and thought.

637. *Verily a man ought not to be covered*. Literally, *It is wrong for him to approach God covered, even when disease is the cause of his being so*; whereas &c., *He ought not to be covered*,

also the man *exists* by means of the woman. As the all things *exist* by the God that exist through your own selves,

13. judge, fitting exists it a woman without a cover to the God to pray.

14. And does not the nature itself teach you, that a man indeed if he should have long hair, a shame to him it exists.

15. But a woman if she should have long hair, a glory to her it exists, because the hair, as a covering, hath been given to her.

16. Furthermore if any one <sup>639</sup> contentious thinketh <sup>640 333</sup> to exist, we have not a such like custom, neither the churches of the God.

17. Now <sup>641</sup> forbidding not praising this *thing following*, that not for the better, but for the worse, ye come together.

18. For even before your assembling, in church, I hear of divisions, among you, to have preference, and some part I believe.

19. For it is necessary even sects, among you, to exist, in order that even the <sup>642</sup> approved apparent should have been made among you.

20. But your coming together, in the it <sup>333</sup> manner, it exists not a Lord's supper to have eaten.

21. For each *one* the his own supper takes <sup>643</sup> from the Lord's table before the other *i e the Lord's* in the act to have eaten, both he who indeed hungers. And he who drinks to excess.

22. But ye have not <sup>648</sup> a house of God, with respect to that ye should eat and drink *in it your meals*,

*when such covering is intentionally used by him as proper to worship*; hence &c., 322,1.

639. *If any one contentious thinketh to exist*. Literally, *If any contentious person thinketh*; whereas &c. as in the Paraphrase; hence &c., 321.

640. *We have not a such like custom*. Literally, *Such has no existence with us*; whereas &c., *Such has no authority from us*; hence &c., 321.

641. *Now forbidding not praising this*. Literally, *Something previously specified*; whereas &c., *Something about to be specified*; hence &c., 321.

642. *Apparent should have been made*. Literally, *Should be made conspicuous*; whereas &c., *That men should be able to discover who are approved*; hence &c., 322,1.

643. *For each one the his own supper takes*. Literally, *Necessarily does so*; whereas &c., *Ordinarily does so*; hence &c., 321.

# I. CORINTHIANS

wise ye despise the church of the God, and me those that have not so eaten and drunk, what should I have said to you, I praise you, in this, I praise not.

23. For I received of the Lord, what also I delivered to you, that the Lord, in the night, in which he was being betrayed, took bread,

24. and having given thanks, he brake, and said, this ceremony after me is done in relation to me exists the body that existed for you, this ceremony do for the me remembrance.

25. After the same manner also the cup, after the act to have supped, saying, this ceremony the cup part the new covenant exists to man is keeps in remembrance by the me blood, this ceremony do, as oft as when ye should drink for the me remembrance.

26. For as oft as when ye should eat this bread, and drink of the cup, ye shew forth the death of the Lord, until when, he should have come.

27. Wherefore whosoever should eat the bread, or drink the cup of the Lord without discrimination of such a shewing forth, retained he shall exist from the showing forth of the body is the human existence and of the blood is death of the Lord.

28. Therefore choose, a man himself how he will eat, and in such manner as he chooses of the bread, eat, and of the cup, drink.

29. I say himself. For he that eateth and drinketh condemnation to himself, he eateth and drinketh Not discriminating the body to be condemned than with any ordinary

among you, many weak persons are asleep.

31. Indeed if we were judging ourselves in relation to it, we were not hardly in a situation of being judged to have erred therein.

32. Although being judged by the Lord, we are in this world on some account or other chastened, lest with the world, we should have been condemned hereafter,

33. wherefore my brethren, coming together with respect to that one another should have eaten, receive by succession a given quantity,

34. if any one hungers, in a house, let that man eat, lest unto condemnation, ye should come together. And the remaining things, whensoever I should become, I will set in order.

## CHAPTER XII.

1. Now concerning the spiritual things which you wrote to me, brethren, I would not be ignorant,

2. ye have known that when Gentiles existing, with respect to the idols that are so far as probably ye were being led, ye being away is sincerely serving them,

3. wherefore I make known to you, that in a spirit accepted of God, speaking, Jesus calls, and no one Jesus a Lord is able to be claimed, except in a spirit that is holy.

4. Though diversities of gifts there are, but the same spirit that makes them so

5. and though differences of administrations there are, there is but one Lord, who quickens them,



6. and <sup>322,2</sup>though diversities of operations of gifts there are, <sup>665</sup>there is but the same God that worketh, he exists the all things in all men.

7. Even the manifestation of the spirit's <sup>665</sup>working is given to each man, in the profit <sup>666</sup>it effects.

8. For verily to which <sup>666</sup>gift, of the spirit, is a promise of wisdom given. Or to <sup>319</sup>which other gift than that of knowledge, is a promise of knowledge given, after the same spirit's first gift,

9. to <sup>667</sup>which other gift, than that of faith, is a promise of faith given, in the same spirit's first gift. Or to <sup>666</sup>which other gift, gifts of healings, in the one spirit's first single gift.

10. Or to <sup>666</sup>which other, working of miracles, to <sup>666</sup>which other, prophecy, to <sup>666</sup>which other, discerning of spirits, to <sup>666</sup>which other, utterances of tongues.

11. Yet all <sup>333</sup>these gifts, the one and the same spirit powerfully assists distributing separately to each. As he <sup>666</sup>is God wills.

12. I say, one and the same spirit. For as indeed <sup>322,2</sup>one body there is, though many members it has. Yet all the members of the body many existing <sup>322,2</sup>one body is. So also the Christ.

13. For verily in one <sup>333</sup>spirit <sup>333</sup>is supernatural gift, we all, into one body, were baptized, whether Jews, or Gentiles, or bond, or free, so all one <sup>333</sup>spirit <sup>333</sup>is supernatural gift we were made to drink <sup>333</sup>no one in himself being sufficient for all duties.

14. I say one spirit. For even the body <sup>333</sup>one member <sup>322,2</sup>is not, but many,

15. if the foot should have said, because a <sup>322,2</sup>hand I am not, I exist not of the body, not on account of this, it exists not of the body,

16. and if the ear should have said, because <sup>322,2</sup>an eye I am not, I exist not of the body, not on account of this, it exists not of the body,

17. if all the body an eye <sup>666</sup>were, where <sup>666</sup>were the hearing, if all the <sup>666</sup>body hearing <sup>666</sup>were, where <sup>666</sup>were the smelling.

18. But now <sup>514</sup>the God <sup>333</sup>set the members <sup>333</sup>every one of them, in the body. As he pleased.

19. And if all one member was existing, where <sup>666</sup>were the body.

20. But now many members <sup>666</sup>there are. Yet but one body.

21. And the eye is not able to have said to the hand, I have not need of thee, or again, the head to the feet, I have not need of you,

22. and more by much <sup>669</sup>not to utter, declarations that think members of the body more feeble to make, necessary it exists,

23. for what things we think <sup>670</sup>falsely dishonored to exist of the body, we put about these more abundant honor <sup>671</sup>than their due, even our immodest actions if <sup>671</sup>unduly stated have more abundant gracefulness in our estimation <sup>672</sup>than otherwise they possess.

24. But our becoming <sup>673</sup>actions have no need of <sup>514</sup>such support, for the God <sup>673</sup>tempered the body to him that is deficient of anything, having given a greater abundance of honor to him in the performance,

25. in order that there should not exist a division,

665. But the manifestation of the spirit is given to each. Literally, *Is invariably to be so discovered*; whereas &c., *Is ordinarily to be so*; hence &c., 321.

666. Which gift. In my opinion it is not justifiable in any case to render the Relative, *One*. See next Note.

667. A promise of faith. Modern Christians require belief from this passage, That God gives not to each, but to different Individuals the various gifts here specified, amongst which is *Faith*; and Modern Christians require belief, That every Christian must have *Faith*, which is inconsistent with their first requirement; yet Modern Christians require belief, That all their requirements are consistent with each other; a requirement which can never be realised, so long as the Relative in verse 8 is translated, *One*, and the gifts specified in that and the succeeding verses are regarded to have the relation attached to them in the authorized Version.

668. I have not used. Literally, *To effect anything*; whereas &c., *To enable me to see*; hence &c., 321.

669. And more by much. See Note to Rom. v. 10.

670. We put about these more abundant honor. Literally, *We effect that end*; whereas &c., *We endeavour to effect that end*; hence &c., 321.

671. Our immodest actions have more abundant gracefulness. Literally, *They have this*; whereas &c., *We regard them as having it*; hence &c., 321.

672. Have no need. Literally, *Of anything*; whereas &c., *Of the support referred to*; hence &c., 321.

673. Having given a greater abundance of honor. Literally, *Made it more honorable*; whereas &c., *Disposed man to estimate it as more honorable*; hence &c., 321.

in the body, but the same, for one another, the members should be solicitous,

26. and if any one member suffers, all the members suffer together, or if a member be honored, all the members rejoice together.

27. So ye a body after Christ are, yet members, after a share of it,

28. even those whom indeed the God set in the church. First apostles. Secondly prophets. Thirdly teachers. After that miracles. Then gifts of healings, helps, governments, diversities of tongues.

29. Not all apostles are. Not all prophets are. Not all teachers are. Not all workers of miracles are.

30. Not all gifts of healing having. Not all speaking with tongues are. Not all interpreting are.

31. Nevertheless covet earnestly the gifts that are greater, though yet as a more excellent way of doing good, I make known to you,

#### CHAPTER XIII.

1. though I speak with the tongues of the men even that are angels in the church. And have not charity, as sounding brass or a tinkling cymbal I have become,

2. or though I have a power of prophecy, and understand all mysteries, and all the knowledge of them, or though I have all the faith as suits mountains to have removed. And have not charity, nothing I exist,

3. or though I provide for others nourishment with all my goods, or though I should have given my body, in order that I should have glory. And have not charity, nothing I am profited,

4. the charity *i e* this charity suffers long, the *i e*

674. *If any one member suffers.* Literally, *To any extent*; whereas &c., *Is materially affected*; hence &c., 321.

675. *Not all gifts of healing.* Literally, *Not possessing the power*; whereas &c., *Not exercising the power*; hence &c., 321.

676. *I speak with the tongues of the men.* Literally, *In the same language as they spoke*; whereas &c., *If I speak through the same miraculous power*; hence &c., 321.

677. *Have not charity.* Literally, *Do not possess it*; whereas

this charity is kind, it envies not, it vaunteth not itself, it is not puffed up,

5. it doth not behave itself unseemly, it seeketh not the thing that is not for itself *i e* for charity, it is not easily provoked, it imputes not the evil motive,

6. it rejoiceth not in the iniquity of others. But it partakes of the joy of others in the truth,

7. all things it bears, all things it believes, all things it hopes, all things it endures, charity never faileth.

8. But whether prophecy there is, it shall be terminated, or tongues, they shall cease, or knowledge, it shall have an end.

9. For in part, we now know, and in part, we now prophesy.

10. But when the perfect should have come, that that is in part shall be terminated,

11. when truly a child, as a child I was speaking, as a child I was understanding, as a child I was thinking, when a man I became, I have put an end to the things of the child.

12. *I say, in part.* For we see now after manner of a glass, with obscurity in relation to the existence of the thing beheld, its being only a reflection. But then face, to face. Now I know in part. But then I shall know. As indeed I was known.

13. So now faith, hope, charity, abides, these three. But greater of these the charity that is required of us is,

#### CHAPTER XIV.

1. follow after the *i e* this charity. Yet strive after the spiritual things in Christ. And more particularly in order that ye should prophesy.

&c., *Do not display it in the exercise of my gift*; hence &c., 321.

678. *As.* The Government here I think expresses this word, otherwise, *Sounding brass* ought to have been Governed by the Verb; for had he really become, *Sounding brass*, it would have been so, hence the Peculiar Government. See Rule 321.

679. *The charity suffers long.* Literally, *Necessarily does so*; whereas &c., *Is ready to do so*; hence &c., 321.

2. For he that speaketh in a tongue, speaketh not unto men but unto God. For no one heareth. For he speaketh mysteries in spirit *i e in sense*.

3. But he that prophesieth unto men, utters an edification, and exhortation, and comfort,

4. he that speaks in a tongue, edifieth himself. But he that prophesieth, edifieth the church.

5. Yet I wish all you to speak with tongues. But more I wish in order that ye should prophesy. For greater he that prophesieth is, than he that speaketh with tongues. Except unless he should interpret, in order that the church should have received edifying.

6. For now brethren, if I should have come to you with tongues, speaking, what shall I profit you, if I shall not speak to be understood by you, either concerning revelation, or concerning knowledge, or concerning prophesy, or concerning doctrine.

7. In like manner the things without life giving sound, whether pipe or harp, if it should not have given a distinction of sound, how shall that that is piped or that that is harped be understood.

8. For verily if a trumpet should have given an uncertain sound, who should prepare himself for battle.

9. So also ye, by means of the tongue, except ye should have uttered an intelligible word, how shall that that is spoken be understood. For ye shall exist to air, speaking,

10. as many (it may perhaps have been,) kinds of voices as exist in the world there are, and not one without signification is.

11. Therefore if I know not the meaning of the

voice, a barbarian I shall be to him that speaketh, and he that speaketh a barbarian shall be to me.

12. So indeed are ye. Since zealots ye exist after spiritual things, for the edifying of the church, seek, in order that ye should become better,

13. wherefore he that speaketh in a tongue, pray, in order that he should interpret,

14. if I should pray in a tongue, my spirit prays. But my understanding unfruitful exists.

15. Now to be fruitful what exists, I shall pray with the spirit. And I shall pray also with the understanding, I shall sing with the spirit, I shall sing also with the understanding.

16. I say, the understanding. Else if thou should have blessed with the spirit, he that occupieth the room of the unlearned, how shall he say the Amen, at the thy thanksgiving. Seeing what thou sayest, he hath not understood.

17. For verily thou well givest thanks, but the others is not edified,

18. I thank the God of all of you more, I speak with tongues,

19. yet in a church, I wish five words with my understanding to have spoken, in order that also I should with the voice have instructed others, than ten thousand words, in a tongue,

20. brethren. Not children, be in the estimates of any thing, but be children in the evil any thing you estimate effects. Yea men, be in the estimates of every thing,

21. in the law, it hath been written, that with other tongues, and with lips of others, I will speak to

680. *He speaketh not to men.* Literally, *He does not address men*; whereas &c., *He does not so speak as that men can understand him*; hence &c., 321.

681. *Edifieth himself.* Literally, *He does so*; whereas &c., *Its effect is to do so*; hence &c., 321.

682. *What shall I profit you.* Literally, *By my coming*; whereas &c., *In so speaking*; hence &c., 321.

683. *If I shall not speak to you.* Literally, *Address myself to you*; whereas &c., *So address you as to make you understand*; hence &c., 321.

684. *Giving sound.* Literally, *The active cause of sound*; whereas &c. *Passive, Being made to give sound*; hence &c., 321.

685. *Ye should have uttered an intelligible word.* Literally, *A word that can be understood*; whereas &c., *Can be understood by the parties you address*; hence &c., 321.

685,1. *A barbarian I shall be to him that speaketh.* The Sense here intended to be conveyed is, *I shall be as, or equivalent to a barbarian*; hence &c., 321.

686. *My spirit prays.* Literally, *Actively does so*; whereas &c. *Passive, It assents to that which I utter in prayer*; hence &c., 322,1.

687. *But my understanding unfruitful exists.* Literally, *In all respects*; whereas &c., *Is restricted to the particular referred to in the Context*; hence &c., 322,1.

this people, and yet for all that they will not hear me, Jehovah saith,

22. wherefore the *unknown* tongues, for a sign, exist not for *the instruction* of them that believe, but for them that believe not. But the prophesy *exists* not for them that believe not, but for them that believe.

23. Therefore if a whole church should have come into the same *place*, and all should speak with tongues. And unlearned persons should have come in, will they not say, that ye are mad.

24. But if all should prophesy. And one without faith or *that is* unlearned should have come in, he is rebuked by all *he hears*, he is searched by all *he hears*,

25. the secrets of his heart manifest become, and so falling on *the face*, he will worship the God, reporting, that verily the God, in you, exists.

26. But how is it, brethren. When ye should come together, each hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation, all things, unto edification, perform.

27. So if any speak in a tongue, *let it be done* by two, or the most three, and by course *in rotation*, and one, interpret.

28. But if an interpreter there should not be, be silent in a church. And so speak to himself and to the God.

689. *All should speak.* Literally, *All the church*; whereas &c., *All the teachers*; hence &c., 321.

690. *The secrets of his heart manifest become.* Literally, *To others*; whereas &c., *To himself*; hence &c., 322,1, and 382.

691. *Each hath a psalm.* Literally, *All that is specified*; whereas &c., *Many of you at the same time want to exhibit all that is specified*; hence &c., 321.

692. *If any speak in a tongue.* Literally, *How else can he speak*; whereas &c., *If any one seeks to instruct by tongues*; hence &c., 321.

693. *And so speak to himself.* Literally, *Give utterance to something*; whereas &c., *By obedience to God's command instruct himself*; hence &c., 321.

693,1. *If it should have been revealed to another.* Literally, *Another prophet*; whereas &c., *Another person*; hence &c., 321.

693,2. *All that are prophets.* Had the Arrangement been Regular, the Sense conveyed would have been, *All Corinthian Christians*; whereas &c. as in the Paraphrase; hence the Irregular Government. See Rule 322.

693,3. *All should learn.* Literally, *The whole body of prophets*; whereas &c., *The whole of the body that are present at the assembly*; hence &c., 322,1.

694. *Are subject to prophets.* Literally, *Are to be restrained by other prophets*; whereas &c., *Are able to be restrained by their respective possessors*; hence &c., 321, and 382.

29. Also prophets two or three, speak, and the others, judge.

30. But if it *is* a judgment should have been revealed to another sitting by, the first, be silent.

31. For ye have authority by one (all *that are prophets*) to prophesy, in order that all should learn, and all should be comforted,

32. and spirits of prophets are subject to prophets.

33. For the God exists not confusion but peace,

34. as in all the churches of the saints, the women, in the churches, be silent. For it is not permitted to them to speak, wherefore be in subjection. Just as also the law commands.

35. And if they wish anything to have enquired, at home, consult the their own men. For a shame *it is* for women to speak in a church,

36. whether out from you, came the word of the God or unto you only, came it,

37. if any one a prophet or spiritual thinketh himself to be, know what things I write to you, that a commandment it is of Jehovah.

38. And if any one does not acknowledge *this*, acknowledge not *him*,

39. wherefore, brethren, covet the *power* namely to prophesy, yet restrain not to speak with tongues.

40. But all things decently, and in order, perform.

695. *The law commands.* Literally, *In direct terms. I know not where*; whereas &c., *It commands by implication*; hence &c., 322,1.

696. *And if they wish anything to have enquired.* Literally, *On any subject*; whereas &c., *On religious matters*; hence &c., 321.

697. *At home consult the their own men.* The Sense here intended to be conveyed is, *Obtain the information they seek privately*; hence &c., 321.

*The their own men.* This does not mean, *Their husbands*, that would have been expressed, *The men of them*; besides which had the Expression here been limited to *Wives*, unmarried women would not have been prohibited from speaking in the churches. I therefore consider that *The their own men* here means, *The Masters of the house they live in, whether that be a Father, Brother, Uncle or Husband &c.*

698. *A prophet thinketh himself to be.* Literally, *And if any prophet thinketh to exist*; hence &c., 321.

699. *If any one does not acknowledge this.* Literally, *Actually proclaim it*; whereas &c. *Passive, Does not if required assent thereto*; hence &c., 322,1.

700. *Yet restrain not.* Literally, *Put no restraint upon it*; whereas &c., *Do not prohibit the speaking with tongues*; hence &c., 321.

## CHAPTER XV.

1. Now I recognise in you, brethren, the gospel which I preached unto you, which also ye received, in which also, ye stand,

2. by means of which also, ye are saved in a certain promise, I preached to you, if ye hold fast. Except unless in vain ye believed.

3. For I delivered to you, in first *place*, what also I received, that Christ died on account of our sins, according to the scriptures,

4. and that he was buried, and that he hath been raised again the day that is third, according to the scriptures,

5. and that he saw Cephas. Then the twelve.

6. After that he saw above five hundred brethren at once, of whom, the most remain until now. But some were set to sleep.

7. After that he saw James. Then all the Apostles.

8. And last of all, as the unduly born, he saw even me.

9. For I the least of the apostles am, which fit I am not to be called, *namely*, an apostle. Because I persecuted the church of the God.

10. Yet I am by favor from God, what I am, and his favor that was with me, not unsuccessful it was, since more abundantly *successful* than they all I laboured. Yet not I *was successful*, but the favor of the God that was with me.

701. Christ died on account of our sins. Literally, *Pilate condemned him because man had sinned*; whereas &c., *God permitted him to die on account of our sins*; hence &c., 322,1.

703. Of whom the most remain. Literally, *Remain brethren*; whereas &c., *Remain alive*; hence &c., 321.

704. Then all the Apostles. Literally, *This includes Judas Iscariot*; hence &c., 322,1.

707. Yet I am by favor from God. Why is the *Article omitted* except it be to convey the Sense in my Paraphrase? See Rule 321.

708. Now if Christ is preached. Literally, *If Christ is preached in that one fact*; whereas &c., *If concerning Christ it is preached, that he hath been raised &c.*; hence &c., 322,1.

709. See Rom. i. 4.

710. How say some among you &c. Literally, *How do some of you teach*; whereas &c., *How do some of you believe*; hence &c., 321.

711. Not even Christ hath been raised. If at the resurrection, the human body is left to decay, and man receives in its place an

11. But whether I or those *were most successful*. Like *doctrines* we preach, and like *doctrines* ye believed.

12. Now if Christ is preached, that from *the* dead, he hath been raised, how say some among you, that a resurrection of *the* dead there is not.

13. As if a resurrection of *the* dead there is not, not even Christ hath been raised.

14. And if Christ hath not been raised. Then vain our preaching *is*, vain also your faith *is*.

15. And we are found indeed, false witnesses of the God, because we testified concerning the God, that he raised up the Christ, whom he raised not up, if so be indeed dead *persons* have not been raised, up.

16. For if dead *persons* have not been raised, not even Christ hath been raised.

17. And if Christ hath not been raised, useless your faith *is*. Still ye exist in your sins,

18. and then indeed they that were set to sleep on account of Christ *not having come*, perished,

19. if in this life, in Christ, having hope we exist alone, most miserable of all men we exist.

20. But now Christ hath been raised from *the* dead, a first fruit of them that have been set to sleep.

21. For since by means of man, death *is assured to all*, so by means of man, a resurrection from *the* dead *is assured to all*.

immortal and incorruptible body, in that case, the *Arrangement* here should be *Irregular*. See Rule 322,1.

712. For since by means of man. Observe the Divine Record. It does not say, That death came or was brought into the world by Man. A sin came or was brought into the world by Man, and God chose to bring death into the world as a punishment for that sin; hence by Man, not death, but Sin came; and hence we see that the Divine Record truly says, For since by means of Man (Man having sinned) death came or was brought by God. And we see that true also is the Divine Record, verse 22, For as by i e on account of Adam all died, seeing that it is by his sin that every living thing has been by God subjected to death. All do not die by means of Adam, since he who so transgresses the law as to incur death, dies by means of that transgression; but by Adam all on account of his or their own sins do incur death. This is a valuable explanation of the Senses of *did* and *ev*. This also is a valuable exposition of the Doctrine of Christ. It is not, *By*, but, *By means of* Christ, a resurrection from the dead came. It is not, *By means of*, but, *By*, i e on account of Christ all shall be made alive.

22. For as on account of the Adam, all died. So indeed on account of the Christ, all shall be made alive.

23. But each, in the his own order, a first fruit Christ. Then those that are after the Christ, at his coming.

24. Then the end when he may be delivering up the kingdom to the God, even the Father, when he should have rendered useless all rule, and all authority and power in it.

25. For it is necessary for him to reign in the kingdom, until when, he should have put down all the enemies of the kingdom, under his feet,

26. a last enemy of the kingdom the death to which man is subjected shall be destroyed.

27. I say, destroyed. For all things in the kingdom he made subject under his feet. But when he should have said, all things in the kingdom have been made subject, evident, that accepted he that made subject to him the all things in it is.

28. And that when the all things in it should have been made subject to him. Then he the son shall be made subject to him that made subject to him the all things in it, in order that the God should exist all things to all persons.

29. Yea, destroyed. Otherwise what shall they do, that are baptized concerning the dead being raised, if certainly dead persons are not raised, why then are they baptized concerning them,

30. why also do we stand in jeopardy every hour,

31. as a day, do I die to return again, in truth the your glory it is, brethren, which privilege I have in

the Dispensation of Jesus through our Lord's resurrection,

32. if as a man, I fought with beasts at Ephesus in punishment for believing the resurrection, what is to me the advantage, if dead persons are not raised, we should have eaten and drunk. For to morrow we die.

33. Be not deceived, good manners evil communications corrupt,

34. awake thoroughly, and do not sin. For some have not a knowledge of God, with shame to you, I speak,

35. but some will say, how are the dead raised up. And with what sort of body do they come,

36. thou fool, what thou sowest, it is not quickened, except it should have died,

37. and what thou sowest, not the body that was made from it thou sowest, but a naked seed, perhaps it may be of wheat, or of one of the other grains.

38. And the God gives to it a body. As he willed, even to each of the seeds its own body,

39. not all flesh the same flesh is, but one indeed of men. And another flesh of beasts. And another flesh of birds. And another of fishes,

40. also celestial bodies, and terrestrial bodies there are, and one indeed the glory of the celestial is. And other the of the terrestrial,

41. one glory of the sun there is, and another glory of the moon, and another glory of the stars. And a star from a star differs in glory.

42. So also the resurrection of the dead, it is sown in corruption, it is raised in incorruption,

him. Literally, All things always are subject to him, he does whatsoever he thinks right, who can resist him; whereas &c., When all acknowledge their subjection to him; hence &c., 321.

717. Some have not a knowledge of God. Literally, Are devoid of the information; whereas &c., Do not practically acknowledge Him; hence &c., 321.

723. One indeed the glory of the celestial is. Literally, There is but one celestial glory; whereas &c., One description; hence &c., 321.

723. A Star from a Star differs in glory. Literally, What is stated; whereas &c., In the appearance that man beholds; hence &c., 322,1.

713. All died. Literally, The transgressor of the Mosaic law did not die on account of Adam; whereas &c., On account of Adam's transgression, no one shall escape dying; hence &c., 322,1. In like manner, On account of Christ, all shall be made alive. Abraham, Isaac and Jacob, could not have been so; hence the Sense here in, There shall be no one that is not raised.

714. The death shall be destroyed. Literally, Actively acted on; whereas &c. Passive, It shall be unable to cause an affect on others; hence &c., 321.

715. All things have been made subject. Literally, All things without restriction; whereas &c., All things in the kingdom; hence &c., 322,1.

716. And that when the all things should have been made subject to

43. it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power,

44. it is sown a natural body, it is raised a spiritual body, though a natural body exists, a spiritual body exists also.

45. So then indeed it hath been written, the first form of Adam was made as a human living being, the last form of Adam was made as a spirit quickening itself,

46. assuredly not first was the spiritual, but the natural. Then the spiritual,

47. the first man is of the earth, earthy, the second man is of heaven,

48. such as the earthy man is, such also the earthy men are, and such as the heavenly man is, such also the heavenly men are,

49. and as we bore the image of the earthy man, we shall bear also the image of the heavenly man.

50. But this I affirm, brethren, that flesh and blood is not able the kingdom of God to have inherited. Neither does the body of corruption inherit the body of incorruption.

51. Behold a mystery I tell to you, we all shall not be set to sleep. But we all shall be changed,

52. in a moment, in a twinkling of an eye, at the last trump. For it shall sound, and the dead, incorruptible shall be raised, and we shall be changed.

53. For it is necessary for this corruption to have put on incorruption, and this mortal to have put on immortality.

54. And when this corruption should have put on

incorruption, and this mortal should have put on immortality. Then the saying that hath been written shall come to pass, the death to which man is subject was swallowed up in victory,

55. where of thee, O death, is the victory, where of thee, O death, is the sting.

56. Verily the sting of the death to which man is subject the sin that makes man an enemy to God is. And the strength of the sin referred to the law is.

57. Then thanks to the God that giveth us the victory, through our Lord Jesus Christ,

58. therefore my beloved brethren, steadfast, be, unmoveable, abounding in the work of the Lord always, having known, that your labour, vain is not in Jehovah.

## CHAPTER XVI.

1. Now concerning the collection that is for the saints. As I gave order to the churches of the Galatia. So also ye, do,

2. upon day one after the sabbath, each of you, of himself, lay by, storing up what thing, if he should have been prosperous, in order that not when I should have come. Then gatherings there should be.

3. And when I should have come, whomsoever ye should have approved, with letters of commendation, I will send those persons to have brought your liberality, unto Jerusalem.

4. Or if meet it should exist in respect of that even I should go, with me, they shall go.

5. For I will come to you. When I should have

724. The last form of Adam was made as a spirit quickening itself. To justify the Received Translation these points must be adjusted. 1st. Why is the Preposition *eis* twice expressed, and what sense is it required to express. 2ndly. How does the Received Version explain, *Made a quickening spirit*; Are we in this respect to bear (verse 49) *The image of the heavenly*? Are we also to give life to others? I will say nothing as to the connection of the Apostle's argument.

726. Is not able the kingdom of God to have inherited. Literally, *Man is not able to attain unto it*; whereas &c., *The natural body of man*. See verse 44 and Matt. xvi. 17, is not able to attain unto it; hence &c., 321. If, *The kingdom of the God*, Literally in this connection means, *God's church in this world*; whereas &c. has reference, *To dwelling with God in heaven*; hence the Omission of the Article. See Rule 101.

728. See Rom. v. 12.

729. Then thanks to the God. Literally, *A single ascription of thanks*; whereas &c., *Let us unceasingly thank God that giveth us the victory through Jesus Christ our Lord*; hence &c., 321.

730. This is one of the few portions of Holy Scripture that are advanced in sanction of the observance of Sunday in the place of the Sabbath. All the Texts that are commonly advanced for this object are as follows; John xx. 19, 26, Acts xi. 1—xx. 7, 1 Cor. xvi. 2, and Rev. i. 10.

On this passage of Holy Scripture Tradition asserts. It is probable that as the first day of the week was selected, and is expressly named, it was the day then observed as the Sabbath.

731. I will send those persons. Literally, *The active agent*; whereas &c., *I will consent to those persons going*; hence &c., 321.

732. In respect of that even I should go. Literally, *If there is no objection to my going*; whereas &c., *If my going is required*; hence the Peculiar Government. See Rule 321.

passed through Macedonia. And I do pass through Macedonia.

6. And with you perhaps, I shall abide, yea winter, in order that ye should have escorted me, whithersoever I go.

7. So I desire not you now, in *the* way, to have seen. For I trust some time to have tarried with you, if the Lord should have permitted.

8. But I shall tarry at Ephesus, until the Pentecost.

9. For a door to me, great and effectual hath opened, yet many adversaries *there are*.

10. So if Timotheus should have come, take heed, in order that without fear he should have been with you. For the work of Jehovah he works, as I.

11. Therefore not any one should have despised him. But escort him, in peace, in order that he should have come to me. For I look for him.

12. As touching Apollos the brother, greatly I entreated him, in order that he should have come to you, with the brethren, but at all a desire was not existing, in order that now he should come. But he will come. When he should have an opportunity,

13. watch, stand fast in the faith, quit you like men, be strong,

783. *If the Lord should have permitted. Literally, Not restrain my doing it; whereas &c., Not condemn my doing it; hence &c., 322,1.*

784. *Therefore not anyone should have despised him. Literally, Whatever he does; whereas &c., Despised the authority with which he comes to you; hence &c., 321.*

785. See Rom. 1004.

14. all your things, in love, do.

15. And I beseech you, brethren, (ye have known the house of Stephanas, that a first fruit of the Achaia it is, and *that* unto ministration to the saints, they adapted themselves,)

16. in order that even ye should be subject to the such like, and to every one that so works and labours.

17. Verily I rejoice on account of the coming of Stephanas and Fortunatus and Achaicus, for the your own deficiency these supplied.

18. For they refreshed the my spirit and the of you. Therefore acknowledge the such like, the churches of the Asia salute you,

19. Aquila and Prisca salute you in Jehovah much, with the church that is after their house,

20. all the brethren salute you, salute one another, with an holy kiss,

21. the salutation in the my hand of Paul,

22. if any one loveth not the Lord, let him be held up for public maranatha,

23. may the grace of the Lord Jesus be with you,

24. may my love be with all of you, in the Dispensation of Jesus.

786. *The church after their house. Literally, Holding doctrines peculiar to their house; whereas &c. I conceive, The church established and supported by their house; hence &c., 321.*

788. *Anyone loveth not the Lord. Literally, Even if a Chinese that never heard of him; whereas &c., Anyone that acknowledgeth the Lord yet loveth not him; hence &c., 323,1.*

789. *May. See Note to Rev. xxii. 21.*



# A LITERAL TRANSLATION

## OF THE

### SECOND EPISTLE OF PAUL THE APOSTLE TO CORINTHIANS.

#### CHAPTER I.

1. Paul, an apostle of Christ even Jesus, with desire <sup>500</sup> *i e* approbation of God and Timothy *who is* the brother to the church of the God that is in Corinth, with all saints that are in all the Achaia,

2. grace to you and peace, from God our Father and Jesus Christ's Lord,

3. blessed *be* the God and Father of our Lord Jesus Christ, the Father of the mercies and *the* God <sup>333</sup> of all *the* comfort *we* enjoy,

4. that comforteth us, in all our tribulation with respect to that we should be able to comfort those <sup>339</sup> that are in every trouble, by means of the comfort, <sup>333</sup> by which we ourselves are comforted of the God, <sup>740</sup>

5. for as the sufferings <sup>332</sup> *on account* of the Christ abound to us. So by means of the Christ, our comfort abounds also.

6. For if indeed we are afflicted on account of the your comfort that powerfully assists in enduring the same sufferings, which indeed we do suffer,

7. though your hope sure to you *is*, if indeed we are comforted on account of your <sup>740,1</sup> comfort and salvation, having known, that as partakers ye exist of the sufferings. So also of the comfort *ye shall be*.

8. For we would not have you ignorant, brethren, concerning our trouble that came in the Asia,

740. *We ourselves*. Literally, *We ourselves do realise*; whereas &c., *We ourselves should realise*; hence &c., 321.

740,1. *If indeed we are comforted on account of your comfort and salvation*. Literally, *That which they had secured*; whereas &c., *That which was offered to them, and they by consistency might secure*; hence &c., 321.

that out of measure, above strength, we were pressed, so as to have despaired ourselves even in <sup>741</sup> respect of life,

9. but ourselves, as to ourselves, the sentence of the death *to which we are subject* we have kept in mind, in order that not having trusted we should exist in ourselves, but in the God that raiseth the dead,

10. who, from such a form of death <sup>338</sup> *as that to which we were subject*, delivered us, and will deliver all, as to which death, we have confidence, even yet he will deliver by a working together even of you, instead of us, in the prayer *for it*, <sup>333</sup>

11. in order that by many persons, that that is a <sup>741,1</sup> gift unto us, for many, there should have been thanks returned for *its bestowal* on us.

12. For this rejoicing of us exists, the testimony of our conscience, that in holiness and sincerity after the God, and not in fleshly wisdom, but in *possession* of the grace of God, we were holding conversation in the world. And more abundantly toward you.

13. For none other things we write to you, than indeed what ye read. And I trust that unto end, ye shall acknowledge.

14. Just as indeed ye acknowledged us, in part, *in saying* that your rejoicing we are. As truly indeed ye our's *are* in the day of our Lord Jesus,

741. *In respect of life*. Literally, *Every description of living*; whereas &c., *Is restricted to human life*; hence the *Popular Government*. See Rule 381.

741,1. *That that is a gift unto us for many*. Literally, *A gift to be imparted unto many*; whereas &c., *A gift unto us for the benefit of many*; hence &c., 321.

15. and I was <sup>743</sup>minding in this the trust I have specified before <sup>743</sup>this time, to you, to have come, in order that ye should have <sup>333</sup>a second rejoicing,

16. and by means of you, to have passed into Macedonia, and again out of Macedonia to have come to you, and of you to have been brought on my way toward the Judea.

17. But this thing purposing. Not anything truly I treated with <sup>744</sup>lightness, assuredly what I determine, according to flesh <sup>743</sup>i.e. with authority to change it, I do determine, in order that there should exist with me the yea yea, and the nay nay.

18. But faithful the God <sup>322,3</sup>is, so that our word that is unto you is not yea and nay.

19. For the son of the God Jesus Christ that is with you, by means of us, <sup>745</sup>he having been preached by means of me, and Silvanus, and Timotheus, was not made unto you yea and nay, but yea, by him, hath been made.

20. For as many as promises of God <sup>746</sup>are, by him, the yea <sup>746</sup>is, wherefore also by means of him, the Amen is in the God, with regard to glory, by means of us.

21. So he that establishes us, with you, in Christ, and <sup>747</sup>that anointed us God is,

22. that also sealed us, and <sup>748</sup>that granted the pledge of the Spirit, to our hearts.

23. So then I <sup>749</sup>invoke a witness the God, upon the my soul, for sparing you, not yet I came unto Corinth,

24. not that we exercise authority over you of the faith, for fellow labourers we exist for your joy. Because ye have adhered to the faith.

742. I was minding. Literally, Determining; whereas &c. I conceive, Anticipating; hence &c., 321.

743. In order that ye should have a second rejoicing. Literally, Necessarily have; whereas &c., That a second benefit should be offered to them; hence &c., 321.

744. Not anything truly I treated with lightness. Literally, I did not effect that end; whereas &c., I did not intentionally so act; hence &c., 321.

745. For the son of the God Jesus Christ that is with you. Literally, The son of God was not with them, it was only the knowledge concerning him that they possessed; hence &c., 321.

746. So I invoke a witness the God. Literally, I actually call

## CHAPTER II.

1. But I determined with myself this, the not again, in heaviness, to you, to have come.

2. For if I make sorry you, then who <sup>748</sup>is it, that maketh glad me, except he that is made sorry by me,

3. so I have written this same, lest having come, I have <sup>748</sup>sorrow, on account of whom, it was fitting me to rejoice, having confidence in all of you, that the my joy on account of all of you exists.

4. For out of much <sup>333</sup>affliction and anguish of heart, I have written unto you, with <sup>333</sup>many tears, not in order that ye should have been grieved, but in order that ye should have <sup>749</sup>known the love, which I should have more abundantly for you.

5. Even if any one <sup>607</sup>hath caused grief, I write, he hath not grieved me, but for a part of you, in order that I should not overburden you all,

6. sufficient to the such like, this censure that he exists to the many is,

7. so that on the contrary it is for you to have forgiven, and to have comforted. Lest perhaps the such like should have been <sup>751</sup>swallowed up with the overmuch grief caused to him,

8. wherefore I beseech you to have sanctioned toward him love.

9. For for this <sup>751</sup>object indeed, I did write, in order that I should have knowledge by the trial of you, to what <sup>751</sup>writing, in all things, obedient ye exist.

10. Now to whom anything ye grant, so do I. And so I do what I have been granted permission

on God; whereas &c., I fear not to refer what I state to God's decision; hence &c., 321.

747. Because ye have adhered to the faith. Literally, Ye have not disobeyed the faith; whereas &c., Ye have not rejected the faith; hence &c., 321.

748. I have sorrow. Literally, Lest I suffer; whereas &c., Lest there is cause that I should suffer; hence &c., 321.

749. But in order that ye should have known. Literally, In order that they should know; whereas &c., In order that they should partake of; hence &c., 321.

751. Should have been swallowed up with the over much grief. The Sense here intended to be conveyed is, Should have been restrained from right action by grief; hence &c., 321.

to do, if anything I have been granted on account of you, as an external appearance *i e a representative* of Christ,

11. in order that we should not have been defrauded of repentance &c. by the Satan. For we are not ignorant of his devices <sup>752</sup> *being evil*.

12. Now having come to the Troas, for the gospel of the Christ, and a door having been opened to me, <sup>753</sup> by Jehovah,

13. I have not rest in my spirit in the not to have found me Titus my brother, but having taken leave of them, I went into Macedonia.

14. And thanks to the God that always causes to triumph us, in the Christ, and maketh manifest the savour of his knowledge, by means of us, in every place, <sup>754</sup>

15. for a sweet savour of Christ we exist in the God, to them of the class that are saved and to them of the class that are lost, <sup>498</sup>

16. to which class indeed a savour, of a death *i e a dying*, unto death we exist. And to which *i e the other* a savour, of a life *i e a living*, unto life we exist, and for these things, who sufficient *is without God*.

17. For we exist not, as the many, corrupting the word of the God, but as the many of sincerity, and as the many of God, in the sight of God, in Christ, we speak,

### CHAPTER III.

1. we begin again ourselves to commend, it should exist. We need not (as some) letters of commendations to you, or from you, <sup>322,2</sup>

2. our epistle ye exist, *an epistle* having been written on our hearts, being known and read of all men, <sup>323</sup>

3. ye being manifestly declared, that an epistle

752. *We are not ignorant of his devices.* Literally, *We know what things he does*; whereas &c., *We know the character of the things that he does*; hence &c., 321.

753. *A door having been opened to me.* Literally, *Me in particular*; whereas &c., *For the entrance of the Gospel*; hence &c., 321.

754. *Thanks to the God.* Literally, *I offer thanks*; whereas &c., *It becometh us to be thankful to him*; hence &c., 321.

of Christ ye are, *an epistle* having been ministered by us, yet having been written not with ink, but with a spirit of a living God, not on stone, tables, but on fleshly tables of the heart.

4. And we possess so great confidence, by means of the Christ, toward the God, <sup>756</sup>

5. not that of ourselves, sufficient we exist to have accounted anything as of us, but our sufficiency *is* of the God,

6. who even qualifies us ministers of a new testament to be, not of a letter of it *i e not of an exact observance of it*, but of a spirit of it *i e an observance of it in spirit*. For the letter kills. But the spirit gives life. <sup>323</sup>

7. Now if the ministration concerning the death *i e that incurs temporal death*, in letter, having been engraved in stones, was made as to glory for the sons of Israel not to be able to have steadfastly looked upon the face of Moses, on account of the glory of his face that is done away, <sup>757</sup>

8. how is it not more, the ministration concerning the observance in spirit shall be as to glory. <sup>322,2</sup>

9. For if the ministration of the condemnation referred to a glory was, more by much, the ministration of the justification referred to exceeds in glory. <sup>669</sup>

10. For indeed that that hath been glorified hath not been glorified in this the part here being considered, namely, on account of a glory that excelleth.

11. For if that that is done away *is excellent* on account of glory, more by much, that that remains excelleth as to glory. <sup>669</sup>

12. Therefore possessing so great hope, we use great plainness of speech, <sup>323</sup>

13. and not just as Moses was placing a vail over

755. *Maketh manifest the savour of his knowledge.* Literally, *Effects what is stated*; whereas &c., *Permits man to perceive it*; hence &c., 321.

756. *And we possess so great confidence.* Literally, *We have realized*; whereas &c., *We are permitted to realize*; hence &c., 321.

757. *The sons of Israel.* Literally, *His immediate descendants*; whereas &c., *His descendants or people*; hence &c., 321.

758. *We use great plainness of speech.* Literally, *That end is*

his face, with the *intent*, the sons of Israel not to have <sup>757</sup>steadfastly looked to the end of that that is done away,

14. but their minds were blinded. And until the this day, the same veil, in the reading of the old Testament, remains. Not being taken away, as in Christ, it is taken away,

15. even unto this day. Whensoever Moses is read, a veil, upon their hearts, rests.

16. Yet whensoever it *i e Israel* should have turned to Jehovah, the veil is taken away.

17. Even the Lord the spirit <sup>759</sup>referred to, *i e the observance in spirit* exists. And where the spirit <sup>759</sup>accepted of Jehovah exists, liberty from exact observance exists.

18. So we all *Jews and Gentiles* having been uncovered to face the glory of Jehovah, beholding as in a glass the same image of *glory*, are transformed by *natural operation* from glory, to glory. Like as by a spirit <sup>760</sup>*i e an operation* of Jehovah,

#### CHAPTER IV.

1. on account of this *viz., the progression of advancement*, having this ministry. As we were pitied, we do not despair,

2. but we renounced the secret *suggestions* through the shame *we incur*. Not walking in craftiness. Or not handling deceitfully the word of the God, but commending ourselves by the <sup>761</sup>manifestation of the truth, to every conscience of men, <sup>762</sup>*i e every description of conscience*, in the sight of the God.

3. So if indeed our gospel having been covered effected by us; whereas &c., *It is so if we rightly discharge our duty*; hence &c., 321.

759. Even the Lord the spirit referred to exists. Had the Sense here been, *The Lord that is a spirit, or the spirit exists*, which is the Literal Sense, the Verb must have been placed first, such being the *Regular Arrangement*; and hence I conceive the *Irregular Arrangement* is employed to shew the Sense is that expressed in the Paraphrase.

760. Like as by a spirit of Jehovah. Literally, *This expresses a resemblance to, but an entire absence of Spiritual Operation*; whereas &c., *That the appearance was that of an entire Operation of the Spirit, whereas in fact it was an Operation of Man in the use he made in an Operation of the Spirit in the Revelations thus vouchsafed to Man*; hence &c., 321.

761. Commending ourselves &c. Literally, *Effecting what is stated*; whereas &c., *Endeavouring to effect that end*; hence &c., 321.

762. Every conscience of men. The Sense here is not, *To every*

exists to those that are lost, having been covered <sup>322,2</sup>it is,

4. by what things, the God of this age <sup>498</sup>blinded the minds of them that believed not, with respect to that the light of the gospel <sup>763</sup>concerning the glory of the Christ, who an image of the God is, should not have <sup>322,2</sup>beamed forth.

5. *I say, Christ*. For we <sup>764</sup>preach not ourselves, but Christ *even Jesus* a Lord *to be*. And ourselves your servants *to be* with respect to Jesus,

6. *yea we so preach*, because the God *it is* that commanded out of darkness, a light shall shine, who shined into our hearts, with respect to light concerning the knowledge of the glory of the God, in an appearance of Christ.

7. Yet we have this treasure of *light*, in <sup>323</sup>earthen vessels *it not being a written revelation*, in order that the excellency of the power should be of the God, <sup>765</sup>and not of us,

8. in every thing, being oppressed, yet not being straitened, being perplexed, yet not being in despair,

9. being persecuted, yet not being forsaken, being cast down, yet not being destroyed.

10. Always making known the dying of the Jesus <sup>766</sup>in the body, in order that also the life of the Jesus, in our body, should have been made manifest.

11. For always we that have *promise of life*, unto death, are resigned through Jesus, in order that also the life of the Jesus <sup>767</sup>should have been made manifest in our mortal flesh,

man, seeing the Pronoun does not agree with the word *Man* either in Number or Case, but *Every conscience*, which means, *Every description or character of conscience*.

763. With respect to that &c. Literally, *His object was to effect the end stated*; whereas &c., *This was not the object, but a consequence that resulted from his so doing*; hence the *Peoular Government*. See Rule 380.

764. We preach not ourselves. Literally, *We do not ourselves preach*; whereas &c., *We preach not concerning ourselves*; hence &c., 321.

765. That the excellency of the power should be of the God. Literally, *Should so exist*; whereas &c., *That man should perceive and acknowledge that it does so exist*; hence &c., 322,1.

766. Always making known the dying of the Jesus. Literally, *Actively relating the fact*; whereas &c., *Teaching it or that which implies the existence of it*; hence &c., 321.

767. The life of the Jesus should have been made manifest.

12. so then the death that is *appointed* to us worketh. Even the life that is *appointed* to you.

13. As *we are* having the same spirit of the faith *concerning Jesus*, as that that hath been written, I believed, wherefore I proclaimed, so we believe, wherefore also we proclaim,

14. having known, that he that raised up the Jesus, also will raise up and present us with Jesus, together with you.

15. For the all things *concerning Jesus* on account of you *exist*, in order that the grace having been increased in the greater *number benefitted*, it should have increased the thanksgiving, to the glory of the God,

16. wherefore we faint not, for though indeed our outward man is destroyed, yet our inward man is renewed day and day.

17. For the at the present time want of weight of the affliction *in the body's destruction*, by a superior excellence, in a superior excellence, an eternal weight of glory it worketh out for us through our not *in so doing* looking at the things that are seen,

18. but the things that are not seen. For the things that are seen temporary *are*. But the things that are not seen eternal *are*.

## CHAPTER V.

1. *I say, an eternal weight*. For we have known, that if our earthly house of the tabernacle *we occupy* should have been dissolved, we have a building of God, an house not made with hands, eternal, in the heavens.

2. *I say, in the heavens*. For indeed in this *taber-*

Literally, *Should be actually seen by man*; whereas &c., *Man should be convinced of its once real existence*; hence &c., 322,1.

768. *He shall raise up and present us with Jesus together with you*. Literally, *Both at one and the same time*; whereas &c., *One equally as surely as the other*; hence &c., 321.

769. *It should have increased the thanksgiving*. Literally, *Should have made each person more thankful*; whereas &c., *Should have increased the numbers of them that are thankful*; hence &c., 321.

770. *Our outward man is destroyed*. Literally, *The outward part of our person*; whereas &c., *Our body*; hence &c., 322,1.

771. *That if our earthly house should have been dissolved*. Literally, *This implies a dissolution of the entire human being as he appears on earth*; whereas &c. I conceive, *Restricted to that part of it only which is corruptible*; hence &c., 322,1.

772. *We have a building*. Literally, *We under all circumstances*

*nacle*, we groan *at the body's destruction*, earnestly desiring our building that is of heaven to have added to our covering *here*,

3. if so indeed having added *it* to our covering *here*, not uncovered in *not having a body fitted for heaven* we shall be found *hereafter*.

4. For indeed we that are in the tabernacle *we now occupy* groan, being burdened, by what *are we burdened*, we do not desire *by death ourselves* to have uncovered, but to have added *in freedom from death* to our covering *here*, in order that the mortality of the life *we here have* should have been swallowed up.

5. Now he that perfected us, in it this *desire*, is God, he that gave us the pledge of the Spirit.

6. Therefore being confident always *in the attainment of our desire*, and having known, that living at home in the body, we are absent from the Lord.

7. For by means of faith, we walk, not by means of external appearance.

8. Yea we are confident, as we desire rather to have been absent from the body, and to have been present with the Lord,

9. wherefore indeed we earnestly desire, whether acceptable *to him our being present or absent is*, with him to exist.

10. For it is necessary for the whole of us to have appeared before the judgment seat of the Christ, in order that each should have received the things that exist by means of the body, according to what, he did, whether good or evil.

11. Therefore having known the terror of the *have*; whereas &c., *If faithful to our privileges we have*; hence &c., 321.

773. *Earnestly desiring &c*. Literally, *Earnestly desiring that temporal life should not terminate*; whereas &c., *Earnestly desiring to secure our heavenly Life without dying*; hence &c., 321.

773,1. *The mortality of the life*. This is a passage which deserves particular attention, the expression of the *Preposition* is useless except it be to shew, that the Sense intended to be conveyed is other than the Literal Sense of the words in case the *Government* had been *Regular*. The Literal Sense of these words would require, *That mortality was a necessary consequence of the life we now have*, whereas we learn from Holy Scripture, *That it was added to life by God as a punishment for sin*.

774. *For it is necessary &c*. Literally, *Impossible otherwise to effect it*; whereas &c., *God having so appointed, it is now necessary to be done*; hence &c., 321.

Lord, we persuade<sup>775</sup> men. But *in so doing* we have<sup>776</sup> been made manifest to God. So I trust also to your consciences to have been made manifest,

12. not again we commend ourselves to you, for giving occasion to us of glorying, on account of you, in order that ye *in following us* should hold with those that glory<sup>779</sup> in appearance, and not in heart.

13. For whether we were overwhelmed with amazement by God's love, or are *esteemed* of a sound mind by you *respecting it*.

14. Truly the love of the Christ constrains us to *act as we have done*,

15. having judged this thing, that if one, on account of all, was to be put to death, surely the all<sup>781</sup> were to be put to death, and *that* on account of all, he was to be put to death, in order that they that have life no longer should have life by themselves<sup>783</sup> but by him that was on account of them to be put to death and to be raised again,

16. wherefore we, from the now, have known no one to have life, by flesh *i e human means*, though indeed we have known by flesh Christ to have life, yet now no more we do know *such to be done*,

17. wherefore if any one, in Christ, a new creature *is*, he passed by the old *modes of becoming so*. Lo he has *modes* begotten new.

18. And the all things *begotten are* of the God that reconciled us to himself, by means of Christ, and gave to us the ministry of the reconciliation *he effected*,

775. *We persuade men.* Literally, *We effect that object*; whereas &c., *We solicit their attention*; hence &c., 321.

776. *But so have been made manifest to God.* Literally, *And so God has knowledge of it*; whereas &c., *And so man knows that God has knowledge of it*; hence &c., 321.

779. *That glory in appearance.* Literally, *That do glory in what is seen*; whereas &c., *That glory only in outward appearance*; hence &c., 321.

780. *The love of the Christ constrains us.* Literally, *Necessarily obliges us*; whereas &c., *Morally constrains us*; hence &c., 322.1.

781. *The all were to be put to death.* Literally, *All without exception*; whereas &c., *All generally speaking*; hence &c., 321. Remember Holy Scripture says, *We shall not all die*, but, *We shall all be changed*.

783. *Have life by themselves.* Literally, *Effect for themselves what is stated*; whereas &c., *Obtain for themselves a knowledge of their having effected it*; hence &c., 321.

19. because that God was in Christ, reconciling<sup>782,3</sup> the world unto himself<sup>785</sup>. Not reckoning unto them their trespasses, but committing to us the promise of the reconciliation *he effected*.

20. Therefore concerning Christ, we are as ambassadors through the God's beseeching *all men* by means of us, we pray concerning Christ, be reconciled to the God,

21. he made him that knew not sin, on account of us, *as him that knew sin*, in order that we a justification of God *in this world* should have in him.

#### CHAPTER VI.

1. So working together *with God*, verily we entreat not in vain the grace of the God to have embraced you.

2. For he says, I heard thee in a time accepted<sup>787</sup>, and in a day of salvation, I succoured thee. Behold *we say* now a time acceptable *is*. Behold now a day of salvation *is*.

3. So not constituting one *description of sin* in anything an offence *that excludes from salvation*, in order that the ministry should not have been blamed,

4. but in everything, approving ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6. in pureness, in knowledge, in long suffering, in kindness, in a spirit holy, in love unfeigned,

783. *We have known no one by flesh.* Literally, *In any manner*; whereas &c., *In the manner referred to in the Context*; hence &c., 321.

785. *Reconciling the world unto himself.* Literally, *Effecting what is stated*; whereas &c., *Revealing a means of effecting it*; hence &c., 321.

786. *He made him so.* Literally, *He did what is stated*; whereas &c., *He made him to be treated as one that had sinned*; hence &c., 321.

786.1. *In order that we a justification of God should have.* Literally, *Should necessarily possess*; whereas &c., *Should know of our capability of possessing*; hence &c., 321.

787. *I heard thee.* Literally, *What is stated*; whereas &c., *I have regarded what I have heard*; hence &c., 321.

788. *Not constituting one in anything an offence.* Literally, *Not sanctioning anything to be regarded as such*; whereas &c., *Not specifying anything as that which is to be so regarded*; hence &c., 321.

7. in a declaration of truth, in power from God, with respect to the arms of the justification for the right *hands* and *the* left,

8. with respect to honor and dishonor, with respect to evil report and good report, *such as being* deceivers though *we are* true,

9. as being ignorant though being sound in knowledge, as dying though behold we live, as being chastened though not being condemned to death,

10. as being sorrowful. Yet alway rejoicing, as being poor. Yet <sup>789</sup>enriching many, <sup>498</sup>as having nothing though <sup>498</sup>possessing all things,

11. our mouth <sup>498</sup>hath opened again for you, Corinthians, <sup>498</sup>our heart hath been enlarged,

12. ye are not straightened in us. But ye are straightened in your bowels.

13. yea I proclaim the same recompence as to children, be enlarged, even ye.

14. Exist not, being unequally yoked with unbelievers. For what fellowship *hath* righteousness and unrighteousness, or what communion *hath* light, with darkness.

15. Or what concord *hath* him of Christ, with Belial, or what part *hath* him after a believer, with an unbeliever.

16. Or what agreement *hath* a temple of God, with idols. For we <sup>322,2</sup>a temple of a living God are. As the God said, assuredly I will dwell with them, and <sup>322,2</sup>walk, and a God I will be of them, and <sup>548</sup>a people <sup>322,2</sup>they shall be of me,

17. wherefore come out from among them and be separate, Jehovah says, and <sup>792</sup>touch not an unclean thing, and I will receive you,

789. *Enriching many.* Literally, *Actually doing it*; whereas &c., *Revealing that which will do it*; hence &c., 321.

790. *Yea I proclaim the same recompence.* Literally, *The same*; whereas &c., *A recompence in relation to the matter as would be suitable to children*; hence &c., 321.

792. *And touch not an unclean thing.* Literally, *Do not come in contact with it*; whereas &c., *Do not allow yourselves to participate in it*; hence &c., 321.

793. *Then having these the promises.* Literally, *These actually specified*; whereas &c., *Having promises such as these that are specified*; hence &c., 321.

18. and I will exist to you, as a father, and ye shall exist to me, as sons and daughters, Jehovah, Almighty says.

## CHAPTER VII.

1. Then having these <sup>793</sup>the promises of God, dearly beloved, we should have cleansed ourselves, from all <sup>333</sup>filthiness of flesh and spirit, perfecting holiness, by a fear of God,

2. receive us, we <sup>794</sup>injured no one, we corrupted no one, we defrauded no one,

3. for condemnation, I speak not. For I have before said, that in our hearts, <sup>380</sup>ye exist with respect to that <sup>380</sup>we would have died or have lived together, *we cannot be separated*,

4. great boldness of speech <sup>333</sup>is with me, for you, <sup>795</sup>great glorying <sup>333</sup>is with me, on account of you, I am filled with the comfort of it, I overflow with the joy of it, in all our tribulation.

5. *I say, tribulation.* For notwithstanding our having come into Macedonia, our flesh <sup>498</sup>had no rest, <sup>333</sup>indeed in every way, being troubled. Without *by* fightings. Within *by* fears,

6. however <sup>797</sup>the God that comforteth the cast down, comforted us, by the coming of Titus.

7. And not only by his coming, but also by the comfort, with which he was comforted concerning you, publishing to us <sup>798</sup>your earnest desire, your mourning, your fervent mind, for me, so as me more to have rejoiced,

8. for though indeed I made sorry you, by the letter *I sent you*, I do not repent. Even though indeed I was repenting, I perceive, that that epistle, peradventure but for an hour, made sorry you.

794. *We injured no one.* Literally, *In any manner*; whereas &c., *We have not intentionally done so*; hence &c., 321.

795. *Great boldness of speech with me for you.* Literally, *I truly exhibit what is specified*; whereas &c., *I have ground to exhibit it*; hence &c., 321.

797. *However the God that comforteth the cast down.* Literally, *A being so designated*; whereas &c., *However God, he that comforteth the cast down*; hence &c., 321.

798. *Your earnest desire &c.* Literally, *These would have reference to qualities peculiarly their's*; whereas &c. restricted, *To the qualities of these descriptions they had exhibited*; hence &c., 321.

9. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance. For ye were made sorry after God, in order that in nothing, ye should have received damage by us.

10. For the sorrow after God worketh repentance, unto salvation not to be repented of. But the sorrow of the world worketh death.

11. For behold it, this sorrow, that existed after God to have been causing affliction wrought in you what carefulness, also clearing of yourselves, also indignation, also fear, also vehement desire, also zeal, also revenge, in everything, ye approved yourselves clear to exist in the matter,

12. wherefore, though indeed I wrote to you, I did it not on account of him that did wrong, or not on account of him that was wronged, but on account of in respect of that your diligence that exists for us should have been made manifest by you, in the presence of the God,

13. on account of this, we have been comforted. And to our comfort abundantly more, we were rejoiced by the joy of Titus, because his spirit hath been refreshed by you all,

14. for if anything to him, by you, I have been gloried, I was not disgraced, since as all things, in truth, we spoke to you. So then your glorying to Titus, truth it was,

15. and his more abundant inward affections for you exists by remembering the obedience of you all, how with fear and trembling, ye received him,

16. I rejoice, because as to everything, I take courage as to you.

799. For the sorrow after God worketh repentance &c. Literally, The sorrow after God is the sorrow similar to his; whereas &c., Sorrow acceptable to him; hence the Disarrangement of the word Sorrow. This sorrow does not necessarily work repentance, but it does so if rightly improved; hence the Disarrangement of the Verb. See Rule 321.

800. But the sorrow of the world. Literally, The sorrow we have in this world; whereas &c., The sorrow we have in pursuit of the things of this world; hence &c., 321.

802. The obedience of you all. Literally, Your actual obedience; whereas &c., Your willingness to obey; hence &c., 321.

804. With respect to that &c. Literally, Their submission was restricted to the particular act specified; whereas &c., To that which was attendant on that act; hence the Peculiar Government. See Rule 380.

## CHAPTER VIII.

1. Now we declare to you, brethren, the grace of the God that has been given to the churches of the Macedonia,

2. that in a great trial of affliction, the abundance of their joy, and the abundance that is as to depth in comparison with others, their poverty, he caused to abound unto the riches of their sincerity,

3. seeing according to their power, I bear witness, yea, above their power, voluntary,

4. with much entreating, soliciting of us the favor even the almsgiving of the ministering that is for the saints,

5. and not as we have expected in like cases, since they gave themselves first to the Lord, then to us, with will & approbation of God,

6. with respect to that we should have entreated Titus, in order that as he worked effectually. So indeed he should have completed in you also this grace,

7. since as to every thing, ye abound in faith, and utterance, and knowledge, and all diligence, and the love of us by you, in order that also in this the grace specified, ye should abound,

8. not for a command, I speak, but on account of the others forwardness, even the sincerity of the your own love proving to them.

9. For ye know the grace of our Lord Jesus, that on account of you, he became poor, he existing rich, in order that ye should have become rich in the poverty of that man's description,

805. The love of us by you. Literally, The love exhibited by us for you; whereas &c. I conceive, The love for us exhibited by you; hence &c., 321.

808. Ye should have become rich in the poverty of that description. Literally, Necessarily should; whereas &c., That you might become so; hence &c., 321.

In the poverty of that man's description. The Authorized Translation must have been expressed, Through the poverty of him, And I believe, Through, must have been expressed by a Preposition. The Translation conveying the Sense, In the poverty of that Man, requires the Pronoun, That, to have been Arranged the last word in the Sentence. The true Sense of the passage, In the poverty after that Man's, being the second Sense of the words, should be, and is Irregularly Arranged, See Rule 321. Had the Pronoun, That, been in the Feminine Gender, expressing a Sense to this effect, As the



10. so I give *not a command but* <sup>809</sup> advice in this <sup>848</sup> *matter*. For this is expedient for you, ye who began <sup>810</sup> to be forward not only the *thing* to have effected, but even the *thing* to desire after last year's *having effected*.

11. So now then complete the *thing* to have effected, <sup>811</sup> that as the readiness *existed* in respect of that *ye* should will to effect. So also *exist* the *thing* to have effected by the *thing* to possess.

12. For though the readiness <sup>812</sup> is present first. According to whatsoever it *the readiness* might obtain, acceptable *it is*, not according to what it does not obtain.

13. For *acceptance exists* not in order that remission of *suffering* to others, affliction to you *should exist*, but for equality, in the now time, the increase of you, *exists* with respect to the want of those,

14. in order that also the increase of those should have existed with respect to the want of you, that equality should have existed.

15. As it hath been written, the *person* that had <sup>814</sup> much abounded not, and the *person* that had little <sup>814</sup> lacked not.

16. But thanks to the God that puts the same earnest care, for you, into the heart of Titus,

17. for he accepted the indeed exhortation <sup>815</sup> of us for you. Yet after his own mind more zealous being than it, he went unto you.

18. So we sent with him the brother, of whom the praise, in the gospel is throughout all the churches.

19. And not only *we*, since indeed being chosen

of the churches a fellow traveller after us *i e* such as we are, with this grace that is ministered by us, to the glory of the Lord and to our ready mind's *credit*, <sup>848</sup>

20. avoiding this. Not any one should have blamed us, for this abundance that is ministered by us.

21. For we furnish excellent things, not only in the sight of Jehovah, but also in the sight of men.

22. And sent with them our brother, whom we proved on many <sup>833</sup> occasions diligent existing. And now much more earnest. Even by great confidence that he has toward you,

23. if indeed in behalf of Titus *I write*, my partner *he is*, and to you, a fellow labourer, or of our brethren, apostles of churches, a glory of Christ *they are*.

24. Therefore *be* demonstrating the proof of your love and of our <sup>818</sup> boasting concerning you unto them, with respect to an external appearance of the churches.

## CHAPTER IX.

1. *I say, demonstrate*. For verily concerning the ministration that is for the saints, superfluous it <sup>848</sup> exists for me the thing *i e* obligation of its observance to write to you.

2. For I have known your forwardness of mind, which *forwardness*, concerning you, I boast to Macedonians, that Achaia had been ready since last year, and the zeal <sup>821</sup> of you provokes the more of them that regard us.

3. Yet I sent the brethren, lest our boasting that

poverty of that description, the Sense conveyed would have been, That however undeserving we were of the poverty, Christ made us rich in or through it, which is not true; but, The poverty after that Man's poverty, implies similarity not only in the thing suffered, but also in that which caused the suffering, the absence in relation to it of God's displeasure against the sufferer.

809. So I give advice. Literally, I personally advise; whereas &c., As an apostle I advise; hence &c., 321.

810. Ye who began to be forward &c. Literally, Limited to those of them that are here defined; whereas &c. General, Ye as a body so acted; hence &c., 321.

811. Complete the thing to have effected. Literally, So as no more again to desire; whereas &c., So as to finish that which has already been desired; hence &c., 321.

812. The readiness is present first. Literally, Is necessarily so; whereas &c., Is generally so; hence &c., 322, 1.

814. The person that had much abounded not. Literally, Had not an abundance; whereas &c., Had not more than he required for himself and others; hence &c., 322, 1.

815. He accepted the indeed exhortation. Literally implies, He was exhorted by me; whereas &c., He acquiesced in the exhortation designed for you; hence &c., 321.

816. To the glory of the Lord. Literally, To effect that end; whereas &c., To make men sensible of it; hence &c., 321.

818. Demonstrating the proof of your love. Literally, Effecting this; whereas &c., So acting that this object should be effected; hence &c., 321.

820. That Achaia had been ready. Literally, Had completed the material performance; whereas &c., Had mentally consented to do so; hence &c., 322, 1.

821. The zeal of you. Literally, Zeal peculiar to them; whereas &c., The zeal they displayed; hence &c., 321.

is concerning you should have been vain in this particular, in order that as I said, being ready, ye should exist.

4. Lest haply Macedonians should come with me, and should find you unprepared, we should have been made ashamed, we, in order that we should not say, ye, on account of this confidence.

5. So necessary I esteemed *it* to have exhorted the brethren, in order that they should go before unto you, and should have made up beforehand this your bounty that has been promised beforehand prepared to exist. In this case as a bounty, and not as an extorted gift *it is*.

6. Also this thing *exists*, he that soweth sparingly. Sparingly indeed he shall reap, and he that soweth according to bounties, according to bounties indeed, he shall reap,

7. each as he purposeth in the heart. Not with sorrow, or by necessity. For the God loveth a cheerful giver.

8. And the God is able every gift to have given in excess unto you, in order that in every thing. Always having all sufficiency, ye should abound in every good work.

9. As it hath been written, he dispersed abroad, he gave to the poor, his righteousness remains unto the ever.

10. Now he that furnishes abundantly seed to him that sows, and bread, for eating, shall supply and multiply your act of sowing, and cause to increase the fruits of your righteousness, in every thing,

11. ye being enriched in all purity of mind, which worketh in us christians thankfulness after *ie acceptance* to God,

*The zeal of you provokes the more. Literally, Their zeal effected the end; whereas &c., The account of it had that effect; hence &c., 322,1.*

321,1. *Lest haply Macedonians should come with me. Literally, Should accompany me; whereas &c., Should be present when I come to you; hence &c., 321.*

322. *Loveth a cheerful giver. Literally, Loveth the person that gives; whereas &c., Approveth of a cheerful distribution of gifts; hence &c., 321.*

12. thus the administration of this service not only supplying abundantly the wants of the saints *is*, but also *is* having an increase, in many *ie in the number of* thanksgivings, for the Christ,

13. and in the essay of this administration, glorifying the God, in the subjection of your agreement in the gospel of the Christ, and in purity of mind concerning the fellowship of them *ie their equal acceptance with you*, yea of all even of them,

14. in supplication, for you after your earnest longing, for that that abounds a gift of the God, to you,

15. thanks to the God for his unmeasurable gift.

#### CHAPTER X.

1. Now I myself Paul beseech you, on account of the meekness and gentleness of the Christ, who, in appearance indeed, mean *am* to you. But being absent, take courage with respect to you.

2. Yet I beseech, that I come not towards to have been courageous in the confidence, in which I reckon to have been sustained against some that account us, as according to flesh walking.

3. For though in flesh, walking, not according to flesh, we wage war.

4. For the weapons of our warfare not fleshly *are*, though mighty through the God, for destruction of strongholds,

5. demolishing reckonings *we are*, and every height being raised against the knowledge of the God, and so *are* making captive every thought, to the obedience after the Christ,

6. also as to readiness, holding to have accused every disobedience. When your obedience should have been completed,

7. the things that exist in external appearance,

823. *Having all sufficiency. Literally, To effect all things; whereas &c., To effect the objects referred to in the Context; hence &c., 321.*

824. *His righteousness remains. Literally, The righteous act remains; whereas &c., The righteousness of his character remains; hence &c., 322,1.*

825. *Demolishing reckonings. Literally, Disannulling all that reason holds; whereas &c., Disannulling some of the things which reason anticipates; hence &c., 321.*

understand, if any one thinketh to have been confident himself of Christ to exist, this account again of himself, that as he of Christ is. So also we are.

8. For though now more largely something I should have boasted concerning our authority, which the Lord gave for edification, and not for our destruction, I shall not be ashamed,

9. unless I should have thought how possibly to terrify you, by means of the letters I send you,

10. seeing the letters indeed announce, powers weighty and strong. But the presence of the body announces powers weak, even the word he spake having been treated with contempt,

11. this thing, account, the such like accuser, that such as we exist in the word we announce by means of letters, being absent, the same also we shall be, being present in the work.

12. For I support not to have ranked or compared ourselves with some that commend themselves, for they, with themselves, measuring themselves, and comparing themselves to themselves, act without comprehension.

18. Even we, not on account of the authority we have beyond measures vouchsafed to others, will boast, but after the measure of the rule of authority, which the God of measure distributed by us to have reached unto even you.

14. For as having authority not coming to you, we extend beyond bounds allotted to us ourselves. But as far as indeed you, we were prior in the gospel of the Christ,

15. not on account of the authority we have beyond measures vouchsafed to others do we boast, a boasting in grief pertaining to others. But hope having

through your faith being increased by you to have been enlarged, according to our rule, as to an abundance,

16. as to the measures vouchsafed to those beyond you, to have preached the gospel do we boast, and not in grief pertaining to others, as to the things prepared for them being insufficient, to have boasted.

17. And he that boasts, in Jehovah, boast.

18. For not he that commends himself, that man approved is, but whom the Lord commends,

## CHAPTER XI.

1. would to God ye were suffering with me some little through a want of sense, for indeed ye do suffer with me.

2. For I am jealous over you of God with zeal. For I espoused you to one man Jesus a pure virgin to have presented in relation to the Christ.

3. And I am fearful. Lest perhaps just as the serpent beguiled Eve, through its subtilty, it should have corrupted your minds, from the singleness and the purity that is in the Christ.

4. For verily if he that comes proclaims another Jesus, which we proclaimed not, or a spirit other ye receive, which ye received not, or gospel other, which ye accepted not. Rightly i e not through want of sense ye were suffering.

5. I say, rightly. Even as I reckon not one revelation to have been behind those that are in very great authority apostles.

6. Even if indeed rude in the word of the gospel I be reckoned, yet not in the knowledge of it, since in every respect, we having fully made manifest in all things are, unto you,

7. can it be I committed sin, abasing myself, in

826. If any one thinketh to have been confident. Literally, If anyone hopes; whereas &c., If anyone feels assured; hence &c., 321.  
827. Which the Lord gave. Literally, What is stated; whereas &c., Appointed; hence &c., 321.

828. Commend themselves. Literally, Who approve of what they do, this is not wrong; whereas &c., Who are not able to condemn anything they have done; hence &c., 321.

829. Beguiled Eve. Literally, The serpent did it; whereas I can see no reason for the Disarrangement, except it be to shew, That it was not an actual serpent that did it; See Rule 321.

830. It should have corrupted. The Authorized Version cannot be defended, neither can the Modern Doctrine, of Man's being the Author and Introducer of Sin into the world, the Divine Record here is, Not that Man was the Originator of Sin, but that the Serpent was.

831. Another Jesus. Literally, A different person; whereas &c., Another character of Jesus; hence &c., 321.

832. I committed sin. Literally, Intentionally acted wrong; whereas &c., I erred in judgment in so acting; hence &c., 321.

order that ye should have been exalted, because gratuitously the gospel<sup>833</sup> of the God I preached to you,

8. *can it be*, I robbed other churches, having received wages, for your ministration,<sup>498 833 834</sup> and coming to you, as having been in want, I was not rendered torpid by anything.

9. For my want, the brethren having come from Macedonia supplied abundantly, so in everything, I kept not chargeable<sup>835</sup> myself to you, and so I will keep,

10. truth after Christ exists in me *in so saying*, so that this boasting shall not be stopped in me, in the regions of the Achaia,

11. why, I should not love you *on this account*, the God hath acknowledged just.<sup>836</sup>

12. Also what I do, even *that* I should do, in order that I should have cut off the opportunity of them that desire an opportunity, in order that in what, they boast, they should have been found. As even we *in like circumstances should have been found*.

13. For the such like false apostles, deceitful workers<sup>837</sup> are, transforming themselves into apostles of Christ,

14. and no wonder. For he the Satan transforms himself into an angel of light.

15. Then not a great thing *it is*, if also his ministers transform themselves, as ministers of righteousness, of whom the end shall exist after their works.

16. Again, I say. Not any one should have determined<sup>848</sup> me foolish to exist. And though not verily *such*, yet possibly *such*, let him receive me as a fool,

in order that even I some little thing should have boasted,

17. what I *now* speak, not after Jehovah I speak, but as in want of sense, in this *want* the foundation of the boasting of me exists.

18. Seeing many boast, after the flesh, even I will boast.

19. For gladly ye endure the foolish, wise existing.

20. *I say, gladly*. For ye *truly* endure, if any one brings into bondage you, if any one destroys you, if any one seizes you, if any one be lifted up with pride against you, if any one, on the face, smites you,<sup>849</sup>

21. concerning reproach, I speak, as though in worldly position we have been weak as regards it. Though as regards whatsoever, any is bold, after foolishness, I speak, I am bold, even I,

22. *Is it because* Hebrews they exist, even so I, Israelites they exist, even so I, seed of Abraham they exist, even so I,

23. ministers of Christ they exist, being foolish, I speak, more I am, in labors more abundant, in prisons more frequent, in stripes above measure, in deaths oft,

24. of Jews, five times, forty stripes, save one, I received,

25. thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the deep.

26. I have been in journeyings often, in perils of waters, in perils of robbers, in perils, of countrymen, in perils, of heathen, in perils, of a city, in perils, of a wilderness, in perils, of the sea, in perils, of false brethren, by weariness and painfulness,

833. *The gospel of the God*. Literally, Without Definition, Christianity is *The gospel of the Christ*; and, *A gospel of the God*; hence &c., 321.

834. *For your ministration*. Literally, *Expressly for this end*; whereas &c., *Being supported by others while laboring for you*; hence &c., 321.

835. *I kept not chargeable myself to you*. Literally, *I personally did it*; whereas &c., *I was kept*; hence &c., 321.

836. *The God hath acknowledged*. Literally, *Expressly de-*

*clared in relation to the particular act referred to*; whereas &c., *He has justified by the injunctions he has delivered to man*; hence &c., 322, 1.

837. *His ministers transform themselves*. Literally, *Actually change*; whereas &c., *Present an appearance of doing so*; hence &c., 322, 1.

838. *Any is bold*. Literally, *In relation to any matter*; whereas &c., *In relation to that treated of in the Content*; hence &c., 321.

27. in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,

28. beside the things that are of outside, the distraction to me that is with day, the care of all the churches,

29. who is weak, and I am not weak, who is offended, and I burn not,

30. if it is necessary to boast, the consequences of the weakness I will boast of,

31. the God and father of the Lord Jesus that is blessed unto the evers hath acknowledged, that I do not lie,

32. in Damascus, the governor of Aretas the King was keeping with a garrison the city of Damascenes to have apprehended me,

33. but through a window, in a basket, I was let down on account of the wall, and so I escaped his hands,

## CHAPTER XII.

1. it is expedient, not profitable indeed, to boast of what I have effected. So I will come even to visions and revelations of Jehovah,

2. I have known a man, in Christ, before fourteen years, whether by the body's power, I have not known, or by power beyond body's, I have not known, the God hath acknowledged the such like having been snatched, unto a third of heaven in knowledge,

3. though I have known the such like man, whether by body's power, or by power beyond the body's,

4. the God hath acknowledged, that he was snatched to the paradise of the knowledge he enjoys,

840. *If it is necessary to boast. Literally, What is stated; whereas &c., Should I boast of anything; hence &c., 321.*

844. *It is expedient, not profitable indeed, to boast. Literally, To do what is stated; whereas &c., To rehearse my acts; hence &c., 321.*

845. *Whether by body's power. Had the Article been here expressed, the Sense conveyed would have been, I have not known whether the man I knew was in the body or without the body; whereas &c., I have not known whether I knew the man in Christ by the body's natural power, or by power beyond the natural power of the body; hence the Omission of the Article, See Rule 101.*

846. *A third of heaven. The third heaven, requires the Article to be expressed.*

and heard hitherto unspoken words, words which not being possible for man to have spoken of himself,

5. of the such like, I will boast. But of myself, I will not boast, except of the weaknesses.

6. For if I should have desired to have boasted, foolish I will not be in the object of it. For I will speak truth. Though I do forbear to utter all I know. Lest any one, with respect to me, should have accounted, above what, he sees me, or heareth of me even in the abundance of the revelations vouchsafed to me,

7. on which account in order that I should not be exalted above measure, a thorn was given to me in the possession of flesh, an angel of Satan, in order that it should buffet me, in order that I should not be exalted above measure,

8. concerning this, thrice when in his presence I besought the Lord, in order that it i e the possession of flesh should have departed from me,

9. though he hath said to me, my grace is sufficient for thee. For the power that exists in real weakness, is perfect; it can accomplish all that God requires it to perform. Therefore most willingly rather than in my strength, I will boast of the real weaknesses of my nature, in order that the power of the grace of the Christ should have dwelt in the realizations of me,

10. wherefore I acquiesce in real weaknesses, in reproaches, in necessities, in persecutions and distresses, on account of Christ. For when I am weak. Then strong I exist,

848. *I will speak truth. Literally, What is actually true; whereas &c., What I regard to be such; hence &c., 321.*

849. *A thorn was given to me in the possession of flesh. Literally, Actually imparted to me; whereas &c., Was attendant on the gift of my revelations; hence &c., 321.*

850. *I besought the Lord. In relation to St. Paul, the Literal Sense of this must be, I prayed to Christ, but the Arrangement is Irregular, and consequently some other Sense is intended to be conveyed, and I cannot discern the possibility of the existence of any other Sense, than, On three occasions when the Lord was personally present to me, I made request of him concerning this thing; this Sense would require the Arrangement to be Irregular, and is I conceive the occasion of its being so here, See Rule 321; and this is also the occasion of the Paraphrase.*

11. foolish I have been <sup>852</sup> in recording my sufferings <sup>853</sup> ye compelled me. For I was under an obligation with respect to you to be commended. For I not anything was placed behind those that are in very great authority Apostles, though indeed nothing I exist,

12. the indeed signs of the <sup>854</sup> Apostle were wrought <sup>855</sup> by me among you, in all patience, in signs and also in wonders and mighty deeds.

13. For what does it exist, which ye were inferior in to the other churches, if it is not, that I myself was not rendered torpid by you, forgive me this wrong.

14. Behold this third time readily I seize the opportunity to have come to you, verily I will not be rendered torpid. For I do not desire the things of you but you. For the children are not under an obligation for the parents to store up, but the parents for the children.

15. And I very gladly will expend, and be spent for the natural lives of you, though more abundantly <sup>856</sup> loving you, less I am loved.

16. So let it exist, I oppressed not you, but crafty beginning to be, I took you <sup>857</sup> by a fraud.

17. Not any things of which I have directed in respect to you, by means of it, I have made gain of you,

18. I exhorted Titus to come to you, and I jointly directed the brother <sup>857</sup> that accompanied him. Nothing Titus made gain of you, walked we about not in <sup>858</sup> the same spirit, not in the same foot prints.

852. Foolish I have been. Literally, What is stated; whereas &c., I have to an extent resembled a foolish person; hence &c., 321.

853. Ye compelled me. Literally, What is stated; whereas &c., Ye rendered it desirable for me to do it; hence &c., 321.

854. The indeed signs of the Apostle were wrought among you. Literally, Signs particularly specifying the actor to be an Apostle; whereas &c., That they specified the actor to be that which he claimed to be; hence &c., 322, 1.

See Rule 352, for the reason why the Verb is in another Person to its Nominative, not all the signs were wrought, but generally speaking they were so, that is, a sufficient number of them were wrought.

855. Loving you. Literally, Doing so; whereas &c., Acting as one that does so; hence &c., 321.

856. I took you by a fraud. Literally, I practised deceit;

19. Long since ye imagine, that we excuse you <sup>859</sup> from so walking, before God, in Christ, we speak. Even the all things we have spoken, dearly beloved, <sup>860</sup> for your edifying.

20. For I am afraid. Lest having come, I wish <sup>861</sup> not you such as, I should have found you, or I should have been found by you such as, ye wish not. Lest there be strifes, envying, wraths, contentions, backbitings, whisperings, swellings, tumults.

21. Lest again my God shall humble me after my <sup>862</sup> having come, to you, and I should have mourned <sup>863</sup> many that have sinned already, and repented not of the uncleanness, and fornication, and lasciviousness, which they committed.

#### CHAPTER XIII.

1. this the third time I am coming to you is, by <sup>864</sup> the mouth of two witnesses or three, every word shall be established,

2. I have foretold, and do forwarn, as being present the second time, though being absent now to those that have sinned already and to all the others, and if I come unto the again, I will not spare.

3. Since ye seek proof that Christ is by me <sup>865</sup> speaking, who, as to what you know of him from us is not weak, verily he is in this respect mighty among you.

4. For indeed he was crucified through weakness, yet he lives through power from God. So also we are weak in him, yet we shall live with him, through <sup>866</sup> power from God,

5. examine this thing yourselves, namely, whether <sup>867</sup>

whereas &c., The object of what I did was not apparent; hence &c., 321.

857. Titus made gain of you. Literally, You in particular; whereas &c., Made gain of anyone by coming to you; hence &c., 321.

858. My God shall humble me. Literally, God was the Active Agent; whereas &c., Passive, Shall have permitted me to be humbled; hence &c., 321.

859. Since ye seek proof. Literally, A Demonstration; whereas &c., Further demonstration than you possess; hence &c., 321.

860. That Christ is by me speaking. Literally, Is actually prompting my utterance; whereas &c., That he is the sanction of my teaching; hence &c., 321.

861. Examine yourselves. Literally, Be yourselves the object of examination; whereas &c., Exercise yourselves the power of examination; hence &c., 321.

ye exist in the faith, prove <sup>861</sup>*this thing* yourselves, *namely*, whether ye do not know yourselves, that Jesus Christ, in you, *exists* if not any *thing* rejected after trial ye exist.

6. Then I trust, that ye shall know, that we re-  
<sup>322,2</sup>jected after trial are not *by God*.

7. And *that* we pray to the God not to have done you any evil *as punishment for your wickedness*, not in order that we approved *by God* should have been made to appear *through your absence from chastisement*, but in order that you the *thing that is* good should do. Though we as *persons* rejected after trial *by God* should exist *by your not being punished*.

8. For we have not any power *to move God to act*, against the truth, but for the truth.

9. So we rejoice. When *as to the exercise of*

862. *And the God of the love and the peace shall exist with*

*power* we should be weak. And ye strong should exist, this thing indeed *exists*, we desire your per-  
<sup>548</sup>fection,

10. on account of this, these things, being absent, I write, in order that being present. Not severity I should have used after the power, which the Lord gave me, for edification, and not for destruction.

11. Finally brethren, farewell, be perfect, be of good comfort, the same thing, think, be peaceable, and the God of the love and <sup>862</sup>*the peace you enjoy* shall exist with you,

12. greet one another, with <sup>323</sup>an holy kiss, all the  
<sup>738</sup>saints salute you,

13. *may* the grace of the Lord Jesus, and the love of the God, and the participation of the holy spirit <sup>492</sup>*vouchsafed to man be* with all of you.

you. Literally, *Personally present*; whereas &c., *Shall especially protect you*; hence &c., 322,1.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF PAUL THE APOSTLE TO GALATIANS.

## CHAPTER I.

1. Paul, an apostle [not by men's *appointing*, neither of man's *doctrine*, but of Jesus Christ's, and of God's <sup>500</sup>*the father* that raised him, from *the dead*,]

2. and those that are with me, all brethren to the churches of the Galatia *referred to*,

3. grace to you and peace, from God, *he that is a* father and Lord of our Jesus Christ,

4. that gave himself, for our sins, to the end that

500. See Rom. i. 4.

501. *Another Gospel*. Literally, *An absolutely different one*;

he should have delivered us, from an evil age that has been present *i e from the guilt attaching to man on account of past evil actions*, according to the will of our God and father,

5. to whom the glory of *this deliverance is to be ascribed* unto the ages of the ages. Amen,

6. I marvel, that so soon ye are removed from him that called you, to *partake of grace from Christ*, unto  
<sup>501</sup>another gospel,

whereas &c., *It was so changed as practically to be a different one*; hence &c., 321.

7. which another is not, except some that trouble you are, even wishing to have subverted the gospel of the Christ,

8. but even if we or an angel, from heaven, should preach a gospel to you, beside what, we preached to you, cursed, it exists,

9. as we have before said, so now again I say, if any one is proclaimed a glad tiding to you, beside what, ye received, cursed, it exists,

10. and now do I confide in men, or the God, or do I desire men to please, if yet I was pleasing men, a servant of Christ probably I had not existed.

11. But I certify to you, brethren, the gospel that was preached of me, that it exists not after man.

12. For neither I, of man, received it, neither was taught it save through a revelation of Jesus Christ.

13. Verily ye heard of the my conversation. When in the Jews religion, that beyond measure, I was persecuting the church of the God, and was wasting it,

14. and was profiting to the Jews religion, above many equals, in my nation. More largely, zealous being for my fathers traditions.

15. But when he was pleased, he that separated me, from womb of my mother, and called through his grace,

16. to have revealed his son, to me, in order that I should preach him, to the nations immediately, I conferred not with flesh and blood,

17. neither departed to Jerusalem, to those that were apostles before me, but I went into Arabia, and again returned unto Damascus.

18. Then after three years, I went up to Jerusalem to have seen Peter, and I abode with him fifteen days.

19. But I saw not other of the apostles save James the Lord's brother.

20. Now what things I write to you. Behold before the God, that I do not lie.

21. Then I came into the regions of the Syria and of the Cilicia referred to.

22. Although I had existed as a Jew, being unknown by the face to the churches of the Judea that were in Christ.

23. As only hearing, they were existing, that he that persecutes us once. Now is preaching the faith, which once he was destroying,

24. yet they were glorifying on account of me the God.

## CHAPTER II.

1. Then after fourteen years. Again I went up to Jerusalem, with Barnabas, having chosen as a companion also Titus.

2. And I went up with a revelation, indeed I communicated to them the gospel, which I preach to the Gentiles. But in private to those that are in authority *Jews being*. Not that for a vain thing I run or ran,

3. [indeed not even Titus, with me, a Greek existing, was compelled by me to have been circumcised.]

4. But on account of the stealthily brought in false brethren, who came in privily to have spied out our liberty, which we have in the Dispensation of Jesus, in order that they should have brought into bondage us,

5. to whom not even for an hour, we gave place by the subjection they require, in order that the truth of the gospel should have continued with you.

502. See Acts 524.

503. *Pleasing men*. Literally, *Effecting that end*; whereas &c., *Endeavouring to do so*; hence &c., 321.

504. *Servant of Christ*. His doing so would not prevent his being Christ's servant, but it would prevent his acting as a servant of Christ should act, which is the sense intended to be conveyed; hence &c., 321.

505. *I saw not &c*. Literally, *At no time; whereas &c., At that particular time*; hence &c., 321.

506. *Fourteen years*. Literally, *Exactly that time*; whereas &c., *About that time*; hence &c., 321.

508. *In order that the truth &c*. Literally, *Necessarily should remain*; whereas &c., *Might not be prevented from remaining*; hence &c., 322,1.



6. No pertaining to those that seem to exist somewhat, of what sort once they were existing, nothing *different in requirement* it <sup>509</sup>bringeth *i e permits* to me *toward them*, an external circumstance a <sup>510</sup>God of man does not entertain. Even those that <sup>511</sup>think with me, nothing *different in requirement* they added *i e their sanction permits* to me to demand of them,

7. except before their face seeing, that I have been believing in the gospel of the uncircumcision. As Peter *believes in the gospel* of the circumcision.

8. (For he that wrought effectually by Peter, in office of an apostle of the circumcision, wrought effectually also by me, to the Gentiles,)

9. and having known the grace that was given to me, James, and Cephas, and John, pillars that seem <sup>498</sup>to exist, they gave <sup>498</sup>right hands to me and Barnabas of fellowship, in order that we *with their consent* should minister to the Gentiles. And they to the circumcision,

10. only of the poor *they spoke*, in order that we should remember *them*, which also I strove earnestly it this to have done *i e attended to*.

11. Nevertheless when Peter came to Antioch, to <sup>512</sup>the face, I withstood him, because having been blamed he was existing.

12. For before the *fact*, some to have come from James, with the Gentiles, he was eating. But when he came, he was withdrawing and separating himself, being afraid of those that are of circumcision,

509. *Nothing it bringeth to me.* This is intended to be thus limited, *Their former rank &c. does not permit me to change my doctrine*; hence &c., 321.

510. *A God of man &c.* Literally, *Wholly disregards*; whereas &c., *No external circumstance in itself secures God's blessing*; hence &c., 322, 1.

511. *Those that think with me.* Literally, *In all things*; whereas &c., *Those that with me have embraced Christianity*; hence &c., 321.

512. *I withstood him.* Literally implies, *Peter's personal opposition*; whereas &c., *I suffered not his presence to command my silence*; hence &c., 321.

513. *The other Jews.* Literally, *That were in the city*; whereas &c., *That in the city had embraced Christianity*; hence &c., 321.

514. *With their dissimulation.* Literally, *Peculiarly theirs*; whereas &c., *The dissimulation they exhibited*; hence &c., 321. The Verb is *Disarranged*, as the Literal Sense implies, *A compelled action*; whereas &c., *Was influenced so as to act as is described*; hence &c., 322, 1.

13. and the other Jews *that were with him* were <sup>513</sup>dissembled together with him, so that even Barnabas <sup>514</sup>was carried away with their dissimulation,

14. but when I saw, that they walk not uprightly with the truth of the gospel, I said to the Peter, before all, if thou a Jew being. After manner of Gentiles, then is it not after manner of Jews, thou livest, how then the Gentiles dost thou compel to live as Jews,

15. (we by nature Jews, and not of Gentiles, sinners are.)

16. For *we* having known, that man is not <sup>515</sup>justified on account of works *prescribed* by law, except through faith *prescribed* by Christ <sup>491</sup>even Jesus, even we *Jews*, as to Jesus Christ, believed, in order that we should have been justified through faith *prescribed* by Christ, and not through works *prescribed* by law, because through works *prescribed* by law, every flesh *i e class of men* shall not be justified.

17. And if *each* seeking to have been justified by Christ, we were found *accepted*, and they sinners, in that case Christ a minister of sin <sup>515</sup>is in *not saving* them. It may not have been.

18. For if what *for saving them* I destroyed, these things *for saving* again I build, I make a transgressor <sup>516</sup>myself in *having destroyed them*.

19. *I say again build.* For I, on account of *what* <sup>518</sup>law *requires*, died to law's *securing justification* <sup>519</sup>without faith, in order that I should have life with God,

515. Verse 16, *The faith prescribed by Christ* here means simply, *Belief*; without this no one can be justified by works of law, as atonements, sin offerings &c., without *belief*, cannot exist; and through works *prescribed by law*, regarded in a Strict Sense, all classes of men that are justified, shall not be justified, because there are those *that have not a law*, Rom. ii. 14, save that of conscience.

For the justification of the Paraphrase, *Every class of men*, being the Sense of the Expression, *Every Flesh*. See Rom. iii. 20.

516. *A minister of sin.* Literally, *A requirer of that which to do is sinful*; whereas &c., *A requirer of that which in all cases freed not those who were obedient, from sin*; hence &c., 321.

517. *I make a transgressor myself.* Literally, *Change myself*; whereas &c., *I subject myself to blame for having destroyed it*; hence &c., 321.

518. *Died to law's.* Literally, *Without limitation*; whereas &c. restricted as stated in the Paraphrase; hence &c., 321.

519. *Should have life with God.* *Abandonment of law, will not of itself, secure life with God*, which is the Literal Sense; hence &c., 321.

20. *I say died, for I as to law's attaining justification* have been crucified with Christ. Nevertheless I have life, not yet I. But Christ has life for me. And what now have I, I have life in flesh, through faith, I have life through the *faith prescribed* by the God and by Christ that loved me and gave himself, for me,

21. I do not frustrate the grace of the God. For if by means of law, justification is secured for all classes of men, in that case Christ uselessly died.

### CHAPTER III.

1. O foolish Galatians, who bewitched you, to whom, with respect to eyes *i e beholding*, Jesus Christ was evidently set forth, *he* having been crucified,

2. this thing only I desire to have learnt from you, because of works *prescribed* by law, the spirit freed from guilt received ye, or because of hearing *prescribed* by faith.

3. Thus foolish ye exist, having begun by spirit *i e by what ye have no power to effect*. Were ye now in a situation of being made perfect by flesh *i e by what ye have power to effect*,

4. so many things suffered ye in vain, if truly indeed in vain it should be.

5. Moreover he that ministers to you the spirit freed from guilt, and works miracles, among you, does he it because of works *prescribed* by law, or because of hearing *prescribed* by faith.

6. *I say faith*. Just as Abraham believed the

*Life with God*. Literally, *May be living, personally, continually with Him*; whereas the accepted may not so live, in which case the Article should not be expressed before the word *God*.

520. *And what*. It cannot be, *What life*, seeing the gender is neuter; hence my Paraphrase. *In the faith &c*. Literally, *In Christ's personal belief*; whereas &c., *In the belief of that which Christ prescribed*; hence the omission of the word *Faith*. See Rule 322.

521. *O foolish Galatians*. Literally, *In all respects such*; whereas &c., *Such in relation to the subject under consideration*; hence &c., 321.

522. *Jesus Christ was evidently set forth*. Literally, *He personally was made apparent*; whereas &c., *His teaching was unfolded*; hence &c., 322,1.

523. *Abraham believed*. Literally, *In a correspondent instance of belief*; whereas &c., *In a like exercise of trust*; hence &c., 323,1.

524. See Acts 587.

God, and it was reckoned to him, unto justification,

7. ye know indeed, that those that are of faith, these sons of Abraham are.

8. And the Scriptures having foreseen, that through faith, the God may be justifying the Gentiles, preached the glad tiding before through the Abraham, *in saying*, that all the Gentiles shall be blessed through thee,

9. so then they that are of faith are blessed with the faithful Abraham.

10. For whosoever, of works *prescribed* by law, exist, under a curse, they exist. For it has been written, that cursed every one is, who continues not in all things that have been written in the book of the law in respect of that he should have done them.

11. And that by law, no one is justified in the sight of the God, evident it is, *it having been written*, that the just, through faith, shall preserve life.

12. And the law exists not through faith, but it exists in he that has done its things *i e all it prescribes*, he shall preserve life through them,

13. Christ redeemed us from *fear* of the curse of the laws *excluding from justification*, being made according to the law for us *i e on our account* a curse to assure man of justification, (for it has been written, cursed every one is that is hanged on a tree,)

14. *I say made a curse*, in order that unto the Gentiles, the blessing of the Abraham should have been acknowledged to come in the Dispensation of

525. *All the Gentiles*. Literally, *Every one shall be included*; whereas &c., *No one shall be excluded*; hence &c., 321.

526. *In respect of that &c*. Literally, *He has actually performed all things written in the law*; whereas &c., *That he is uncondemned by the law*; hence the Peculiar Government. See Rule 381.

526,1. *No one is justified in the sight of the God*. Literally, *Is accepted by God as just*; whereas &c., *Is in God's sight a perfect fulfiller of the law*; hence &c., 322,1.

527. *The law exists not*. Literally, *Does not require man to believe it*; whereas &c., *The law is not fulfilled, only by its being believed*; hence &c., 322,1.

528. *The blessing of the Abraham &c*. Literally, *The identical blessing Abraham received*; whereas &c., *The verification of the blessing that Abraham received*; hence &c., 323,1.

529. According to the Vatican Manuscript the reading here is *ἐν ἰσχύϊ χριστοῦ*, which being no where else to be found, and contrary to every Rule of Government, is I think undoubtedly an error.

Jesus, in order that we *who are in Christ* should <sup>530</sup> have received the promise of the spirit freed from *guilt*, through the faith we have in Christ,

15. brethren, for man, I say, as well as by man a covenant having been confirmed, no one disannulleth <sup>530,1</sup> or addeth thereto.

16. Now the promises <sup>531</sup> were made to the Abraham, and to his seed, he says not, and to the seeds, as of many, but as of one, and to thy seed, whom <sup>532,2</sup> Christ is.

17. Also this I say, I assert a covenant having been confirmed of the God, a law that has existed for <sup>533</sup> four hundred and thirty years annulleth not with respect to that the promise should have no effect.

18. For if through law, the inheritance *exists*, not then through promise. But through promise the <sup>533</sup> God's inheritance has been given to the Abraham.

19. Then why *existed* the law of *i e concerning* the <sup>534</sup> transgressions, it was added a favor. Until perhaps the seed should have come, to whom it has been promised, *it the inheritance* having been ordained by means of angels, to the hand *i e power and control* of a mediator.

20. Now the mediator of one *thing i e of no change* there exists not. Yet the God one *i e the same* he exists.

21. Then the law *is* with the promises. It may not have been. For if a law was *i e had been* given, that is able to have given life. Verily through law perhaps, the justification *to life* was existing,

22. but the scripture included the all things *man effects*, under sin, in order that the promise, concerning belief of Jesus Christ should have been given to

*not claimed by* them that believe *any revelation of God*.

23. Now before in respect of that the faith *that secures life* should have come, under law, we were in a situation of being kept, being shut up unto faith that is about to have been revealed,

24. wherefore the law our schoolmaster <sup>498</sup> was with respect to Christ, in order that through faith, we should have been justified.

25. But no longer under a <sup>495</sup> schoolmaster, we exist after the faith's having come.

26. For all sons of God ye exist through the faith that exists by the dispensation <sup>491</sup> of Jesus.

27. For as many as, into Christ, were baptized, ye <sup>535</sup> put on Christ *i e ye were admitted to all the privileges procured by Christ*,

28. Jew or Gentile exists not in *him*, bond or free exists not in *him*, male or female exists not in *him*. For all ye one *i e the same* exist in the Dispensation <sup>491</sup> of Jesus.

29. And if ye *are* of Christ, then of the <sup>536</sup> Abraham's seed *referred to*, ye exist, as to promise, heirs *ye are*.

#### CHAPTER IV.

1. Now I say, for as long a time as, the heir <sup>537</sup> a child exists, nothing he differs from a servant, a Lord of all being,

2. but under tutors and governors he is, until the time appointed that is of the father *of the child*,

3. even so we, when <sup>532,2</sup> children we were, under the elements of the *i e the learning required in this world*, having been enslaved <sup>532,2</sup> we were.

4. But when the fulness of the time appointed

of the Transcriber of the Manuscript, who should have written *ἐν χριστῷ ἰησοῦ*.

530. *We should have received &c.* Literally, *Should have it given to us; whereas &c., Should be able to perceive that in Christ we possess it; hence &c., 321.*

530,1. *No one disannulleth or addeth thereto.* Literally, *What is stated; whereas &c., Rightly effecteth that end; hence &c., 322,1.*

531. *Now the promises were made.* Literally, *Were personally addressed to each; whereas &c., Were confined in their application to the two parties; hence &c., 321.*

532. *The God has been given.* Literally, *To Abraham personally; whereas &c., To those that are of Abraham; hence &c., 321.*

534. *It was added a favour.* Literally, *Under all circumstances it was so; whereas &c., Under the circumstances which men then were; hence &c., 321.*

535. *Ye put on Christ.* Literally, *Ye necessarily partook of; whereas &c., Ye undertook to partake of; hence &c., 321.*

536. *The Abraham's seed.* Literally, *They are not this, virtually they become so; hence &c., 321.*

537. *The heir a child exists.* Literally, *Man is ever a child of God, or of the Devil, or of his Parents, whatever may be his age; whereas &c., So long as the heir is a child in the Sense referred to; hence &c., 322,1.*

came, the God sent his son, *he* having been made of a woman, having been made under a law,

5. in order that he should have redeemed them <sup>539</sup> that are under a law, in order that we *that were* <sup>540</sup> under the law should have received the adoption of sons.

6. And to assure you that sons ye are, he sent forth the spirit of *ie the Divine assurance possessed* <sup>491</sup> by his son, into our hearts, loudly exclaiming, our father the Father *is*,

7. so that no longer a servant thou art, but a son. And if a son, then an heir, through God,

8. *I say a servant*, for when indeed not having knowledge of God, ye were in subjection to them <sup>541</sup> that are not by nature Gods.

9. But now having knowledge of God. And more, having been acknowledged by God, how turn ye again to the weak and beggarly elements, by which again anew ye desire to have been in sub- <sup>542</sup> jection,

10. ye observe days, and months, and times, and years, <sup>543</sup>

11. I am afraid of you. Lest that in vain I have bestowed labour on you,

12. be, as I am, for even I was, as ye are, brethren I beseech you, not at all in *such observances* ye have <sup>544</sup> wronged me *ie what I taught you*.

13. Verily ye have known, that through weak-

<sup>539.</sup> *In order that he should have redeemed &c.* Literally, *Necessarily all that are under a law; whereas &c., That man might perceive that our Saviour's redemption applied to such as are under a law; hence &c., 321.*

<sup>540.</sup> *In order that we should have received.* Literally, *Necessarily enjoy; whereas &c., Should not be excluded from; hence &c., 321.*

<sup>541.</sup> *To them that are not by nature Gods.* Literally, *An admission that in nature there are Gods; whereas &c., That they were in subjection to what had not power in itself to subject man; hence &c., 321.*

<sup>542.</sup> *Ye desire to have been in subjection.* *They did not desire to be in subjection*, which is the Literal Sense; but, *They desire to observe forms, the effect of which was to bring them into subjection; hence &c., 321.*

<sup>543.</sup> *Ye observe days.* Literally, *As particularly sacred, such as God's sabbaths &c., which it is just to do; whereas &c., Ye of your ownself appoint days to be thus observed, which is what he here condemns; hence &c., 321.*

<sup>544.</sup> *Not at all ye have wronged me.* As what the Apostle complained of being done was wrong, we cannot suppose him here to state, *Ye have wronged me not at all*, in the Literal Sense; but if we suppose the wrong referred to to have a limited application, as

ness of the flesh *ie of our nature*, I preached the gospel to you the sooner *ie sooner than otherwise I should have done*,

14. but ye despised not or rejected the making <sup>545</sup> trial of you after my flesh *ie nature*, but received <sup>546</sup> me as an angel of *ie sent by* God, as a Christ, even Jesus.

15. Then where *is* your blessedness. <sup>547,2</sup> For I bear witness to you, that if possible, having pulled out your eyes, ye gave *ie had given them* to me, <sup>498</sup>

16. wherefore your enemy have I become, speaking the truth to you,

17. they *ie those observances* zealously affect you not well, for they desire *ie tend* to have shut up us <sup>548</sup> from the truth, in order that ye should zealously affect them. <sup>549</sup>

18. Now good *it is*, ye be zealously affected in a good thing at all times, and not alone in the *will* to approach me, toward you,

19. my little children, whom again I am in labour with, until when, Christ should have been formed in you.

20. Verily they *ie these observances* were being designed to approach *me* towards you now, and to have changed my voice, because I doubt concerning you, <sup>550</sup>

21. tell me, ye that desire under law to exist, <sup>551</sup> do ye not hear the law. <sup>510</sup>

22. For it has been written, that Abraham had <sup>552</sup>

expressed in the Paraphrase, the Sense is not only clear, but suited to the context, and a sufficient reason exists for the *Disarrangement*. See Rule 321, which is not the case in accordance to the Received Translation.

<sup>545.</sup> *Ye despised not &c.* Literally, *In any manner; whereas &c., So as to prevent my effecting it; hence &c., 321.*

<sup>546.</sup> *Ye received me as an angel.* Literally, *Ye regarded me to be an angel; whereas &c., Ye received my instruction with the respect that ye would pay to that of an angel; hence &c., 321.*

<sup>548.</sup> *They desire &c.* Literally, *Their object is to effect that end; whereas &c., What they desire to accomplish effects that end; hence &c., 321.*

<sup>549.</sup> *In order that &c.* Literally, *Stimulate them; whereas &c., That you should be stimulated for their maintenance; hence &c., 321.*

<sup>550.</sup> *Were being designed.* I am not aware of any direct authority for this Translation, but judge that it is admissible.

<sup>551.</sup> *That desire under law.* Literally, *Desire what is specified; whereas &c., Desire that which necessarily subjects the observer to the law; hence &c., 321.*

<sup>552.</sup> *Abraham had two sons.* Literally implies, *That these precise words are recorded in Holy Scripture; whereas &c., That which verifies the truth of this statement is recorded there; hence &c., 321.*

two sons, one, by the bond woman, and one, by the free woman,

23. but he that was by the bond woman, as to flesh *i e* human existence, has been existing a son. But he that was by the free woman, as to the promise of God, has been so,

24. which things being allegories are *i e* may be viewed as such. For these two covenants are *i e* represent, one indeed, from Mount Sinai, to bondage, as to begetting her children, which Agar is.

25. For the Agar, mount Sinai in the Arabia referred to exists *i e* represents. And answers to the now Jerusalem. For it is in bondage in relation to her children.

26. But the above Jerusalem in relation to her children free exists, the Jerusalem which our mother is.

27. For it has been written, be made glad, thou barren *i e* Gentile that bearest not children to God's covenant, break forth and cry thou that travailest not, for many more the children of the desolate as to God's covenant, than of her that has the man as a husband *i e* the title to beget them.

28. Now ye brethren, as Isaac, children of promise exist,

29. but as then he that was a son as to flesh *i e* what is proper to man's nature, was persecuting him

that was so as to spirit *i e* to what is not proper to man's nature, so also now,

30. nevertheless what says the scripture, cast out the bond woman and her son. For the son of the bond woman shall never have inheritance with the son of the free woman,

31. wherefore brethren, children of a bond woman we are not, but of the free, Christ made free us in the liberty he vouchsafed us.

#### CHAPTER V.

1. Stand fast, and not again be confined in by yoke of subjection to differing forms,

2. behold, I Paul say to you, that if ye should be circumcised, Christ shall profit you nothing.

3. For I testify again to every man being circumcised, that a debtor he exists all the law to have done,

4. ye were left unnoticed by Christ, ye which, through law, are justified, ye fell from the grace he has offered.

5. Yet we conclude by spirit *i e* mental operation concerning you, that on account of faith, a hope of justification exists for you.

6. I say on account of faith. For in Christ, neither circumcision anything availeth in our estimate of others justification, nor uncircumcision, but faith, by means of love, working,

553. Which things are. For these are. These are very troublesome passages to those who seek to defend Transubstantiation on any just grounds, and they are well worthy the attention of those, who, if they do not openly assert, yet desire men to believe, that the Verb, *To be*, is never used in the Sense of *Represent*. See also v 25. 553,1. The readings here vary.

554. Mount Sinai represents. Literally, Does what is stated; whereas &c., May be used in explanation of the particular referred to; hence &c., 322,1.

555. Free exists. Literally, Absolutely without restraint; whereas &c., Comparatively so; hence &c., 322,1.

557. He that was a son as to flesh. Literally, He that was a human being; whereas &c., He that had no other claim than what nature gave him; hence &c., 321.

558. Children of a bond woman. Had the Article been expressed, it would have implied, That the reference here was to the particular woman specified in the context, such being the Literal Sense; hence its omission. See Rule 101.

Had the Arrangement been Regular it would have implied, That the birth of none of them had a connection with the bond woman, such being the Literal Sense; whereas &c., That the title by which they claim to be children is not by virtue of connection with the bond woman; hence &c., 321.

559. Christ made free us in the liberty. In these five words

there is perhaps every possible Disarrangement. The words *Christ made free*, is I conceive Disarranged to show, That he was not the Author but the Agent of the action. The word *Us* is Disarranged in order to show that the Sense is not, *Us in particular*, but, *Us in a general Sense*, *i e* He made free Christians; hence &c., 321.

560. Be confined in by &c. Literally, Absolutely reject all forms; whereas &c., Regard the observance of no form as necessary for acceptance with God; hence &c., 321. Forms are acceptable only, when, and so far only, as, assisting to the effecting of an end, which end is acceptable to God.

561. Shall profit you nothing. Literally, In no way, even though you should repent of your conduct; whereas &c., That while you trust to the benefit of circumcision, you are not able to avail yourself of the offer of Christ in any respect; hence &c., 321.

562. Ye fell from the grace. Not Absolutely, which is the Literal Sense, But only so long as ye retain yourselves in the state referred to; hence &c., 321.

563. Yet we conclude. Literally, Conclude that you will be justified; whereas &c., Conclude that you are not excluded from justification; hence &c., 321.

563,1. Neither circumcision anything availeth. Literally, Is absolutely barren of effect; whereas &c., Is so in relation to the object under consideration; hence &c., 321.

7. ye were running well, who hindered you in truth not to confide,

8. the persuasion *not to do so* it is not of him that calleth you,

9. a little leaven all the lump leaveneth,

10. I have confidence concerning you, that nothing other *than the truth* ye will esteem. But that he that troubleth you, shall bear the judgment *that the error entails*, whoever perchance he should exist.

11. Now I brethren, if I preach circumcision still, why still am I persecuted, then *as to my doctrine* the offence of the cross has been abolished,

12. I would, that they shall separate themselves, they that trouble you.

13. For ye, unto liberty *in the judgment of others*, were called, brethren. Only serve with one another not the liberty, in mode of service in the flesh *i e in this world*, save in the love *i e its existence requires*.

14. For the whole law, in one word *i e shortly described*, hath been rendered complete *i e is contained* in the following, thou shalt love thy neighbour as thyself.

15. But if ye bite and devour one another, take heed lest of one another, ye should have been consumed.

16. Now I say, walk by spirit *i e mental guidance*,

564. *Who hindered you.* Literally, *Who forced you not to confide in the truth*; whereas &c., *Whose persuasion induced you*; hence &c., 321.

564.1. *A little leaven &c.* Literally, *It does not actively do it, but only causes the whole to become leavened*; hence &c., 322.1.

565. *Preach circumcision.* Literally, *Its performance for any object*; whereas &c., *Its performance as necessary to the attainment of justification*; hence &c., 321.

566. *Only serve with one another.* Literally, *Personally joined together in the same work*; whereas &c., *Promote the same object*; hence &c., 321.

568. *Walk by spirit.* See my Tract on Πνευμα, to which I add, *Man does all things by mental guidance*, this is the Literal Sense; whereas, *It is only the excellent things that he does in accordance to the true assent and approbation of his mind*; this is the Sense intended to be conveyed; hence &c., 321.

569. *Ye should not have fulfilled.* Literally, *At any time either previous to or after having walked by mental guidance*; whereas &c., *That in obedience to mental guidance ye shall not fulfil the lusts of the flesh*; hence &c., 321.

*The desire of the flesh.* Literally means, *A particular desire*; whereas &c. that expressed in the Paraphrase; hence the omission of the Article. See Rule 101.

and ye should not have fulfilled *the desire of the flesh i e that which the flesh alone desires*,

17. For the flesh desires in opposition to the spirit. And the spirit in opposition to the flesh. Yea these are situated opposite to one another, in order that not what possibly he should desire, these things ye should do.

18. Nevertheless if ye are led by spirit *i e by mental guidance*, ye exist not under any law's requirements.

19. As manifest the works of the flesh are, which are, fornication, uncleanness, lasciviousness,

20. idolatry, witchcraft, hatreds, variance, emulation, wraths, strifes, seditions, heresies,

21. envyings, drunkennesses, revellings, and the like things to these, which things I forewarn you. As I before said, that they that do the such like things, shall not inherit any kingdom of God.

22. And the fruit of the spirit *referred to i e of mental guidance* exists, love, joy, peace, long suffering, gentleness, goodness, faith,

23. meekness, temperance, against the such like things, a law exists not.

24. Though the men of the Dispensation of Jesus crucified *attaining happiness by* the flesh, with the sufferings and the desires *they have here to endure*,

25. if we have life by spirit *i e mental guidance*,

570. *The flesh desires.* Literally, *Actively does so*; whereas &c. *Passive, Induces man so to desire*; hence &c., 322.1.

571. *In opposition to.* I know of no actual authority for *Karē* governing a Genitive being thus translated.

572. *Are.* See Rule 322. *As a law they are what is stated*, but there are exceptions, hence the *Peculiar Government* used.

573. *They that do &c.* Literally, *At any time*; whereas &c., *They that habitually do them*; hence &c., 321.

574. *Shall not inherit &c.* Literally, *At no time*; whereas &c., *They shall not while pursuing such things*; hence &c., 321.

*The kingdom of God.* Literally, *This is in heaven*; whereas &c., *To man's connection with God in this world, sometimes termed, The Kingdom, sometimes, The Church*; hence the omission of the Article here. See Rule 101.

575. *The fruit of the spirit.* Observe it is not, *The works of the spirit, i e dictated by the mind*, for these might be, as too often they are, evil; but it is, *The fruit i e That resulting from his mind which is productive of advantage to him*. The Literal Sense is, *Every thing which the mind effects*; whereas &c., *Every thing it effects that is truly fruit*; hence &c., 322.1.

576. *Crucified the flesh.* Literally, *Have done so*; whereas &c., *Have undertaken to strive to do so*; hence &c., 321.

<sup>577</sup>  
we should walk by spirit i e by mental guidance  
also.

<sup>578</sup>  
26. Desirous of vain glory such as circumcision  
<sup>578</sup>  
procures we should not become, provoking one  
another, envying one another,

CHAPTER VI.

1. brethren, if even a man should have been over-  
taken in any offence, ye that are spiritual restore  
the such like, in a spirit of meekness, consider-  
ing thyself. Lest also thou shouldst have been  
tempted,

<sup>579</sup>  
2. bear the burdens of one another, and so fulfil  
the law of the Christ referred to.

3. For if any one thinks to exist some new  
thing, nothing new existing, he deceiveth him-  
self.

4. But his own work, examine, and then against  
himself alone, the vaunting he shall have, and not  
against the other.

<sup>580</sup>  
5. For each the his own burden shall bear.

6. Nevertheless have in common, he that is taught  
the word should with him that teaches, in all good  
things.

<sup>581</sup>  
7. Be not deceived, God is not mocked. For  
<sup>582</sup>  
whatsoever a man should sow, this also he shall  
reap,

8. for he that soweth to his own flesh, of the flesh,

shall reap corruption. And he that soweth to the  
<sup>582,1</sup>  
spirit of himself, of the spirit of himself, shall reap  
life eternal.

9. And the good effecting. We should not des-  
<sup>583</sup>  
pond. For we shall reap in time its own. Not  
being faint.

<sup>584</sup>  
10. Then therefore as we have opportunity, we  
should do the good we propose to do, to all men.  
But especially to the households of the faith,

11. behold how many things to you in letters, I  
wrote with the my hand,

12. as many as desire to have made a fair shew in  
flesh i e in the present life, these men constrain you  
to be circumcised. Only in order that they should  
not suffer persecution for the cross of the Dispensa-  
<sup>585</sup> <sup>491</sup>  
tion of Jesus.

13. For not even they that are circumcised keep  
<sup>586</sup>  
any law, but they desire you to be circumcised, in  
order that in the your flesh i e in the your present  
state, they should glory in respect of circumcision, as  
necessary to Christians.

<sup>587</sup>  
14. But it may not have been for me to glory,  
save in the cross of our Lord Jesus Christ, by means  
of whom, the world has been crucified to me, and I  
to the world.

<sup>588</sup>  
15. For neither circumcision anything exists, nor  
uncircumcision, but a new creature.

577. We should walk by spirit. Literally, Every one does this; but not in the restricted Sense pointed out by the context; hence &c., 321.

578. Desirous of vain glory. Provoking one another. Not necessarily, which is the Literal Sense; but, Generally such was its effects; this is the Sense intended to be conveyed, hence &c., 321.

579. Bear the burdens &c. Literally, Relieve others of them; whereas &c., Aid others to support them; hence the Disarrangement of the Verb. The burdens of one another. Literally, Burdens peculiar to them; whereas &c., Burdens that others are enduring; hence the Disarrangement of the Pronoun. See Rule 321.

580. For each the his own burden shall bear. Literally, Without any exception; whereas &c., As a general rule; hence &c., 321.

581. God is not mocked. Literally, In no way, which is not true; whereas &c., Is not mocked in that to which the context has reference; hence the omission of the Article before the word God. See Rule 101, and the Disarrangement. See Rule 321.

582. Whatsoever a man should sow. Literally, Without any exception; whereas &c., As a general rule; hence &c., 321.

582,1. See Matt. 555,1.

583. We shall reap &c. Literally, We shall personally secure; whereas &c., God will vouchsafe to us; hence &c., 321.

584. As we have opportunity. Literally, As we possess power to

effect the end; whereas &c., As opportunity of probable success in effecting that end is presented to us; hence &c., 321.

585. They should not suffer &c. Literally, Be actually persecuted; whereas &c., Be censured or ridiculed; hence &c., 321.

586. Keep any law. Literally, Do not do so absolutely; whereas &c., So as to secure justification by it; hence &c., 321.

587. It may not have been. Literally, It is impossible for me to glory; whereas &c., It is so as long as I act in obedience to Christianity; hence &c., 321.

587,1. The world has been &c. The word, To me, is Disarranged, for the reason stated in the last Note.

The word, World, is Disarranged in accordance to Rule 322, because the Literal Sense implies, An actual completed act, Has been crucified; whereas &c., Should be regarded by me as though such had been the case.

The Article is omitted before the word world in accordance to Rule 101, because the Literal Sense has reference to the entire body of mankind; whereas &c. has reference only to that part of it, which are actuated exclusively by worldly views.

588. Neither circumcision anything exists. Literally, As respects anything; whereas &c., As respects the subject referred to in the Context; hence &c., 321.

16 & 17. And as many as <sup>588,1</sup> shall walk by this rule, peace *exists* for them, and mercy, and for the rest of the God's Israel *exists* labours for me, no one, place near to God so as to exempt from justification. For I

588,1. *As shall walk &c.* Literally, *Exclusively by the rule specified*; whereas &c., *Walk by that rule in relation to the subject to which the Context has reference*; hence &c., 321.

589. *For I bear the marks of the Jesus.* Had the Sense here intended to be conveyed been, *That St. Paul had similar marks to those of the Jesus*, I know of no reason for the *Disarrangement* of the *Verb*; but if the Sense intended to be conveyed is, *That he proclaimed that our Blessed Lord submitted to be marked, only*

bear to man a knowledge of the marks <sup>589</sup> obtained of the Jesus in my body,

18. the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

that man in his bodily state might be assured that he man was justified; the *Arrangement* should be *Irregular*. See Rule 321, as such is not the *Literal Sense*. *The marks of the Jesus*. These words must have been *Disarranged* had the Sense been, *That St. Paul had marks in his body corresponding to the marks in the body of the Jesus*; but their not being so, determines that such cannot be the Sense they were intended to convey.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF PAUL THE APOSTLE TO EPHESIANS.

### CHAPTER I.

1. Paul, an Apostle of Christ even <sup>491</sup> Jesus, with <sup>590</sup> desire *i e* approbation of God, to the saints that exist at Ephesus, and to the faithful there that are in the <sup>491</sup> Dispensation of Jesus,

2. grace to you and peace, from God, <sup>490</sup> who is a father of us, and a Lord of Jesus Christ,

3. blessed the God of our Lord Jesus Christ is, <sup>593</sup> that blessed us, with every spiritual blessing, among the heavenly in Christ *i e* Christianity.

4. When he himself chose us, in him, before foundation of world, to exist us holy, even without blame, in presence of him, through love for us,

5. I say through love, he having predestinated us, unto an adoption of sons, through Christ even Jesus, unto him, after the good pleasure of his will,

6. to *i e* thus exhibiting to man a commendation of glory of his grace, the grace by which he made acceptable us, in him that has been loved,

590. See 1 Cor. i. 1.

591. See Rom. iii. 26.

592. *That effects the all things effected.* Literally, *He never acts otherwise than he desires to have acted, hence he desires to*

7. him in whom, we have the redemption that is obtained through his blood, *viz.* the forgiveness of the sins that existed through the riches of his grace, <sup>591</sup>

8. which grace hath super-abounded unto us Christians, as far as all <sup>593</sup> wisdom and prudence will sanction it,

9. he having made known to us the secret determination of his will, according to his good pleasure, which he himself purposed in him,

10. in a dispensation of the fulness of the times, to have gathered together the all things that exist in the Christ, the things that are in the heavens, and that are on the earth, in him,

11. in whom, even we Jews obtained the inheritance, we having been predestinated as far as regards the design of him that effects the all things effected, <sup>592</sup> after the counsel of his will,

12. to the end that we should exist unto praise of a glory of him that at first trusted in the Christ, <sup>593</sup>

punish man; whereas &c., *He never desires to have acted otherwise than he has acted, hence he never repents having punished man; hence &c., 321.*



13. in whom, also ye *trusted*, having heard the word of the truth, *viz.* the gospel of your salvation, in whom also, having believed, he was sealed by the spirit of the promise that is holy,

14. which a pledge of our inheritance is until the redemption of us from the state of preserving from falling ceases unto praise of his God's glory,

15. on account of this, verily I having heard of the faith of you, in the Lord of Jesus, even that that exists in all the saints,

16. cease not, giving thanks on your account, making mention, in my prayers,

17. in order that the God of our Lord Jesus Christ the father of the glory we are seeking may have given to you a spirit of wisdom and revelation, in a knowledge of him,

18. the eyes of the heart *i e affection* having been enlightened to the end that you should have been knowing, who the hope of his *i e of God's* calling is, who the riches of the glory of his *i e of God's* inheritance is to the saints,

19. and what the exceeding greatness of his *i e of God's* power, to us *christians* that believe in the working of the might of his *i e of God's* power,

20. which he hath wrought with respect to the Christ, having raised him, from the dead, and sat him at the right hand of him, in the heavens,

21. far above all power, and human principality, and might, and dominion, and every human name being named, not only as to this world, but also as to that about to come,

22. and all things he put under his feet, and gave him a control, over all things in the church,

23. which his body is, the fulfilling of him that is fulfilling the all things he has promised to all,

## CHAPTER II.

1. I say to all, though you existing dead by the trespasses and by the lusts of you,

2. in which in time past, ye walked after the natural course of man in this world, after the ruler of *i e that which rules* the power of man that is air *i e vain*, the spirit of man that now works in the children of the unbelief of the gospel,

3. with whom also, we all were turned aside from covenant with God in times past through the lusts of our flesh, in effecting the desires of the flesh and of the thoughts, and so had existed children by the attainments of my nature of wrath, as also the others.

4. But the God, existing rich in mercy, by means of his great love, which encompassed us,

5. though we existing dead by the trespasses and the lusts we have specified, quickened together with the Christ, (having been saved from alienation to God in this world ye are by grace,)

6. and raised up, and made to sit together with the heavenly in the Dispensation of Jesus,

7. in order that he should have made manifest in the ages that come that that superabounds, *viz. the* riches of his grace, in kindness shown, to us, in the Dispensation of Jesus.

8. I say grace. For ye having been saved from alienation to God in this world are by the grace that ye obtain by means of faith, and so this salvation, not through your power is attained, neither is it inherited, the gift of God it is,

593. To the end that we should exist. Literally, Should necessarily exist; whereas &c., Should not necessarily be excluded; hence the Peculiar Government. See Rule 380.

596. Gave him. I know of no reason for the Disarrangement here, except it be to convey a Sense to this effect; And as regards man's knowledge placed under his control; which is not the Literal Sense; hence &c., 321. Observe, the Article is omitted, it is not, The control, or as the Authorized Version has it, To be the head over all things.

597. Though you &c. In my opinion the separation of this verse from the preceding chapter cannot be defended.

598. The ruler of the power that is air. On what authority is this passage regarded to be St. Paul's designation of the Devil?

599. Thoughts. Had St. Paul regarded man's mind as altogether depraved, would he not have used *véos*.

600. By nature. The Mosaic Dispensation did not belong to man by nature; hence what is here stated has no reference to the state of those who added to their nature the privileges conferred on man by God through that Dispensation.

601. Ye are by grace. Literally, The end specified is absolutely effected; whereas &c., If attained by us it is so effected; hence &c., 321.

9. not through <sup>602</sup>works is it attained, in order that not any one should have ground of boast.

10. For that which has been made we are by him, having been created <sup>491</sup>God's children only in the Dispensation of Jesus, by good works, which the God <sup>524</sup>before ordained as a requisite to salvation, in order that in them, we should have walked,

11. wherefore remember, that in times past ye the Gentiles, as to flesh i e as to this life, that are called uncircumcision, of that that is called circumcision, as to flesh i e as to this life in respect of human performance,

12. that ye were existing at that time, without Christ, having been aliens from the common-wealth of the Israel, and strangers from the covenants of the promise, not having a hope, even atheists in the world being.

13. But now in the Dispensation of Jesus, ye that once existed far off, were made near by the blood of Christ.

14. For he our peace is, that made the both <sup>522,3</sup>classes of men one, even having broken down the middle wall of the partition between them,

15. viz. the hatred, by his flesh, having abolished as necessary for the attainment of God's favour in this world the law of the commandments with respect to ordinances, in order that he should have made the two classes of men, in him, into one new class of man, making peace between them,

16. as he should have reconciled the men of both classes, to be in one body in the God, by means of the

cross's being the requisite for each, having slain the enmity between the two, by its efficacy not being confined to either,

17. and having come, he preached peace to you that are far off, also peace to them that are nigh,

18. seeing through him it is, we the both have the access by one spirit i e by the same mental act, viz. accepting him, however much we otherwise differ, to the father.

19. Therefore now no more strangers and foreigners ye are, but fellow citizens ye are with the saints, and households of the God,

20. having been built upon the foundation of the apostles and prophets by Christ even Jesus being a chief corner stone of it,

21. on which foundation, each building being fitly framed together, groweth unto a holy temple, to Jehovah,

22. on which foundation also ye are builded together unto an habitation of the Christ, in spirit,

### CHAPTER III.

1. on account of this, I Paul, the prisoner of the Christ even Jesus am for you the Gentiles,

2. if indeed ye heard the dispensation of the grace of the God that was given to me, unto you,

3. by revelation, he made known to me the mystery. As I wrote before in a detail statement,

4. by which, ye are able, (reading it,) to have understood my knowledge, in the mystery of i e concerning the Christ,

5. which was not made known to other generations

602. Not any one shall have ground of boast. Literally, On account of anything; whereas &c., On account of that to which the Context has reference; hence &c., 321.

603. We are by him. Literally, We are by him created; whereas &c., Our privileges as Christians are given to us by him, i e we are in privileges as a thing made; hence &c., 321.

604. Not having a hope. Literally, Of any kind; whereas &c., In relation to that to which the Context has reference; hence &c., 321.

605. Atheists. Observe St. Paul does not here say, as the Sense of what the Moderns understand requires it should be, Without the God; but he says, Without Gods, which is equivalent to saying, Without Gods of any kind, that is, Without a God.

606. Even having broken down the middle wall &c. Literally, Having absolutely effected what is stated; whereas &c., Having taken away every necessary impediment to its removal; hence &c., 321.

607. Having abolished &c. Literally, Having done so absolutely; whereas &c., Having done so as regards the necessity of any ordinance for the accomplishment of the end referred to; hence &c., 321.

608. We the both have. Literally, Both the Apostle and those he addressed; whereas &c., Both of the parties specified in the Context; hence &c., 321.

611. On which also ye are builded unto an habitation of God. Not in outward conformity to each other, but, As to spirit, i e the mental state, each being accepted in yielding obedience to the dictates of his own mind.

612. On account of. Literally, This alone, as nothing else is specified; whereas &c., This especially; hence &c., 321.

613. Which was not made known &c. Literally, It was not revealed by God; whereas &c., It was not understood by men; hence &c., 321.

by the sons of the men *that had the record of the mystery*, as now it was revealed by his saints and prophets,

6. with respect to spirit *i e spiritual state*, the <sup>614</sup> Gentiles to exist fellow heirs, even of the same body, and partakers of the promise in the Dispensation of <sup>491</sup> Jesus, by means of the gospel,

7. of which a minister I was made, by the gift of the grace of the God that was given to me, by the active working of his power,

8. this grace was given to me the less than the <sup>615</sup> least of all saints, <sup>333</sup> viz. to the Gentiles to have preached the unsearchable riches of the Christ,

9. and to have instructed all, who the stewardship of the mystery *has* that had been hid from the evers, <sup>616</sup> by the God that created the all things *relating to the mystery*,

10. in order that it should have been known now by the principalities and the powers in the heavenly *states*, by means of the church, the manifold wisdom of the God,

11. according to predetermination from the eternal, which he completed in the dispensation of Jesus <sup>491</sup> by our Lord,

12. by whom, we have the boldness, and access *we possess*, with confidence, in the belief of him,

13. wherefore I desire you not to faint at my tribulations, for you, which your glory exists, <sup>322,2</sup>

14. on account of this, I bow my knees, unto the <sup>612</sup> father,

15. after whom, every family, in heavens, and on the earth, is named,

16. in order that he should have granted to you, according to the riches of his glory, an ability to have been strengthened by means of *what* his spirit *has revealed*,

614. The Gentiles to exist fellow heirs. Literally, Being Gentiles, necessarily they are fellow heirs; whereas &c., That being Gentiles is no exclusion to their being fellow heirs; hence &c., 321.  
615. A minister I was made. Literally, Was made; whereas &c., Was permitted to be; hence &c., 321.  
616. That created the all things. Literally, Made the things or

17. for the inner man to have dwelt in the Christ, by means of the faith that exists in your hearts *i e affections*,

18. in love, ye having been rooted and grounded, in order that ye should have been perfectly able to have comprehended with all the saints, what *is* the breadth, and length, and height, and depth.

19. And so to have known that that is more excellent than the knowledge, <sup>617</sup> love for the Christ, in order that <sup>333</sup> all the fulness of the God should have been completed.

20. Even by him that is able for all to have done above in exceeding excellence, what we ask or think by the power that worketh in *i e is natural to* us,

21. to him <sup>310</sup> ascribe the glory *obtained* by the church even in the Dispensation of Jesus, unto all the generations of the period of the ages. Amen.

#### CHAPTER IV.

1. Therefore I beseech you, (I the prisoner of Jehovah,) worthily to have walked after the calling, after which ye were called,

2. with all <sup>333</sup> lowliness and meekness, with long suffering, forbearing one another, through love,

3. endeavouring to keep the unity of the spirit *i e of the spiritual state of all in Christ whether formerly Jews or Gentiles*, through the obligation concerning the peace *commanded to Christians*,

4. one body and one spirit *i e spiritual state in Christ there is*. Even as ye were called in one hope <sup>333</sup> of your calling,

5. I say, in one hope, there being but <sup>333</sup> one Lord, one <sup>333</sup> faith, one baptism,

6. one God and father of all, that is above all, yet with all, in all.

7. But grace of receiving the calling was given

actors in what is referred to; whereas &c., Originated the entire design; hence &c., 321. The expression of the Article before, All things, marks restriction of the Sense. See Rule 341. And hence the Paraphrase.

617. Love for. Had the love possessed by Christ been here referred to, the Article must have been expressed before the word Love.

# EPHESIANS

each one separately of you, according to the measure of the gift of the Christ, I say the gift, wherefore it the Scripture says, being ascended up on high, he made captive captivity, and gave gifts for realizing the calling to the men that are his.

9. Now the fact that he ascended, how exists it, unless it be admitted that also he descended first, into the lower parts of the earth,

10. he that descended, he also that ascended far above all the heavens it is, in order that he should have fulfilled the all things recorded concerning him,

11. and so to effect that end he gave the indeed i e real Apostles. And the prophets. And the evangelists. And the pastors and teachers,

12. for the perfecting of the saints in work of ministering to others, in instructing of the body i e of the church of the Christ.

13. Until we the all should have come unto the unity of the faith and of the knowledge concerning the Son of the God, unto a perfect man, unto a measure of stature after the fulness of the Christ,

14. in order that no more children we should be, being tossed to and fro, and carried about by every wind of the doctrine after the sleight of the men after craftiness, on account of the fraud of the error they propagate,

15. But speaking the truth in love, we should have increased unto him the all things he gave us, him who the head is, even Christ,

16. of whom, all the body being fitly joined together and compacted by means of every joint of the supply to effectual working, in measure after one of

every part, it effecteth the increase of itself, in love.

17. Therefore this I say and attest through Jehovah, no farther you to walk. As indeed even the Gentiles walk, in vanity after their mind,

18. they having been darkened in the understanding, existing having been alienated from the life after the God, by means of the ignorance that exists in them, through the blindness of their heart,

19. such men having been past feeling, gave themselves over to the lewdness of work of all uncleanness, with greediness.

20. But ye not so learned the Christ,

21. if so be ye heard him, and through him, were taught. [Seeing truth exists in the dispensation of Jesus,]

22. to have put from you, with the former habit of life, the old state of man's dependance for acceptance that is destroyed on account of the lusts the deceit it fosters.

23. And to be renewed in the spirit of your mind even to have put on the new state of dependance for acceptance that was created by for justification and holiness of those after the

25. wherefore having put away the deceit since 22, speak truth, every man, to his neighbor for members of one another we are,

26. will ye be angry, and not sin, let Not go down on your wrath,

27. neither give by length of time a place to the devil to triumph,

28. he that by anger robs. No more rather labour, effecting with the hands

622. That was created by God. Literally single object in creating; whereas &c. I consider of God's objects; hence &c., 321.  
623. For members of one another. Literally carry to the other for his own welfare to the other for the

literally, It necessarily effecteth to effect that end;

*has destroyed*, in order that *being free from claims* he should have <sup>626</sup>labour to impart to him that hath need,

29. every bad word, <sup>333</sup>*i e of disapprobation of evil*, out of your mouth. Not go forth, save whatsoever good *is* for effecting of the business *i e end, viz.* in order that it *i e the word of reproof* should have given grace to them that hear,

30. and grieve not *by anger* the Spirit that is holy of the God, by which, ye were secured *i e assured of* a day of redemption,

31. all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,

32. be to one another, kind, tender-hearted, forgiving one another. Even as also the God, in Christ, forgave us.

## CHAPTER V.

1. Therefore be, followers of the God, as dear children,

2. and walk in love. Even as also the <sup>495</sup>Christ loved you, and gave himself, on account of you, an offering and sacrifice to the God, of an odour of fragrance.

3. *I say in love.* But fornication and all uncleanness, or covetousness, not even be named among you. As it is becoming to saints,

4. also filthiness, and foolish talking or jesting, which things have not regard, but rather giving of thanks.

5. For this ye know, [knowing that every where-<sup>333</sup>monger, or unclean *person*, or covetous *man*, who an idolater is, hath not an inheritance, in the kingdom of the Christ and of God,

6. <sup>502</sup>*let no one, deceive you with vain words.*] That

626. *To him that hath need.* Literally, *To him that has a desire to have*; whereas &c., *To him that requires assistance*; hence &c., 321.

628. *In all goodness.* Literally, *In every act*; whereas &c., *In every kind or description*; hence &c., 321.

629. *Are made manifest.* Literally, *Man in all cases does perceive them to be evil*; whereas &c., *Man generally is*

on account of these things, the wrath of the God cometh on the sons of the unbelief *of the gospel*.

7. Therefore be not, partakers with them.

8. For ye were existing once dark *as to the consequences of such things.* But now light, in Jehovah ye are, as children of light, walk.

9. (For the fruit of the light *referred to exists in all kinds of goodness, and righteousness, and truth,*)

10. proving, what <sup>322,2</sup>acceptable to the Lord is,

11. and have no fellowship in the works that are unfruitful of *i e belonging to the dark referred to.* But rather indeed *those works* reprove.

12. For the things that are in secret done under *the name of* them, shame it exists even to speak.

13. But the all things *of this nature* being re-<sup>629</sup>proved by the light, *are made manifest to be evil.* For every thing that is made manifest *to be evil*, a light is <sup>322,2</sup>*i e becomes*,

14. wherefore he *God* says, awake, thou that sleepest, and arise from the dead, and the Christ <sup>500</sup>*in this manner* shall give light to thee.

15. Therefore see strictly, that ye walk. Not as fools, but as wise,

16. redeeming the time, because evil days <sup>322,2</sup>they are,

17. with respect to this. Be not, unwise, assuredly ye do understand what the will of our Lord is,

18. and be not drunk with wine, in which, excess exists, but be full in spirit *i e in things approved of by the mind*,

19. speaking to yourselves, in psalms, and hymns, and songs, singing and making melody in your heart to the Lord,

20. giving thanks always for all things, after name

able to do so; hence the *Peculiar Government*. See Rule 322.

631. *After name.* The Omission of the Article here, and the arrangement of these words precludes the Sense from being, *Thanking God in the name of our Lord for all things &c.*, and shews that it must be to this effect, *Thanking God for all things possessed in Christianity*.

of our Lord Christ even Jesus, to the God and Father,

21. being subject to one another, as far as fear of Christ *permits*,

22. the women *belonging to you* being subject to the their own husbands *to this extent* as to the Lord,

23. because by God's appointment man a head of the woman is, as also the Christ a head of the church, he a saviour of the body's acceptance is,

24. therefore the church is placed under the Christ. So also the women *belonging to you* are placed under the husbands, in every thing,

25. the men *belonging to you*, love the wives. As also the Christ loved the church, and gave himself on account of it,

26. in order that he should have sanctified it, having cleansed himself from a charge of seeking death in the bath of the water of command,

27. in order that he should have presented to himself a glorious prize, the church not having spot, or wrinkle, or any of the such like things, and in order that holy and without blemish it should be.

28. So also the men *belonging to you* ought to love the wives of *i e belonging to themselves* as the bodies of *i e belonging to themselves*, he that loveth the wife of *i e belonging to himself*, loveth something belonging to himself.

29. I say so, For no one ever yet hated the class of flesh of *i e belonging to himself*, but nourisheth and cherisheth it. As even also the Christ doth the Church's flesh,

30. for members we exist of his body or earthly form,

31. on account of this, a man shall leave father and mother, and shall be joined to his wife, and the two shall exist as flesh one,

32. great this mystery exists. Yet I speak concerning Christ and the church.

33. Nevertheless also ye that are as one *i e that are married*, each man of you. So love the wife of *i e belonging to himself* as something belonging to himself. Even the wife, in order that she should be afraid of the man's reproof,

#### CHAPTER VI.

1. the children *belonging to you*, obey your parents. For this thing just is,

2. honor thy father and the mother, which a first commandment with a promise is,

3. in order that well it should have been with thee, and that long thou shalt live on the earth,

4. and the fathers *belonging to you*. Provoke not your children, but bring up them, with education and instruction concerning Jehovah,

5. the servants *belonging to you*, obey the masters according to flesh, with fear and trembling, as to continuing in singleness of your heart as to the Christ.

6. Obey. Not with eye service, as men pleasers, but as servants of Christ, doing the will of the God, from the soul, with good will,

7. serving thus for the Lord's sake and not for man's,

8. knowing, that each man if any thing he should have done that is good, this thing he shall receive from Jehovah, whether a servant or a freeman,

9. and the masters *belonging to you*, the same things, do to them, moderating the threatening

632. *A head.* If the headship &c. in either of these cases was Absolute, no restriction, no exception, no limitation; why, in each case, is the Article omitted before the words, *Head*, and *Saviour*?

633. See Acts 517.

634. *The Christ loved the Church.* Literally, *In an exactly corresponding manner*; whereas &c., *In a corresponding extent*; hence &c., 321.1.

635. *And gave himself.* Not positively, absolutely, gave himself; but, *He gave his temporal life*; hence &c., 321.

636. *He should have.* Literally, *That he personally should do it*; whereas &c., *That it should be done*; hence &c., 321.

638. *In order that holy and without blemish it should be.* Literally, *Absolutely, in all respects such*; whereas &c., *In that respect to which the Context has reference*; hence &c., 321.

639. *The wives &c.* Literally, *The women of themselves*, means, *Their own female children*; hence &c., 321.

641. *Should be afraid of.* Donnegan does not quite sanction this, but the Context appears to me to justify it.

642. *Obey the masters according to flesh.* Literally, *All temporal directors*; whereas &c. to be restricted, *To the temporal directors of spiritual matters*; hence &c., 321.

you <sup>502</sup>proclaim against disobedience, knowing that also the Lord of them, <sup>322,2</sup>and you is in the heavens, and respect of persons is not with him belonging to the henceforth,

10. be strong in Jehovah, and in the power of his might,

11. put on the whole armour of the God, to the <sup>645</sup>end to enable you to have stood against the wiles of the Devil,

12. for the wrestling <sup>502</sup>exists not to you against blood and flesh *i e against mere physical opponents*, but against the principalities *i e the riches*, against the powers *i e the influence*, against the rulers *i e the authority* of this darkness *that opposes us*, against the spiritual things *i e effects* of the wickedness of the heavenly,

13. on account of this, take up the whole armour of the God, in order that ye should have been able to have stood in the day that is evil, even all things *that God appoints* having done to have stood.

14. Therefore stand, having girt your loin, with truth, and having on the breastplate of the justification *I preach*,

15. and having shod the feet, with a preparation after the gospel of the peace *I teach*,

16. above all, having taken the shield of the faith *I enjoin*, by which, ye shall be able all the darts of the wicked having been fiery to have quenched,

17. then take the helmet <sup>498</sup>of the salvation *promised to you*, and the sword of the Spirit, which <sup>647</sup>the word of the God is,

18. in all <sup>333</sup>prayer and supplication, praying at every time appointed *for prayer*, in spirit, even with respect to it, abstaining from sleep in all <sup>333</sup>perseverance and supplication, for all the saints *requiring your prayers*,

19. and for me, in order that <sup>648</sup>utterance should have been given to me, in opening of my mouth, with boldness, to have made known the mystery,

20. for which, I perform the office of an ambassador in bond, in order that it I should have spoken freely, as it is fit for me to have spoken.

21. Now in order that ye should know, even ye, the things that exist concerning me, how I *require all things to have made known unto you*, Tychicus, the beloved brother and faithful minister in Jehovah *is*,

22. whom I have sent to you, for it this thing *i e object*, in order that ye should know the things that exist concerning us, and so should comfort your hearts,

23. peace *be* to the brethren, and love, according to faith, from God, Father and Lord of Jesus Christ,

24. *this is* the grace that is to all that love our Lord Jesus Christ, in sincerity.

645. *To enable you.* Donnegan does not expressly give this Translation, but I think he sanctions it.

647. *The word of God.* Literally, *The particular word spoken by God*, hence the Omission of the Article before each of the words. See Rule 101.

648. *That utterance should have been given.* The Literal Sense would imply, *That their prayers were necessary for St. Paul's effecting the end*; hence &c., 321.

A LITERAL TRANSLATION  
OF THE  
EPISTLE OF PAUL THE APOSTLE TO PHILIPPIANS.

CHAPTER I.

1. Paul and Timotheus, servants of Christ even<sup>491</sup> Jesus to all the saints that are in the Dispensation<sup>491</sup> of Jesus that are at Philippi, together with bishops<sup>650</sup> and ministers,

2. grace to you and peace, from God, a father of us, and Lord of Jesus Christ,<sup>490</sup>

3. I thank my God, upon every remembrance of you.<sup>333</sup>

4. Always in every prayer of me, for you all, with joy, making the prayer,<sup>333</sup><sup>651</sup>

5. because of your fellowship in the gospel, from the first day, until the now,

6. having been trusting to it this thing, that he that begun for you a good work<sup>333</sup> such as fellowship, will bring to perfection the work until the day of Christ even Jesus.<sup>491</sup>

7. Inasmuch as it exists meet for me this to think concerning you all, for the result, me to have in the heart you. Inasmuch as in my bonds, and in the defence and confirmation of the gospel, partakers with me of the grace all you existing.<sup>502</sup>

8. For my witness the God is, how I long after all you, in relation to bowels i e kind feelings after Christ even Jesus,

9. even this thing I pray for, in order that your love yet more and more should increase with knowledge and all judgment,<sup>333</sup><sup>653</sup>

10. to the end that you may approve the things that are more excellent, in order that sincere and without offence ye should be at the day of Christ,<sup>333,2</sup>

11. having been filled with fruit for justification, that is by means of Jesus Christ, to i e consistent with glory and praise of God.

12. Now I wish you to understand brethren, that the things that exist i e happen to me. Rather happen unto furtherance of the gospel,<sup>654</sup>

13. it has fallen out that my bonds appear, for Christ, to have been in all the palace, and all other places,

14. even the many of the brethren in Jehovah, having been waxing confident by my bonds more to sustain without fear the word of God to speak,

15. some indeed even, of strife and envy. But some also, of good will, proclaim the Christ,<sup>655</sup>

16. those indeed that have known through love, that for defence of the gospel, I am appointed.<sup>656</sup>

17. Now those that are of contention proclaim Christ not sincerely, supposing affliction to raise up in my bonds.<sup>655</sup>

650. See Matt. 2-16.

651. Making the prayer. Literally, Creating it; whereas &c., Offering it; hence &c., 321.

653. To the end that you may approve. Literally implies, That their approbation in all things must necessarily be correct; whereas &c., That their approbation as far as it is consistent with their position should be so; hence the Peculiar Government. See Rule 380.

654. I wish you to understand. Literally, I desire you to know; whereas &c., It should be known; hence &c., 321.

655. Proclaim the Christ. Literally, Proclaim God's having promised such a messenger; whereas &c., They proclaim him that is the Christ; hence &c., 321.

656. Those indeed that have known through love. Literally implies, That love was the active agent of instructing them; whereas &c., That love is a passive means of their making a right use of God's instruction; hence &c., 321.



18. But how, seeing every way, whether in pretence or in truth, Christ is proclaimed, and in this, I do rejoice, and truly will be glad.

19. Even I have perceived, that this shall turn out to me *i e* to the cause I advocate, at the time of salvation, with respect to increase of your prayer, and expenditure *i e* exercise of the spirit after Jesus Christ,

20. I say, I have perceived, by my earnest expectation and hope, that in nothing, I shall be ashamed, but in all boldness, as always so now Christ shall be magnified in my body, whether in life prolonged, or in death incurred in his service.

21. For Christ is to me the object to live, and gain is to me the object to have died.

22. Now if it was to me the object to live in the flesh, this the object I pursue a fruit after labour is to me, so which I shall choose, I wot not.

23. For I am in a straight betwixt the two, having the desire, to the end that I should have departed with Christ to exist. Indeed far better much.

24. Nevertheless it is to me the object to have abode in the flesh, more needful, on account of you,

25. and this having moved me, I have perceived it to be better, that I shall persist and continue with you all, in your furtherance and joy from the faith,

26. in order that your rejoicing should be more abundant in the Dispensation of Jesus, through me, by means of the my coming again, to you.

27. Only worthily of the gospel of the Christ, converse, in order that whether having come and seen you, or being absent, I should hear the things that exist in you, viz., that ye stand fast, with one spirit, one mind, striving together in the faith of the gospel,

28. and so not being terrified in any thing, by the adversaries to it, which a demonstration of ruin is to them. Even of your deliverance, and this a demonstration from God is,

29. for it was given *i e* appointed to you the opposition that is on account of Christ, not only the opposition that is against him, in order to prove that you believe, but also the opposition that is on account of him, in order to prove that you can suffer for him,

30. I say appointed to you, all having the same conflict, a like thing, behold in me, as now ye hear by me.

## CHAPTER II.

1. Now if any consolation exists in Christ, if any comfort from love, if any fellowship of spirit, if any bowels *i e* compassions and mercies,

2. fulfil my joy *i e* attain the joy I have, in order that the same thing ye purpose, having the same

667. Christ is proclaimed. Literally, To be a promised blessing; whereas &c., Jesus is proclaimed to be the Christ; hence &c., 322.1.

668. Shall turn out to me. Literally, To me personally; whereas &c., To the cause I advocate; hence &c., 321.

669. At the time of salvation. How Christ being proclaimed by others, whether in pretence or truth, can turn out to the Apostle's salvation, which is the Sense of the received Translation, I will leave others to explain; in like manner, the justification of the Translation, my salvation.

660. With respect to your prayer. Observe it is not, The prayers of you, which it should have been to accord with the Sense of the received Translation; and observe further, the word your is Disarranged, in order to shew, See Rule 321, that no particular prayer is referred to, which is the Literal Sense of these words; I conclude therefore that the Sense intended to be conveyed is, With respect to increase of the prayer *i e* the asking of you.

660.1. For Christ is to me the object to live. Literally, This is the object that does influence me; whereas &c., This is the object that should influence me; hence the omission of the Auxiliary Verb.

Not Christ personally, but, His Dispensation is the object I seek; hence &c., 321.

661. Having the desire. This is a very interesting passage to a critic. Having a desire, does not mark its intensity,—it may be so slight as barely to have existence. Having the desire. Literally implies, A superiority in intensity to every other; hence &c., 321; since the Apostle's superior desire was submission to the Divine appointments. I conceive the Sense that the Apostle intends to express is, As regards my own personal desire, it is to depart, and with Jesus to be.

662. Far better much. Literally, Without any limitation; in which case the Divine appointment would be censured; but &c. restricted, To the Apostle's personal enjoyment; hence &c., 321.

663. In your furtherance. Literally implies, Certainty in effecting that end; whereas &c., Certainty as to fitness for effecting that end; hence &c., 321.

664. Your rejoicing should be more abundant. Literally, Necessarily should be so; whereas &c., Might reasonably be expected to be so; hence &c., 322.1.

667. My joy. Literally, That joy which belongs to me; whereas &c., The joy I have attained; hence &c., 321.

love, agreeing in sentiment, the one *object* projecting,

3. nothing, after strife. Or not after vain glory, but esteeming in *i e* through the lowliness of mind proper to Christians others that do excel themselves.

4. Not the things of *i e* beneficial to themselves each regarding, but also the things of *i e* beneficial to others every man regarding,

5. this, esteem after us, which is also esteemed after the Dispensation of Jesus,

6. who, in form of a God, being in heaven, he esteemed not robbery the act to exist like a God on earth,

7. nevertheless he made of no reputation himself, having taken a form of a servant, in likeness of men, having made himself,

8. and having been found with an appearance of a man, as a man he humbled himself, obedient having made himself unto death. Even death of cross,

9. wherefore verily the God highly exalted him, and gave him the name that is above every name,

10. in order that in the name of Jesus, every knee should have bowed, every knee of men now in heaven, and of men now on earth, and of men now under earth *i e* in the grave,

11. and every tongue should have confessed, that

669. Esteeming in the lowliness of mind &c. Literally, Without any exception; whereas &c., As a general principle of action; hence &c., 321.

670. He esteemed not robbery. Literally, He did not object to rob; whereas &c., He did not consider it robbery to act like God; hence &c., 321.

671. He made of no reputation himself. Literally, He Literally did what is stated; whereas &c., He did so as regards worldly honor; hence &c., 321.

672. And having been found with an appearance. Literally, Because found with such an appearance, he so acted; whereas &c. a mere statement of a fact; He made himself in the likeness of man, he was found in the appearance of a man, and as a man he humbled himself &c.; hence &c., 321.

673. The God highly exalted him. Literally, He did so absolutely; whereas &c. I conceive, He did so in relation to man's knowledge; hence &c., 321.

674. Gave him the name that is above every name. Literally this must be, Above Almighty God; but we find Restriction expressed, and hence we must conclude that the name given is above every name that He was able to give, He who said, But my name I will never give to another; hence &c., 321.

a Lord Jesus Christ <sup>675</sup>is, unto obtaining of glory from God, Father,

12. wherefore my beloved. Just as always ye obeyed me not in my presence only, but now more by much *i e* by a great measure in my absence, yea just as always ye obeyed with fear and trembling, finish the salvation of yourselves.

13. For a God it is, that worketh for you both the possibility to desire, and the possibility to effect from the pleasure to be derived therefrom,

14. all things, do without murmurings and disputings,

15. in order that blameless and harmless ye should have been children of God without rebuke, midst of a crooked and perverse nation, among whom, as lights ye shine in the world,

16. retaining the promise *i e* assurance concerning life, for a boast in me, until day of Christ, that not in vain, I ran a Christian course, or in vain, laboured for others salvation,

17. for if indeed I am offered for the sacrifice even in the public ministry of your faith, I joy and rejoice with you all.

18. For the same thing also ye, joy and rejoice with me.

19. Now I trust in Lord of Jesus Timotheus shortly to have sent to you, in order that even I should be bold in my declarations concerning you,

675. That a Lord Jesus Christ is. The Context shows that the word Lord is not here used as a Distinctive Personal Appellation, but as an Appellation of Class, Character &c., and in relation to such, Holy Scripture says our Blessed Lord is, A Lord, Eph. v. 28, A Head of the Church, and Eph. ii. 20, A chief corner stone of the foundation of the Apostles and Prophets. These are the declarations of Holy Scripture, but not of Modern Divines.

676. See Matt. 576.

677. Finish the salvation. Literally, Terminate the act; whereas &c., Continue to secure it to the end; hence &c., 321.

678. The salvation of yourselves. Literally, The salvation belonging to or effected by you; whereas &c., The salvation offered to you; hence &c., 321.

678.1. In order that blameless and harmless ye should have been. Literally, In the manner in which ye have effected; whereas &c., In relation to that which ye desire to effect; hence &c., 321.

678.2. As lights ye shine in the world. Literally, Ye are regarded as such; whereas &c., Ye are in reality such; hence &c., 321.

679. Retaining promise concerning life. Literally, Doing so for the object stated; whereas &c., Choosing what is stated in preference to any other thing as a subject of boast; hence &c., 321.

having knowledge of the things that exist in you.

20. For I have <sup>680</sup>knowledge of no one with you that is like minded i e that believes in Christ, who sincerely will care for the things that exist in you.

21. For the whole seek the things of themselves not the things of Christ even Jesus.

22. But ye know the proof of him, that as a child <sup>684</sup>is with a father, with me, he served in the gospel.

23. And so indeed I <sup>683</sup>hope this description of man to have sent, that probably I should have turned my sight from the things that exist by me immediately <sup>682</sup>is for you.

24. Verily I have trusted in Jehovah, that even he speedily shall come.

25. Nevertheless necessary I thought Epaphroditus the brother, and companion in labour, and my fellow soldier. But your messenger, and an executor of my business to have sent to you.

26. Truly longing he was existing after you all, and so being overcome with fatigue he was, whereby it was ye heard i e were informed, that he was sick.

27. For indeed he was sick, very near to death, but the God had <sup>687</sup>mercy on him. And not on him only, but also on me, in order that I should not have <sup>688</sup>had sorrow upon sorrow.

28. Therefore more carefully I sent him, in order

that having seen him. Again he should have joy, and I less sorrowful should exist.

29. Therefore receive him, in Jehovah, with all <sup>689</sup>gladness, and hold the such like persons estimable,

30. because on account of the work of Christ, near to death, he was, having disregarded the human life, in order that he should have supplied your deficiency of the public ministry by me,

### CHAPTER III.

1. the thing remaining is, my brethren, rejoice in Jehovah for me the same things to have written i e <sup>692</sup>commanded you, not idle in me indeed it is. As safe <sup>693</sup>it is for you,

2. beware of the shameless, beware of the evil workers, beware of the cutting i e being circumcised.

3. For we the <sup>693,2</sup>circumcision are, that serve in a <sup>693</sup>spirit accepted of God, even exulting in the Dispensation of Jesus, and not in flesh, having confidence,

4. although I having confidence even in flesh, if any other thinketh to have confidence in flesh, I more,

5. circumcision eighth day, of stock of Israel, of tribe of Benjamin, an Hebrew, of Hebrews, as to law, a Pharisee,

6. as to zeal, persecuting the church, as to justification that is by law, blameless having been,

7. but what things i e what external positions were <sup>695</sup>to me a gain in respect of justification, these things

be increased by the affliction caused by his loss, which is the Sense intended to be conveyed; hence &c., 321.

689. Hold the such like persons estimable. Literally, Esteem them personally; whereas &c., Esteem their conduct in that particular; hence &c., 321.

690. Your deficiency. Literally, A defect for which they were responsible; whereas &c., A supply which they had not received; hence &c., 321.

691. The public ministry by me. Literally, That which I did was defective; whereas &c., That which you received from me was not all you required; hence &c., 321.

692. Not idle in me. Literally, It will not prove to be so; whereas &c., Man should not so regard it; hence &c., 321. In like manner, But safe for you.

693. That serve in a spirit of God. Literally, That actually do so; whereas &c., That seek to do so; hence &c., 321.

694. If any other thinketh. Literally, If any one claims; whereas &c., If any one can justly claim; hence &c., 321.

695. Blameless having been. Literally, Having never transgressed it; whereas &c., Having not so transgressed as to be blameable in respect of it; hence &c., 321.

680. I have no one like minded. Literally, I know of no one like minded; whereas &c. as expressed in the Paraphrase; hence &c., 321.

681. Will care for the things that exist in you. Literally, Who sincerely care for anything you possess; whereas &c., Who sincerely care as to what things exist in you; hence &c., 321.

682. The whole seek the things of themselves. Literally, They seek the things which they themselves realize, which things if in Christ, they rightly seek; whereas &c., They seek the things which gratify the nature of themselves; hence &c., 321.

683. Ye know the proof of him. Literally, Ye perceive the proof; whereas &c., That which proves the fact is that of which ye have knowledge; hence &c., 321.

684. As a child with a father. Literally, As respects motive of action; whereas &c., As regards the simplicity of obedience; hence &c., 321.

685. Your messenger. Literally, To some one; whereas &c., A messenger to you; hence &c., 321.

687. The God had mercy on him. Literally, Saved his soul; whereas &c., Delivered him from his suffering; hence &c., 322,1.

688. Should not have had sorrow upon sorrow. The Literal Sense is not here restricted to, In order that my sorrow should not

have been pointed out, by means of the Christ, a loss.

8. Therefore assuredly indeed even I point out all things *i e* all external positions a loss to exist, by means of the excellency of the knowledge by the Christ, <sup>490</sup>even Jesus my Lord, on account of whom, the all things referred to I was deprived of *in relation to justification*, even I point out <sup>696</sup>being *in relation to the same*, in order that I should have won Christ,

9. and been found in him. (Not holding my justification *to be* that that is by law, but that that is by means of faith after Christ, the justification by God on account of the faith,)

10. in respect of that I should have acknowledged him, and the power of his resurrection, and a fellowship of sufferings after him, being conformable *if required* to his death,

11. if by any means I should have come to a conclusion as to the resurrection that is of the dead,

12. not that at present I did attain *i e* secure it, or at present have been made perfect *so that I cannot lose it*. But I pursue earnestly, if even I should have attained, to what indeed, I was attained by Christ,

13. brethren, I count not myself to have attained.

14. But one thing, forgetting the indeed behind things. And earnestly pressing after the things before, as to a goal, I press after the prize of the high calling of the God in the Dispensation of Jesus.

696. *I should have won Christ*. Literally, *I should effect it*; whereas &c., *Christ should be appointed to me*; hence &c., 321.

697. *The justification by God*. Literally, *The justification he has executed*; whereas &c., *The method of justification that he appoints*; hence &c., 321.

698. *In respect of that I should have acknowledged him*. Literally, *With the single view to what is here specified*; whereas &c., *Has reference to that which is connected with, and results from, the matters specified*; hence the Peculiar Government. See Rule 321.

699. *Come to a conclusion*. To express the Sense of the Received Translation, the Article ought to have been omitted before the words *Resurrection and Dead*. See 1 Cor. xv. 13.

700. *I count not myself*. Literally, *To have attained acceptance of God*; whereas &c. has relation to *Perfection*; hence &c., 321.

701. *Forgetting the indeed behind*. Literally, *Doing what is stated*; whereas &c., *Doing so as respects its effect on their conduct in the matter referred to in the Context*; hence &c., 321.

15. Therefore as many as full grown *are*, this thing we should remember, and if any thing differently *should be regarded*, remember, even this thing the God shall *hereafter* reveal to you.

16. Nevertheless until which *revelation*, we each attained to the it to walk in order,

17. joint imitators with me, be, brethren, and mark those that so walk *for esteem*. Seeing ye have us a pattern *for so doing*.

18. (For many walk, whom oft times I told you of. And now even weeping, I declare the enemies of the cross of the Christ,

19. of whom the end destruction *is*, of whom the God the belly *is*, and the glory, in the shame of them that mind the earthly things *is i e* the earthly external positions specified.)

20. For our community in the heavens begins to exist, out of which *place*, even we earnestly expect a Saviour, a Lord, <sup>490</sup>even Jesus Christ,

21. who shall change the body of our humiliation, conformable to the body of his glory, after the working, in respect of that he might be able even to have subdued in him the all things *that exist therein*,

#### CHAPTER IV.

1. wherefore my brethren, dearly beloved and longed for, my joy and crown. So persevere in Jehovah, my dearly beloved,

2. I beseech Euodias, and I beseech Syntyche the same thing to remember in Jehovah.

702. *And earnestly pressing after the things before*. Literally, *Pressing after future glory*; whereas &c., *Earnestly striving to do all things so as to secure the attainment of the things before*; hence &c., 321.

703. *That mind the earthly things*. Literally, *That have any regard for them*; whereas &c., *That make them the especial subject of regard*; hence &c., 321.

704. *We earnestly expect a Saviour*. Literally, *Him who will necessarily save*; whereas &c., *Him who is able to save on our submission to him*; hence &c., 321. Let this be noted, the Article is not expressed either before *Saviour* or *Lord*.

705. *I beseech Euodias and Syntyche*. I think it probable that the Literal Sense, to an extent, implies a necessity for the Apostle's desire, namely, that he had knowledge or suspicion of some negligence on the part of Euodias, and that the *Irregular Arrangement* is employed, to shew, that he had no knowledge or suspicion of negligence. See Rule 321.

3. Verily I entreat even thee, true yoke fellow, help them *i e the women*, which, in the gospel, laboured with me, with also Clement and with my other fellow labourers, of whom the names *are* in the book of life,

4. rejoice in Jehovah always. Again I will announce, rejoice,

5. your moderation, be known to <sup>333</sup> all men, the Lord near *is*,

6. be solicitous for nothing, but in every <sup>707</sup> recurrence to the prayer and the supplication *for wants*, with thanksgiving, your requests, be made known to the God,

7. and the peace of the God, that passeth all <sup>333</sup> understanding, shall keep your hearts, and your minds, in the Dispensation of Jesus,

8. the remaining thing *is*, brethren, whatsoever <sup>322,1</sup> things true are, whatsoever things honest *are*, whatsoever things just *are*, whatsoever things pure *are*, whatsoever things lovely *are*, whatsoever things of good report *are*, if any virtue and if any praise *exists* in them, these things, account,

9. which things verily ye learned, and received, and heard, and saw through me, these things, do, and the God of the peace <sup>322,2</sup> resulting from doing them shall be with you.

10. Verily I rejoiced in Jehovah greatly, that now at last it flourished again that that is on the part of me to care for, concerning which indeed, ye were caring. But ye were lacking an opportunity,

11. not that in respect of the removal of want, I speak. For I received instruction by what *means*, content with God's <sup>322,2</sup> appointment I am to exist.

12. I have experienced both to be brought low, I

have experienced also to abound, in each, and in all, I have been instructed both to be full and to be hungry *with contentment in this respect*, both to abound and to suffer need,

13. all things I am able to do *with contentment* in him that makes strong me *by such instruction*.

14. Notwithstanding well ye did, having participated in my <sup>711</sup> affliction.

15. Now ye have known, even ye Philippians *have*, that in beginning of the gospel, when I departed from Macedonia, not even <sup>712</sup> one church participated *with me in the furtherance of the gospel*, by promise of giving and receiving *i e collecting*, except ye only,

16. assuredly even in Thessalonica, both once and again, unto the necessity <sup>713</sup> referred to, ye sent to me,

17. not that I earnestly desire the gift, *i e the thing given*, but I earnestly desire the fruit that abounds in a report of you.

18. For I obtain all things, and abound, I have been filled, having received from Epaphroditus the things that are from you, an odour of a sweet smell, a sacrifice acceptable, pleasing to the God.

19. So my God shall fulfil each <sup>524</sup> want of you, by his riches in glory, in the Dispensation of Jesus.

20. So then the glory <sup>715</sup> of it exists to our God and Father, unto the evers of the evers. Amen,

21. salute every holy <sup>333</sup> one, in the Dispensation of Jesus, the brethren with me salute you,

22. all the <sup>333</sup> saints salute you. But especially those that are of the Caesar's household,

23. the grace of the Lord Jesus Christ *be* with all of you.

707. *Be solicitous for nothing.* Literally, *Have no concern*; whereas &c., *Regard no external circumstance as necessary for you*; hence &c., 321. See 1 Cor. vii. 32.

711. *In my affliction.* Literally, *Actual personal pain, or absolute personal privation*; whereas &c., *My regret for what others suffered*; hence &c., 321.

712. *Not even one Church participated with me.* Literally, *No Church as I did participated in promise of giving &c.*; whereas &c., *No Church to me made a promise of participating as to giving &c.*; hence &c., 321.

713. *Ye sent to me.* Literally, *For me personally*; whereas &c., *For the object that I advocate*; hence &c., 321.

715. *So then the glory exists.* Literally, *It is so caused*; whereas &c., *Man is able to discern that it is so, and consequently so to ascribe it*; hence &c., 321.

716. *Brethren with me.* Literally, *With me at the time I am writing to you*; whereas &c., *With me in the part of the country in which I am*; hence &c., 321.

# A LITERAL TRANSLATION

## OF THE

### EPISTLE OF PAUL THE APOSTLE TO COLOSSIANS.

#### CHAPTER I.

1. Paul an apostle of Christ even Jesus, with desire<sup>491</sup>  
*i e* approbation of God,
2. and Timotheus the brother to them that are in  
Colosse holy and faithful brethren in Christ *i e in*  
*Christianity*, grace to you and peace, from God our  
Father,
3. we give thanks to the God Father of our Lord  
Jesus always, for you, praying,
4. having heard of your faith in the Dispensation<sup>491</sup>  
of Jesus, and the love, for all the saints,
5. *we give thanks* for the hope that is laid up for  
you, in the heavens, which ye heard before through  
the word of the truth of the gospel that is in the pos-  
session of you.
6. As also of all the world, it exists bringing forth  
fruit and being increased. As also among you, from  
which day, ye heard of and acknowledged the grace  
of the God, in truth.
7. As ye learned of Epaphras our beloved fellow<sup>718</sup>  
servant, who faithful<sup>322,2</sup> is concerning us,
8. a minister of the Christ that even declared to<sup>719</sup>  
us your love, in spirit,
9. on account of this, even we, from which day,  
we heard, cease not for you, praying, in order that

ye should have been filled with the knowledge of his  
will,

10. with all spiritual wisdom and understanding,<sup>333</sup>  
to have walked worthily of the Lord, unto all pleasing,<sup>333</sup>  
in every good work, being fruitful and increasing in  
the knowledge of the God,

11. in every power<sup>333</sup> exercised by man, being  
strengthened by the remembrance<sup>333</sup> of the dominion of  
his glory, unto all patience and long suffering,

12. with joy, giving thanks also to the Father that  
called and qualified you, for the portion of the inhe-  
ritance of the saints in this world, by the light of *i e*  
*by the knowledge he has vouchsafed*,

13. who delivered us, out of the power of the  
darkness *i e the ignorance in which we were*, and  
translated into the kingdom of the son that is loved  
of him,

14. in whom we have the redemption, that is the  
forgiving of the sins that exclude man from the  
kingdom,

15. the son who in the kingdom<sup>322,2</sup> a likeness of the  
God that is invisible is, a first born in it<sup>719,1</sup> of all of  
creation,

16. for in him, the all things<sup>720</sup> in the kingdom were<sup>382</sup>  
created in the heavens and in the earth, the visible

717. *With desire*. See Eph. i. 1.

718. *Our beloved fellow servant*. Literally, *One who as a fellow servant was beloved*; whereas &c., *One who was beloved and was a fellow servant*; hence &c., 321.

719. *Your love*. Literally, *Love particular to them*; whereas &c., *The extent of love they exhibited*; hence &c., 321.

719,1. *A firstborn in it of all of creation*. Christ was *The first-*

born of all creation, but He was only *A firstborn* in the kingdom referred to; since his birth in the kingdom was not a real birth similar to man's, but was only such in appearance for man's instruction and indescribable comfort; hence the Omission of the Article before the word *firstborn*. See Rule 101.

720. *The all things*. Except to express *Restriction*, why is the Article expressed. See Rule 341.

and the invisible things, whether thrones, or dominions, or principalities, or powers, the all things <sup>730</sup> *in it*, by means of him, and with reference to him, have <sup>383</sup> been created,

17. and he exists before all things <sup>720</sup> *created*, and the all things <sup>383</sup> *in the kingdom*, in him, have existence,

18. and so he the head of the body that is the <sup>322,2</sup> Church is, who the beginning, a first-born from the <sup>721</sup> dead is, in order that it should *be known to have* <sup>500</sup> existed to all, he *is his* being first,

19. for in him, it was thought well all the fulness *of the kingdom* to have sojourned,

20. and so by means of him *in Baptism*, to have <sup>722</sup> reconciled <sup>720</sup> anew the all things *in it*, to him, *he* having made peace by means of the blood of his cross, with respect to it *is the kingdom*, whether the things *they are* that are on earth, or the things that are in the heavens,

21. even having made peace with respect to your once existing *as men* having been alienated, yea enemies to the understanding *of man*, by the works that are wicked *is by idolatry*.

22. But now ye should have been reconciled <sup>722</sup> *anew in baptism* in the body of his *is in which he had* flesh, on account of the death *you must incur*, to have displayed you *to man as a body* holy, and unblameable, and unproveable, in his sight,

23. if indeed ye continue in the faith, having been grounded and settled, and not having been moved away from the hope of the glad tidings, which ye heard of him that was proclaimed to all creation that <sup>333</sup> is under the heaven, of which I Paul a minister <sup>322,2</sup> became.

721. *A firstborn from the dead.* Observe the accuracy of the Apostle's expression. Our Blessed Lord himself declares, *That Abraham, Isaac, and Jacob had risen from the dead before him*, and hence he could not be styled, *The firstborn*, but only, *A firstborn*, and this is the Apostle's language.

722. *To have reconciled anew the all things.* Let this be noted, that the Apostle here does not say, *To have Reconciled the all things*, but, *To have Reconciled them anew*, Christ having previously in one sense Reconciled them, in *having made peace for them by the blood of the cross*; hence I judge, the new or second Reconciliation is that which man partakes of *in the kind of body in which our Blessed Lord had flesh*, See Verse 22, a Reconciliation alone enjoyed,

24. Now I rejoice in the sufferings for you, and I fill up in return the wants *in knowledge of is respecting* the sufferings of the Christ in my flesh, for his body, which the church <sup>322,2</sup> is,

25. of which I a minister became, in the dispensation of the God that was given to me, for you, to have made full the word of the God,

26. *that is* the mystery that has been hid from the ages *past*, and from the generations *present*. But now it was made manifest to his saints,

27. to whom the God desired to have made known, what the riches of the glory of this mystery toward the Gentiles *is*, which Christ <sup>322,2</sup> is, to you, the hope of the glory *of the mystery*,

28. whom we preach, warning <sup>333</sup> all men, and teaching <sup>333</sup> all men, in all wisdom, in order that we should have presented all men perfect, in Christ,

29. in which, indeed I am wearied, striving in the working of him that worketh by me, in power *is in a convincing manner*.

## CHAPTER II.

1. Now I desire you to have known <sup>333</sup> what great conflict, I have for you, and those that are in Laodicea, and as many as saw not my face, in flesh,

2. in order that their hearts should have been comforted, having been knit together by love, even through <sup>333</sup> all abundance of the full assurance of the knowledge *possessed by them*, with respect to knowledge of the mystery of the God, concerning Christ,

3. in whom, all the treasures of the wisdom and of knowledge *respecting it* hid are,

4. this I say, in order that no one should beguile <sup>503</sup> you, with an enticing word.

and in all cases secured in Baptism. The first act done by Christ the Apostle terms, *Making peace by the blood of the cross*, which although made for all men, would not Reconcile any except those that rightly accept it: and so the blood of Christ does not Literally Reconcile, it only is a means of obtaining Reconciliation; and hence the Apostle does not here style what Christ obtains by his blood *Reconciliation*. The Second act in relation to Christ, Baptism, the Apostle himself terms *Reconciliation*; since every Baptized Person obtains the *Reconciliation* that that act is designed to secure.

723. *To whom the God desired.* Literally, *Personally wished to effect.* This desire would include all men; whereas &c., *To whom the God judged it desirable to unfold*; hence &c., 321.

5. For though indeed I am absent in the flesh,<sup>724</sup> yet in the spirit, with you, I exist, rejoicing and beholding your order,<sup>725</sup> and the steadfastness of your faith in Christ.<sup>726</sup>

6. Therefore as ye received the Christ, even Jesus the Lord, in him, walk,

7. having been rooted, and being built up in him, and established in the faith. As ye were taught, abounding in it, with thanksgiving,

8. see. Not any one shall have you as Christians,<sup>322,2</sup> that ensnares men by means of the philosophy and vain deceit after the tradition of the men that are after the rudiments of the world, and not after Christ,<sup>333</sup>

9. for in him, all the fulness of the Godhead or knowledge of God pertaining to the body i e to man dwells,

10. and ye exist in him, having therein been made complete, which completeness the head of all authority and power is,<sup>322,2</sup><sup>333</sup>

11. in which also, ye were circumcised with a circumcision made without hands, as to the changing of the body of the flesh in the grave, in the circumcision of the Christ,

12. ye in acknowledgment of the death of the body having been buried with him, in the baptism, in which also, ye in acknowledgment of the resurrection from the body were raised, through the faith of i e concerning the working of the God that raised up him, from the dead,<sup>300</sup>

13. I say ye were raised, even ye dead being in the trespasses even in the uncircumcision of your flesh, he quickened us, with him, he having forgiven us all the trespasses therein,

14. he having blotted out the hand writing concerning us in circumcision in the ordinances, which was against us, even it he has lifted up out of the way, he having nailed it to the cross of the Christ,

15. he having stripped off the authorities and the powers of ordinances, even he made an example in public, he having triumphed over them as necessary to justification, by him i e Christ.

16. Therefore not any one, judge you not to be saints, with respect to meat, or with respect to drink, or with respect to observance of a holy day, or of the first day of the month, or of Sabbaths,<sup>728</sup>

17. what thing i e any such thing as a shadow of the things that are about to come exists. And the body of the Christ is,

18. let no one, defraud of a prize you, willing for humility even worship of the messengers sent to you, what things he hath seen, intruding vainly, being puffed up by the mind of his flesh,<sup>723</sup>

19. and not retaining the head, of which, all the body, by means of the joints and hands, being abundantly supplied and united, it groweth the growth of the God,

20. if ye died with Christ, because of the rudiments of the world being unable to deliver you, why

724. Absent in the flesh. Literally denotes, Death; whereas &c., Not dwelling together; hence &c., 321.

725. Your order. Literally, The order established by you; whereas &c., The order with which you practise obedience; hence &c., 321.

727. Having blotted out the hand writing concerning us. Literally, Us Christians; whereas &c., Us who were under circumcision; hence &c., 321.

728. Or of Sabbaths. This passage of Holy Scripture is advanced in defence of the non-observance of the Seventh Day, in respect of which it appears to have been overlooked, that this passage in no way justifies such non-observance, but only authorizes a disregard of censure on account of that estimation of any Sabbaths, which a Christian may feel accords with God's appointment. If at the time of St. Paul's writing this record the Colossian Church was disturbed with dissensions respecting the necessity of observing the Peculiar and Extra Sabbaths of the Jews, such as the two Sabbaths

of the Passover, the Sabbath of the First Fruits &c. he would write quite correctly to those Christians, and without any ambiguity, that they were not to regard those who condemned them on account of their observing or not observing Sabbaths, without in so doing, in any manner having reference to their duty in relation to the observance or non-observance of The Seventh day Sabbath; inasmuch as no question had arisen in that Church in relation to that day, and did exist in relation to the observance of the other Sabbaths; hence it followed, that his observations could alone have relation to those Peculiar or Extra Sabbaths, respecting which they were disturbed. Before therefore this passage can be advanced as any justification for Christians not observing the Seventh day as a Sabbath, it must be proved, that when St. Paul wrote this record, the necessity of observing the Seventh day was denied, a fact which all Revelation and Tradition contradicts; See Lardner Vol. 4, p. 215, who considers that till after the third century the Seventh Day was observed as a Sabbath by all Christians.



as though living by *the* world, are ye subject to ordinances.

21. [Thou shouldst not have touched, neither shouldst have tasted, neither shouldst have handled,]

22. which <sup>322,2</sup> things <sup>322</sup> all are for destruction in *i e* beyond the using, according to the precepts and doctrines of the men *that enforce them*,

23. which things <sup>322,2</sup> having a rumour indeed of wisdom are, in superogatory worship and humility in neglecting of body, *but* not in any honor, for satisfaction of the flesh.

#### CHAPTER III.

1. Therefore if ye were raised with the Christ, the *things* above, seek, where the Christ exists at the right hand of the God, sitting,

2. the *things* above, set your affections on. Not the *things* that are on the earth.

3. For ye died, and your *knowledge concerning life* <sup>730</sup> has been hid, with the Christ, by the God.

4. When the Christ should have appeared, <sup>731</sup> our life then and ye, with him, shall appear in glory.

5. Therefore mortify the members that exist for the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and the covetousness, <sup>322,2</sup> which idolatry is,

6. on account of which things, the wrath of the God comes,

7. after which things indeed, ye walked once, when ye were living to these *members*.

8. Also now put off, even ye, the all things *following*, anger, wrath, malice, blasphemy, filthy communication, out of your mouth.

9. Lie not unto one another, having stripped off the old man *i e Dispensation*, with his actions *i e with its atonements*,

10. and having put on the new, that is renewed as to knowledge *of good and evil*, after a likeness of him that created him.

11. Where *i e in which state* there is not Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond, free, but the all things *distinguishing*, even in all, Christ *is*.

12. Therefore put on, as elect of the God, holy, beloved, bowels *i e feelings* of mercies, kindness, humbleness of mind, meekness, long suffering,

13. forbearing one another, even forgiving in ourselves, if any one, against any one, should have a cause of complaint. <sup>733</sup> As even the Lord forgave you. So also ye.

14. And <sup>333</sup> in addition to all these things, <sup>322,2</sup> put on the love, which a bond of the perfection *that we seek* is,

15. and the peace after the Christ, *let it* act as president of the Grecian games in your hearts, on account of which indeed, ye were called into a body, and thankful, be,

16. the word of the Christ, *let it* dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, hymns, spiritual songs, on account of the grace *vouchsafed to you*, celebrating in song from your hearts to the God,

17. even every thing whatsoever ye shall effect in word or in deed, all things *I mean*, under *i e relating to* name of Lord of Jesus, *ye shall effect*, giving thanks to the God *the* Father, for it,

18. the women *among you*, be subject to the men, so that it *i e the subjection* has regard to Jehovah's requirements,

19. the men *among you*, love the women, and be not bitter against them,

730. Your life has been hid. Literally, *What is stated*; whereas &c., *Your knowledge concerning it has been*; hence &c., 322,1.

731. When the Christ should have appeared. Literally, *This he had already done*; whereas &c., *Has reference to his second appearance*; hence &c., 322,1.

732. Therefore mortify the members that exist for the earth. According to the Received Translation, the words, *On the earth*, are

useless, till it can be shewn, what members man can mortify that are not on the earth. Why do we not read in verse 1, *Set your affections that are on the earth on things above &c.*

733. As even the Lord forgave. If Christ without limitation did what is here stated, I know of no reason for the *Disarrangement*. See Rule 322,1.

20. the children *among you*, obey the parents *among you*, in all things. For this thing acceptable exists in Jehovah,

21. the fathers *among you*. Provoke not your children, in order that they should not be discouraged,

22. the servants *among you*, obey in all things <sup>735</sup>the masters after *the flesh*. Not with eye service, as men pleasers, but in singleness of heart, being afraid of the Lord's *tribunal*,

23. whatsoever ye should do, through affection, effect, as to the Lord not to men,

24. having known that *it is* of Jehovah, ye shall receive the reward of the inheritance, <sup>736</sup>serve the Lord Christ.

25. Assuredly he that does evil shall receive, what he did evil, as no respect of persons exists,

#### CHAPTER IV.

1. the masters *among you*, perform the just and <sup>736</sup>the equal to the servants, having known, that also ye have a master, in heaven,

2. persevere in the petition <sup>738</sup>that you may so act, watching yourselves as to its performance, with thankfulness,

3. praying moreover also for us, in order that the <sup>524</sup>God should have opened to us a door of the utterance *that fits us* to have preached the mystery of the God, on account of whom indeed, I have been burdened,

4. in order that I should have made manifest it, as it is fit for me to have preached,

5. in wisdom, walk towards the *ie those that are* without, <sup>739</sup>redeeming the time *that you spend with them*,

735. *The masters after the flesh*. Literally, *Those that excel in human things*; whereas &c., *Those that in this world have control*; hence &c., 321.

736. *Serve*. Literally, This Sentence would be an explanation of that which immediately precedes it; whereas it is an Injunction; hence &c., 321.

738. *Persevere in the petition*. Literally, *Never cease to urge it*; whereas &c., *Cease not at seasons to urge it*; hence &c., 321.

739. *Redeeming the time*. Literally, *Bringing affairs back to their former state*; whereas &c., *Not losing the time*; hence &c., 321.

740. *The all things concerning me*. Literally, *All things without*

6. your speech always, through salt *or imperishable* grace, having been fitted to be regarded. *As to how* it is fit for you *ie a Christian* every one to have answered,

7. the all things <sup>740</sup>concerning me, Tychicus the beloved brother and faithful minister and fellow <sup>496</sup>servant in Jehovah shall declare to you,

8. whom I sent to you, for it this thing, in order that ye should have known the things that are of you *sought*, and so should have comforted your hearts,

9. with Onesimus the faithful and beloved brother, who exists *one* of you, <sup>740</sup>they shall make known all things to you the *ie that are* here,

10. Aristarchus my fellow prisoner <sup>741</sup>salutes you, also Marcus the sister's son of Barnabas, concerning whom, ye received precepts, if he should have come to you, receive him,

11. also Jesus that is called Justus, that exist of circumcision, these only fellow workers, in the kingdom of the God, who a comfort were to me,

12. Epaphras that is with respect to you a servant <sup>741</sup>of Christ even Jesus salutes you. <sup>491</sup>*He* always <sup>638</sup>contending earnestly for you, in the prayers, in order that *among the perfect* ye should have been placed, <sup>743</sup>and *men* having been filled with every desire of the God. <sup>333</sup>

13. For I bear witness to him, that he hath <sup>333</sup>great zeal, for you, and those that are in Laodicea, and those that are in Hierapolis,

14. Luke the physician that is beloved and Demas <sup>743</sup>salutes you,

15. salute the brethren in Laodicea, and Nymphas, <sup>743</sup>and the church after her house, <sup>744</sup>

16. and when it *the church* should have been

limitation; whereas &c., *All things expedient for you to know*; hence &c., 321.

741. See 1 Cor. xvi. 18.

742. *In order that perfect ye should have been placed*. Literally, *Absolutely such*; whereas &c., *Be accepted as such*; hence &c., 321.

743. *Salute the brethren in Laodicea*. Literally, *Do what is stated*; whereas &c., *A mode of expressing affectionate recollection of them*; hence &c., 321.

744. *The Church after her house*. Literally, *The Church which followed the instruction that was originated by her house*; whereas &c. I consider, *The Church which the influence and means of her house established and upheld*; hence &c., 321.

recognized by you, effect, in order that also in the church of Laodiceans, it should have been recognized, and the church that is of Laodicea, effect, in order that also ye should have recognized,

17. and say to Archippus, take heed to the

745. *In the church of Laodiceans.* Literally, *Exclusively of such persons*; whereas &c., *The church so commonly designated*; hence &c., 321.

ministry, which thou received in Jehovah, in order that thou should fulfil it,

18. the salutation in the my hand of Paul, remember in excuse of the writing my bonds, the grace that exists to you to perform.

747. *Fulfil it.* Literally, *Complete it*; whereas &c., *Fully perform your duty in relation to it*; hence &c., 321.

748. *My bonds.* Literally, *The chains that are my property*; whereas &c., *Remember how I am bound*; hence &c., 321.

## A LITERAL TRANSLATION

OF THE

## FIRST EPISTLE OF PAUL THE APOSTLE TO THESSALONIANS.

### CHAPTER I.

1. Paul, and Silvanus, and Timotheus to the church of Thessalonians in God, Father and Lord of Jesus, through Christ, grace to you and peace,

2. we give thanks to the God always, on account of all, making mention of you, in our prayers.

3. Continually i e ever remembering the operation of your faith; and the labour of your love, and the patience of your hope concerning our Lord Jesus Christ, in the sight of our God and Father,

4. having seen, brethren, [ye having been loved in God] your election,

5. for our gospel came not to you, with a promise of future blessings only, but also with power i e Divine confirmation, and with a spirit holy i e freed from

guilt, even with much assurance. As ye have known, such Dispensers we were among you, with respect to you,

6. and ye followers with us were even of the Lord, having received the word dispensed to you, in much affliction, with joy even after a spirit that is holy,

7. inasmuch as to have made you an example to all that believe in the Macedonia, and in the Achaia referred to.

8. For from you, the word of the Lord has been sounded out not only, in the Macedonia and Achaia referred to, but in every place, your faith that has relation to the God has spread abroad, so that it is not necessary to have you to speak any thing.

9. For they being so effected, as touching you, shew

749. *The Church of Thessalonians.* Observe it is not, *The Church of the Thessalonians.* See Page 33, *Revealed History of Man.*

750. *In God, Father and Lord of Jesus, through Christ.* The distinction here is between *The Church of God through Christ*, and *The Church of God through Moses.* See my Tract on Kupios.

751. *Making mention of you.* See Rule 321. The object of the Disarrangement is to shew, that the Sense here intended to be conveyed is to this effect, *When making mention of you.*

752. *The operation of your faith.* Literally, *The work effected by your faith*; whereas &c., *The manner in which your faith works*; hence &c., 321.

752,1. *Having been loved in God.* To express this Sense, the Article should be Omitted before the word God, it not being the Literal Sense, See Rule 101. To express the Sense in the Authorized Version, the Article ought to have been expressed before the word God, that being the Literal Sense, its not being so proves that the Sense of the Authorized Translation is incorrect.

753. *For our gospel came not to you.* Literally, *This represents that which the Gospel had actually effected among them*; whereas &c. has relation to, *That which it had power to effect among them*; hence &c., 322,1.

what manner of approach, we had with respect to you, even how ye turned to the God, from the idols *ye were serving*, to serve a God living and true,

10. and to wait for his son, from the heavens, whom he raised from the dead, Jesus, he that delivers us, from the wrath that comes.

## CHAPTER II.

1. Therefore ye yourselves have knowledge, brethren, our approach that was to you, that not vain *i e without concern* it has been,

2. for having suffered before, and having been shamefully entreated. As ye have known at Philippi, we were bold in our God to have spoken to you the gospel of the God, with much contention.

3. For our exhortation, *was* not proceeding from deceit, nor from uncleanness, nor in guile,

4. but as we have been allowed of the God to have been entrusted with the gospel. Even so we speak, not as pleasing men, but God that trieth our hearts.

5. For not even once with a word of flattery, we were existed *i e sustained*. As ye have known, nor even with a pretext after covetousness, God a witness *is*,

6. nor seeking of men glory, neither of you, or of others, being able in respect of authority to have been seeking it, as apostles of Christ,

7. but babes we were making in midst of you, as when a nurse would cherish her children.

8. So being affectionately desirous of you, we are willing to have imparted to you not only the gospel of the God, but also our own lives, because dear ye were to us.

754. *Pleasing men*. Literally, *Never so acting*; whereas &c., *Not making such the object of action*; hence &c., 321.

755. *Apostles of Christ*. Literally, *Of Christ personally*; whereas &c., *Of Christ's Dispensation*; hence &c., 321.

756. *As when a nurse &c. her children*. Literally, *Absolutely her own*; whereas &c., *The children under her care*; hence &c., 321. The Nominative is *Disarranged*, See Rule 321, To show that the reference is not to a person actually bearing the name of *Nurse*, but to a Mother or any other person who acts with the kindness and attention proper to a Nurse.

757. *Our own lives*. The Sense here intended to be conveyed is, *To have sacrificed our human lives for your benefit*, which not being the Literal Sense, hence &c., 321.

9. For ye remember, brethren, our labour and travel by night and day, labouring to the not to have burdened any one of you, we preached unto you the gospel of the God,

10. ye witnesses *are*, also the God, that holily, and justly, and unblameably, we behaved to you that believe.

11. As indeed ye have known that each one of you, as a father his own children, *we were* admonishing you, and exhorting, and testifying,

12. to the end that ye should walk worthily of the God that called you, into his own kingdom and glory,

13. and on account of this also, we give thanks to the God without ceasing, that having received a precept by hearing, from us of the God, ye received not *it as* a precept of men, but as truly it exists a precept of God, who also effectually worketh for you that believe.

14. For ye followers became, brethren, of the churches of the God that exist in the Judea *referred to*, in the Dispensation of Jesus, for the same things ye suffered, even ye, of the own countrymen.

15. Even as also they, of the Jews that killed even the Lord Jesus, and the prophets, and that have persecuted us, and that please not God,

16. and contrary to all men's laws, that forbid us to the Gentiles to have spoken, in order that they should have been saved with respect to that they should have completion at all times. But the wrath hath come unexpectedly on them, at last.

17. And we, brethren, having been taken from you, for a limited time, in presence not in heart.

758. *Because dear ye were to us*. Literally, *Because we love you personally*; whereas &c., *Because your conduct is justly esteemed by us*; hence &c., 321.

759. *We behaved to you that believe*. Literally, *We actually so acted*; whereas &c., *We were instructed and strove so to act*; hence &c., 321.

760. *Of the Jews that killed &c.* Literally, *That personally did so*; whereas &c., *Of the nation of them that killed &c.*; hence &c., 321.

761. *And that please not God*. See 761 for the *Disarrangement* of the Verb. The Negative employed, shows that the reference is not to perfect obedience, but to such as man is able to yield. The Omission of the Article before the word *God*, shows that the

More abundantly endeavoured your face to have seen  
with <sup>333</sup>great desire,

18. wherefore we were desiring to have come to you, I indeed Paul *was* both once and again, but the <sup>534</sup>Satan hindered us.

19. For who *is* our hope, or joy, or crown of rejoicing, verily is it not even ye, in the presence of our Lord Jesus, at his coming <sup>763</sup>are.

20. For ye our glory and joy are, <sup>332,3</sup>

## CHAPTER III.

1. because no longer sustaining *such hindrances*, we thought it good to have been left at Athens,

2. alone even we sent Timotheus our brother and fellow labourer, in the gospel of the Christ, to the end that you should have support and comfort concerning your faith, <sup>764</sup>

3. in the *ie that* no one *is* to be moved by these afflictions. For ye ourselves have known, that unto this, we are appointed.

4. For even when with you, we existed, we were telling you, that we are about to be afflicted. As indeed it came to pass,

5. and ye have knowledge by means of this, even I no longer sustaining *such hindrances* sent to the end that I should have known your faith. Lest the tempter tempted you, and in vain, our labour should have been. <sup>380 765</sup>

6. But recently Timotheus having come unto us, from you, and brought good tidings to us of your faith and love, and that ye have good remembrance of us always, desiring us to have beheld. As indeed we desire to have beheld you,

7. on account of this, we were comforted, brethren,

reference is not to God's personal feelings of approbation, which is the Literal Sense; but to that which he has appointed for man's observance for the attainment of his approbation. See Rule 101.

762. *At his coming.* Literally, *At the time when he comes*; whereas &c., *At the time when he has come*; hence &c., 321.

764. *To the end that &c.* See 380. For the Translation *You should have support*, I have no direct authority. *You yourselves should have comfort.* Had the Pronoun not been employed to express yourselves, I do not see why it was expressed; as if it was Omitted, the Translation would then have been, *That you should have support and comfort.*

765. *Your faith.* Literally, *That which you exhibit*; whereas &c., *That which you accept*; hence &c., 321.

through you, in all our distress and affliction, by means of your faith, <sup>502</sup>

8. that now we have life, if ye should stand fast in Jehovah.

9. Because we are able some thanks to the God to have rendered on account of us, for all the joy, which we joy through you, before our God night and day.

10. Beyond all *this*, praying to the end that we should have beheld your face, and have adjusted the deficiencies of your faith. <sup>380 766 380</sup>

11. And *that* he our God and Father and our Lord Jesus, may have directed our way, to you. <sup>769 380</sup>

12. And *that* the Lord, may have made you to increase and abound in the love, for one another and for all. As even we have for you, <sup>380 502</sup>

13. to the end that your hearts should have stood firm without blame as to holiness, before our God and Father, at the coming of our Lord Jesus, with all his saints,

## CHAPTER IV.

1. the remaining thing, brethren, *is, that* we beseech you and entreat by *the* Lord of Jesus, in order that as ye received from us, the how it is fit for you to walk and to please God. As indeed even ye do walk, in order that ye should abound more.

2. For ye have known what commandments, we gave to you, by means of the Lord Jesus.

3. And this <sup>332,3</sup>a desire of the God is, your sanctification, to keep at a distance you, from the fornication *that excludes*,

4. to have been knowing each of you, his own vessel to possess in sanctification and honor. <sup>772</sup>

768. *Your face.* The Sense intended to be conveyed is, *That we should behold you*; hence &c., 321.

769. *And that he our God and Father and our Lord Jesus Christ.* It does not appear to me to admit of doubt that the Infinitive, *May have directed*, is governed by the word *Praying* in verse 10, and that the words preceding it in verse 11 are introduced only to point out the change of Actor; thus verse 10, *We should have beheld your face and adjusted &c.*, and that our God may have directed our way to you. In like manner in verse 12, *That the Lord.*

772. *His own vessel.* Literally, *Something belonging to his entire self*; whereas &c., *That which is a part of himself*; hence &c., 321.

5. Not in lust of concupiscence. Just as indeed the Gentiles that have not known the God,

6. to have been knowing the not to go beyond or to defraud in the matter his brother, because an avenger Jehovah is for all these things. As indeed we forewarned you and testified.

7. For the God called not us, unto uncleanness, but unto holiness.

8. Therefore indeed he that despiseth, he despiseth not man but the God that gives his Spirit that is Holy, unto you.

9. But as touching the brotherly love I enjoin, we were having no need to write to you. For ye yourselves instructed by God exist, with respect to that ye should love one another.

10. And indeed ye do it, even to all the brethren that are in all the Macedonia referred to. But we beseech you, brethren, to increase more,

11. and to study to be quiet, and to do the i e that which is one's own things, even to work with your hands. As we commanded you,

12. in order that ye should walk honestly towards the i e them that are without, and should have lack of nothing.

13. Now we would not wish you to be ignorant, brethren, concerning those that have been asleep i e concerning holy departed ancestors, in order that ye should not be sorry. As indeed the others that have not hope that they are not perished are sorrowing.

14. For if we believe, that Jesus died and rose again, even the God indeed shall bring with him those

that were asleep by means of the Jesus not having come.

15. For this we say to you by command of Jehovah, that we that have life that are left alive at the coming of the Jesus, should not have prevented those of the living that were asleep at his coming, from participating in the blessings that he brings,

16. for he the Lord, with a shout, with a voice of an archangel, and with a trump of God, shall descend from heaven, and the dead, on account of Christ i e those that remain dead on account of Christ's not having come, shall rise first.

17. Then we that have life that are left alive. Together with them, shall be caught up into the clouds, to meet the Lord, in the air, and then always with Jehovah, we shall be,

18. wherefore comfort one another, with these words.

#### CHAPTER V.

1. But concerning the times and the seasons, brethren, ye have no need to you any thing to be written.

2. For ye yourselves perfectly have known, that the day of Jehovah, as a thief, at night, so cometh.

3. And that when they should say, peace and safety. Then unexpected, destruction cometh upon them. As the travail that seizes in womb, and they should never have escaped.

4. But ye, brethren, exist not in darkness, in order that the day referred to should have come to you as thieves.

773. He despiseth not man. The Sense here intended to be conveyed is, That the despising of the messenger is not that which is to be regarded, but the despising the authority entrusted to the messenger; hence &c., 321.

774. We were having no need. Literally, Ye do not require me to write; whereas &c., Ye possess every information that I can write to you about; hence &c., 321.

776. Should have lack of nothing. This is to be restricted, Nothing that God sees it good for each man to have; hence &c., 321.

777. That Jesus died. Literally, That Jesus was annihilated; whereas &c., Submitted to temporal death; hence &c., 322, 1.

778. That were asleep by means of the Jesus. Literally, That

died on account of the belief in Jesus; whereas &c., That by means of Jesus not having come had had no promises entitling them to a resurrection; hence &c., 321.

781. Then unexpected, destruction cometh upon them. The Sense here is not, An unexpected description of destruction, which is the Literal Sense; but, Destruction unexpected came upon them; hence the Stop after Unexpected. See also 502.

782. Seizes in womb. Literally, In the place specified; whereas &c., It seizeth on the woman in relation thereto; hence &c., 321.

783. Should have come to you &c. The Literal Sense of this implies, A Knowledge of the day; whereas &c., A state of preparation enabling them at all times to meet the day; hence &c., 321. See also 502.

5. For all ye sons of light exist, and sons of day, we exist not <sup>333</sup>sons of night, nor sons of darkness.

6. Therefore verily we should not sleep, as the other sons do, but we should watch and be sober.

7. For they that sleep *as the other sons sleep*, they sleep *as sons* of night, and they that drink, they make themselves drunk *as sons* of night. <sup>498</sup>

8. But we sons being of the day, should be sober, having put on a breast-plate of faith and love, and a helmet, a hope of salvation, <sup>322, 3</sup>

9. [for the God appointed not us, unto wrath, but unto obtaining of salvation, by means of our Lord Jesus that died for us,]

10. in order that whether we should be awake or asleep *i e dead or alive when he comes again*. Together with him, we should have life,

11. wherefore comfort one another, yet build up for the one. As indeed ye do.

12. Yet we beseech you, brethren, to have been knowing those that labour among you, and that are set over you, in Jehovah, and that admonish you,

13. and to esteem them very highly, in respect of love, on account of their work, be peaceable among yourselves.

14. Nevertheless we exhort you, brethren, warn the unruly, comfort the feeble minded, support the weak, have patience with all,

785. *No one should have rendered evil. Literally, This forbids our so acting, whatever our object may be; whereas &c., It prevents our so acting for such an object only; hence &c., 321. In like manner, Always pursue earnestly the good.*

786. Verses 19, 20 and 21. I can perceive no sufficient reason

15. see. No one should have rendered evil for evil to any one, but always <sup>785</sup>pursue earnestly the good *i e what is good* both for each other and for all men.

16. Evermore rejoice.

17. Incessantly pray,

18. in every *position of life*, give thanks. For this act God wills, in the Dispensation of Jesus, for you Christians to do,

19. quench not the spirit to pray, <sup>786</sup>

20. despise not prophecyings in prayer. <sup>786</sup>

21. Yet prove all things *prophecied*, of them hold fast the good thing, <sup>786</sup>

22. from all appearance of evil, keep at a distance. <sup>333</sup>

23. Then he the God of the peace *promised to the just* may have sanctified wholly you, and so perfect your spirit in heaven, and the soul, and the body of you without fault on earth, to the coming of our Lord Jesus Christ, may have been kept, <sup>383</sup>

24. faithful he that calleth you *is*, who also will effect,

25. brethren, pray even for us,

26. greet all brethren, with a holy kiss,

27. I bind by an oath you the Lord to have been acknowledged by reading the epistle to all the brethren,

28. the grace of our Lord Jesus Christ *be* with you.

for the *Disarrangement* in these verses, unless it be to shew, that the prepositions are restricted to the particular specified in the 17th verse. See Rule 321.

787. *Your spirit. Literally, A something belonging to you; whereas &c., You in your spiritual form; hence &c., 321.*

# A LITERAL TRANSLATION

## OF THE

### SECOND EPISTLE OF PAUL THE APOSTLE TO THESSALONIANS.

#### CHAPTER I.

1. Paul and Silvanus and Timotheus to the church<sup>749</sup> of Thessalonians in God, (a father of us, and Lord of Jesus,) through Christ,

2. grace to you and peace, from God, a Father and Lord of Jesus Christ,

3. we are bound<sup>788</sup> to thank the God always, concerning you, brethren. Seeing meet it exists, because your faith groweth exceedingly, and the love of each one of all you becometh more unto one another,

4. as well as we ourselves, in you, to glory in the churches of the God, on account of your patience and faith, in all<sup>333</sup> your persecutions and the tribulations, by which ye are pressed,

5. [an evident proof of the righteous judgment of the God *that is to come*,] to the end that ye should<sup>390</sup> have been counted worthy of the kingdom of the God, for which indeed, ye suffer,

6. seeing righteous, with God it is to have recompensed to them that trouble you grievous affliction,

7. and to you that are troubled rest, with us, at the manifestation of the Lord Jesus from heaven, with his mighty angels,

8. in a flame of fire assigning vengeance to them that have not perceived God, or that do not obey the Gospel of our Lord Jesus,

9. who shall incur<sup>790</sup> a sentence, an eternal de-

788. *We are bound.* Literally, *We are under a specific command; whereas &c., It is in accordance with our duty to do it; hence &c., 321.*

789. *Who shall incur a sentence.* If an actual sentence is not

struction, from presence of the Lord, and from the glory of his power.

10. When he should have come to have been glorified in his saints, and to have been admired in all that believed, as our testimony was believed by you, about that day,

11. with respect to which indeed, we pray always for you, in order that our God should have counted<sup>502</sup> you worthy of the calling, and so should have fulfilled all *that the* benevolence<sup>333</sup> of goodness, or *the* operation of faith *can suggest*, in power *i e in a convincing manner*,

12. that the name of our Lord Jesus should have been glorified in you, and ye, in it, on account of the grace of our God and Lord of Jesus Christ.

#### CHAPTER II.

1. Now we interrogate you, brethren, concerning the coming of the Lord Jesus Christ, and of our gathering together, unto him,<sup>502</sup>

2. to the end that ye should<sup>390</sup> not have been soon shaken in the mind, or be troubled, neither as to spirit of a command, or as to a word spoken, or as to a writing given, as from us, as that the day of the Lord hath come.

3. Not any one should have deceived<sup>502</sup> you, by any means, as if the falling away should not have come first, and the man of the disobedience *that causes the falling away* should have been revealed,

pronounced against these transgressors, but they alone incur the result of such sentence, namely, the punishment; in that case, the *Arrangement* should be *Irregular*. See Rule 321, such Sense not being the *Literal Sense*.



4. the son of the destruction that is an adversary to, and is raised over every one being called God's, or is *venerated*, so as he, in the temple of the God, to have sat down, exhibiting himself, as a God is *exhibited*,

5. do ye not remember, that when existing with you, these things I told to you,

6. and now that that retains, ye have known, to the end that he <sup>320</sup>should have been made manifest in <sup>793</sup>his own time of power.

7. For the mystery *respecting him* now works by the iniquity only *that he sanctions*, he that retains *the mystery* at present until out of midst of it, he should have been made *powerful*,

8. and then the wicked one shall be revealed, whom the Lord shall take away *from reverence* by the spirit of his mouth, and shall render powerless by the brightness of his coming,

9. of whom <sup>322,3</sup>the coming is after a working after the Satan, in <sup>333</sup>all power, and signs, and lying wonders,

10. and in <sup>333</sup>all *deceitfulness* of unrighteousness to those that are lost, on account of which things, they <sup>633</sup>accepted not the love of the truth, to the end that <sup>333</sup>they should have been saved,

11. so on account of this, <sup>502</sup>the God <sup>330</sup>sends to them strength of delusion, to the end that they should have believed the falsehood *that is propagated*,

12. in order that all should have been condemned, that have not believed the truth, but were pleased with the unrighteousness *that opposes it*.

13. But we are bound to give thanks to the God always, on account of you, brethren, *you* having been loved of Jehovah, that the God <sup>502</sup>chose you a first fruit, in salvation, through sanctification of spirit, and belief of truth,

14. unto which, he called us, by means of our

793. *In his own time.* Literally, *In the time that belongs to him*; whereas &c., *In the time that he is permitted to exercise power*; hence &c., 321.

799. *In order that the word of the Lord &c.* Literally implies, *A necessity for the increase of the word of the Lord*; whereas &c.,

gospel, unto acquirement of glory through our Lord Jesus Christ.

15. So then brethren, stand fast, and hold the traditions, which ye were taught, whether through word, or through our epistle.

16. Even *that* he our Lord Christ even Jesus, and God our Father that loved us, and gave everlasting consolation and good hope, through <sup>401</sup>grace,

17. to have <sup>503</sup>comforted your hearts, and to have <sup>333</sup>established, in every good work and word,

#### CHAPTER III.

1. the remaining thing, pray, brethren, for us, in order that the word of the Lord <sup>700</sup>should have free course and be glorified. As even with you,

2. and in order that we should have been delivered from the unreasonable and wicked men *that oppose the gospel*. For not the faith of all <sup>800</sup>exists such *opposition*.

3. But faithful <sup>322,3</sup>the Lord is, who *in obeying him* will establish you *in truth*, and keep you from the evil *devised by such men*.

4. So we have confidence in Jehovah, touching you, that what things we command, even ye did and do and will do.

5. And *that* the Lord <sup>524</sup>may have directed your <sup>502</sup>hearts, into the love that is after the God, and into the perseverance that is after the Christ.

6. Yet we command you, brethren, in *the* name of the Lord Jesus Christ, to withdraw you, from <sup>333</sup>every brother disorderly walking, and not *walking* after the tradition, which ye received from us.

7. For ye yourselves have known. That it is fit to follow us, for we behaved not *disorderly* among you,

8. neither for nought <sup>310</sup>eat we bread, of any one, but in labour and travel night and day, working with the *desire* not to have become chargeable to any of you,

*In order that your indifference may not induce God to withhold his blessing from his word*; hence &c., 321.

800. *Not the faith of all.* Literally, *All wicked men*; whereas &c., *The whole of the human race*; hence &c., 321.

9. *it is* not because we have not power, but in order that we should have made ourselves a pattern to you, to the end that we should be followed.

10. For even when we were existing with you, this thing we were commanding you, that if any one desires not to work, not at all eat.

11. For we hear of some walking about among you disorderly, not at all working, even being busy bodies.

12. Now we command and exhort the such like, in the Lord of Jesus through Christ, in order that with quietness, working, they should eat their own bread.

13. But ye, brethren, should not have desponded, benefitting them.

803. *If any one desires not to work.* Literally, *What is stated*; whereas &c., *Refuses to work*; hence &c., 321.

804. *Now we command and exhort &c.* Literally, *We personally command*; whereas &c., *We are instructed to command*; hence &c., 321.

805. *Their own bread.* Literally, *The bread they make*; whereas &c., *The bread obtained by them*; hence &c., 321.

14. Now if any one obey not your word, as to the epistle, mark this man. Have no company with him, in order that he should have cause to be ashamed,

15. yet govern not as an enemy, but admonish as a brother.

16. For he the Lord of the peace in God may have given to you the peace that exists with respect to all men, in every course of life, the Lord be with all of you,

17. the salutation with the my hand of Paul, which a token is to every epistle. Thus I write,

18. the grace of our Lord Jesus Christ be with all of you.

806. *Mark this man.* Literally, *Especially characterize him*; whereas &c., *Do not forget or pass over his transgression*; hence &c., 321.

807. *Govern not as an enemy.* Literally, *Restrain them not as an enemy does*; whereas &c., *Have not towards them the animosity that is felt towards an enemy*; hence &c., 321.

Let this be Noted, That the Greek Text followed is that of Griesbach's, in Timothy, Titus, Philemon, and from Heb. ix. 14, to the end of that Epistle.

## A LITERAL TRANSLATION

OF THE

## FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

### CHAPTER I.

1. Paul, an Apostle of Jesus Christ, by commandment of God our Saviour, and Lord of Jesus Christ our hope, to Timothy a legitimate child, as to faith,

2. grace, mercy, and peace, from God our father, and Christ, even Jesus our Lord *I send to thee.*

3. As I besought thee to have remained at Ephesus, journeying to Macedonia, in order that thou

809. *Lord of Jesus.* Griesbach rejects this, he makes it, *And*

*Christ even Jesus*, but the Sense condemns his reading.

should have charged some not to teach strange doctrine,

4. neither to give heed to fables and endless genealogies, such as cause disputes more than edification after God that exists in faith. *So do.*

5. For the end of the commandment love is, out of a pure heart, and of a good conscience, and of sincere faith,

6. which things some not having observed, they were turned aside to vain jangling,

7. teachers of law desiring to exist. Not understanding, either what they say, or concerning what, they affirm.

8. Now we have known, that good the law is, if any one should use it lawfully,

9. having known this, that law is not appointed to a righteous man. But to the wicked and disobedient, ungodly and sinners, unholy and profane, murderers of fathers and murderers of mothers, manslayers,

10. whoremongers, sodomites, men-stealers, liars, perjured persons, and if any other thing there be contrary to that that is sound doctrine,

11. after the gospel of the glory of the blessed God, which I was entrusted with,

12. verily I have thanks to him that increased me in strength in the Dispensation of Jesus by our Lord, that faithful he accounted me,

13. having put into the ministry him that at first a blasphemer was, and a persecutor, and injurious, but I was pitied, because being ignorant, I acted in unbelief.

810. *Such as cause disputes.* Literally, *Invariably does so*; whereas &c., *Ordinarily does so*; hence &c., 321.

811. *Edification.* Griesbach notices this; the Context appears to me to require it.

812. *Should use it lawfully.* Literally, *Should actively use*; whereas &c. *Passive, Should not abuse*; hence &c., 321.

813. *Law is not appointed to a righteous man.* The Sense here intended to be conveyed is, *The law is not appointed to restrain man from acting rightly*, which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

814. *Contrary to that that is sound.* Literally, *Actively opposed to it*; whereas &c. *Passive, Inconsistent with its due reception*; hence &c., 321.

815. *Which I was entrusted with.* Literally, *Which was wholly entrusted to my care*; whereas &c., *Which was entrusted to me and others*; hence &c., 321.

14. But the grace of our Lord to faith and love that exists in the Dispensation of Jesus was more than sufficient to make me believe,

15. faithful the saying is, and worthy of all acceptance, that Christ even Jesus came into the world sinners to have saved *i e on account of the salvation of sinners*, of whom a chief I am,

16. even on account of this, I was pitied as I was, in order that by me a chief, Jesus Christ should have made manifest the entire long-suffering, for a pattern for them that are about to come to believe on him, to life eternal.

17. So honor and glory ascribe to the king of the eternals, an immortal, invisible, only wise God, unto the evers of the evers. Amen,

18. I commit the keeping of this the commandment I now give to thee, child Timothy, with those that precede in thy prophetic functions, in order that thou shouldst serve as a soldier in them the good military service,

19. holding a faith in them yourself, and a good conscience as to delivering of them to others, which some having put away concerning the belief of them, have made shipwreck,

20. of whom Hymeneus and Alexander is, whom I delivered unto the Satan, in order that they should have been taught not to blaspheme.

## CHAPTER II.

1. Now I exhort first of all to make supplications, prayers, intercessions, giving of thanks, for all men,

2. for kings and all that are in authority, in order

816. *I have thanks.* Literally, *I am thankful*; whereas &c., *I have cause of thankfulness*; hence &c., 321.

817. *He accounted me.* Literally, *He considered me to be*; whereas &c., *He treated me as being*; hence &c., 321.

818. *Worthy of all acceptance.* Literally, *It merits perfect reception*; whereas &c., *It is the duty of all to receive it*; hence &c., 321.

820. *Honor and glory ascribe.* Literally, *Honor and glory exists to*; whereas &c. as in the Paraphrase; hence &c., 321.

821. *I commit this to thee.* Literally, *The thing specified*; whereas &c., *The knowledge respecting it*; hence &c., 321.

822. *That are in authority.* Literally, *That exercise any authority*; whereas &c., *That justly exercise authority*; hence &c., 321.

that we should lead a quiet and peaceable life, in all godliness and honesty.

3. For this good and acceptable *is*, in the sight of God our Saviour,

4. who wills all men to have been saved, and unto a knowledge of truth, to have come.

5. *I say all*. For one God *there is*, one also mediator of God and men, *the man* Christ even Jesus,

6. that gave himself a ransom, for all, the evidence *existing* in its own times,

7. unto which *evidence*, I was ordained, I a preacher and an apostle, (I speak truth, I lie not,) a teacher of Gentiles, concerning faith and truth.

8. Therefore I decree to pray to God the men in every condition, lifting up holy hands, without anger on the one side, or doubting on the other.

9. In like manner also the women, in modest apparel, with shamefacedness and sobriety to adorn themselves. Not with embroidered hair, or gold, or pearls, or costly array,

10. save what is fitting to women professing godliness, in good works,

11. woman, in silence, learn with all submission to God's appointment.

12. For I suffer not a woman to instruct, or to exercise the authority of a man, but to exist in silence.

13. For Adam first was formed. Then Eve,

14. and Adam was not deceived. But the woman having been deceived, into transgression, he hath come.

823. *In order that &c.* Literally, *A necessary consequence*; whereas the consequence is, *Only a probable one*; hence &c., 321.

824. *Who wills all men &c.* Literally, *What God wills must be*; but the Sense here intended to be conveyed is, *Who affords to all men the opportunity of being saved*; hence &c., 321.

824.1. *Man Christ*. Had the Article been here expressed, it would have implied an opposition to a Christ that was not a *Man*. See Rule 101.

825. *I speak truth*. The Literal Sense of this passage would have been, *I, a preacher and a minister of God speak truth*; whereas &c., *I was ordained a preacher and an apostle, in so saying, I speak truth*; hence &c., 321.

826. *I suffer not*. Literally, *I personally do not suffer*; whereas &c., *I am instructed not to suffer*; hence &c., 321.

827. *Adam first was formed, then Eve*. The Sense of this would I conceive imply, *An exact similarity in the formation of each*, which not being the case is I conceive the occasion of the *Dis-arrangement* here. See Rule 322.1.

15. Notwithstanding he shall be preserved as regards the procreation of children *to wrath*, if they *the children* should have continued in faith, and love, and holiness, after a sound mind,

### CHAPTER III.

1. true the saying *is*, if any one *rightly* strives after an office of a bishop, he desires a good work.

2. For it is fitting the office of a bishop blameless to exist, a husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.

3. Not given to wine. Not a striker, but patient, peaceable, free from covetousness for the his own house.

4. Well ruling, children having in subjection, with all gravity.

5. [For if any one of the his own house hath not known to have governed, how shall he take care of a church of God.]

6. Not a novice, in order that not being elated, into condemnation, he should have fallen by the Devil.

7. Moreover it is fitting him also a good report to have of those that are without, in order that not into reproach, he should have fallen, verily a snare of the Devil,

8. and it is fitting ministers likewise honorable to be. Not double tongued. Not being addicted to much wine. Not greedy of filthy lucre,

9. possessing the mystery of the faith, in a pure conscience.

828. *And Adam was not deceived*. Literally, *Under any circumstances*; whereas &c., *By the serpent*; hence &c., 322.1.

829. *If any one strives after*. Literally, *In any manner*; whereas &c., *If any one strives after it in a manner that is acceptable*; hence &c., 321.

830. *He desires a good work*. Literally, *He desires to do work that is good*; whereas &c., *He desires a thing that is good*; hence &c., 321.

831. *A husband of one wife*. I conceive that the Literal Sense here would preclude a second marriage; hence &c., 321.

832. *If any one hath not known to have governed*. Literally, *If any one hath been ignorant*; whereas &c., *If he hath appeared not to know*; hence &c., 321.

833. *How shall he take care*. Literally, *Almighty God takes care*; whereas &c., *How shall he admonish*; hence &c., 321.

834. *Not being addicted to much wine*. This prohibits *Every large use of wine, however much required*; whereas &c., *To prohibit all intemperate use of it*; hence &c., 321.

10. And also these, be proved first, afterwards act as ministers, blameless being,

11. it is fitting women *ministers* likewise honorable to be. Not slanderers, vigilant, faithful, in all things,

12. ministers, <sup>831</sup>*shall* be, <sup>835</sup>husbands of one wife, ruling children well, and the their own houses.

13. For they that act well as ministers, acquire to themselves a good degree, and much boldness, through faith that is after the Dispensation of Jesus.

14. These things I write to thee, (having expected to have come to thee more speedily *i e long since*.)

15. So *that* if I should delay longer, in order that thou shouldst know, how it is fitting to household of God to have behaved, which a Church of <sup>322,2</sup>the living God is, a pillar and ground of the truth,

16. and without controversy, great the mystery of the <sup>837</sup>godliness is, which was manifested to flesh, was justified by spirit *i e mental operation*, was seen by angels *teaching*, was preached to Gentiles, was believed by world *i e by man*, was taken into glory.

## CHAPTER IV.

1. Now the spirit expressly says, that in <sup>333</sup>latter times, some of the faith shall apostatize, giving heed to spirits *i e mental* deceivings, and doctrines of *i e proper* to devils,

2. through hypocrisy of liars having been seared in the their own consciences,

3. forbidding to marry, to abstain from meats,

835. *Ruling children well*. Literally, *Successful in the management of children*; whereas &c., *Instructing children correctly*; hence &c., 321.

836. *Acquire to themselves a good degree*. Literally, *Absolutely acquire*; whereas &c., *Obtained through God's mercy*; hence &c., 321.

837. *The mystery of the godliness*. Literally, *The mystery is great*; whereas &c., *That which was a mystery is great*; hence &c., 321.

838. *Which was manifested to flesh*. Against the Authorized Version of this passage there are many objections. Griesbach rejects the word *God*, and even admitting it to be genuine, the Translation ought then to be, *A God was manifest*, not, *in the flesh*, inasmuch as this Sense requires the expression of the Article before the word *Flesh*; In addition to which the Context precludes in my opinion, the possibility of the word *God* being genuine, since were it so, the passage would then be *Irregular*, which the Sense of the Authorized Version does not admit of its being; in addition to

which the God created for being partaken of, with thanksgiving, by the faithful and *those* having knowledge of the truth,

4. for every creature of God good <sup>333</sup>*is*, and nothing ought to be rejected, with thanksgiving, being taken.

5. For it is sanctified by means of *the* word of God and prayer,

6. these things putting under the brethren, a good minister of Jesus Christ thou shalt be, being instructed by the words of the faith and of the good doctrine, which thou hast followed after.

7. Yet refuse the profane and old wives' fables <sup>841</sup>*that are taught*. And exercise thyself, *in knowledge* unto godliness.

8. For the bodily exercise *in knowledge*, for few things, profitable exists. But the godliness <sup>842</sup>*attained by knowledge* for all things, profitable exists, having a promise of life that is now, and of that about to come,

9. faithful the saying *is*, yea <sup>818</sup>worthy of all reception.

10. For on account of this even, we labour, though we are reproached, for we have trusted in a living God, who a saviour of all men <sup>322,2</sup>*is*, especially of <sup>333</sup>*men* believing,

11. command these things, and teach *them*,

12. no one, <sup>844</sup>despise thy youth, but a pattern of the faithful be, in word, in conversation, in love, in faith, in purity.

which the passage would then be nonsense; thus, *Great is the mystery of the godliness, God was manifested*; it also precludes in my opinion the possibility of the correctness of what Griesbach sanctions, namely, the Masculine Relative, and determines the true reading to be the Neuter Relative, thus, *Great is the mystery of the godliness which was manifested to flesh i e man*.

841. *Refuse the profane &c*. Literally, *Refuse such as are profane*; whereas &c., *Refuse old wives' fables, all of which are profane*; hence &c., 321.

842. *Profitable exists*. Literally, *Without any exception*; whereas &c., *All things to which it has relation*; hence &c., 322,1.

843. *Having a promise*. Literally, *An unconditional promise*; whereas &c., *A conditional promise*; hence &c., 321.

844. *Despise thy youth*. Literally, *Despise thy young people, or, the young people under thy care*; whereas &c., *Despise thee on account of thy being young*; hence &c., 321.

845. *But a pattern &c*. Literally, *An exact representative in detail for all*; whereas &c., *A representative in dispositions suited to all*; hence &c., 321.

13. Till I come, give attendance to the reading, to the exhortation, to the doctrine *of that which I now send.*

14. Neglect not the gift that is to thee, which was given to thee, in the office of a prophet, by laying on of the hands of the presbytery,

15. these things, meditate upon, to these things, exist, in order that thy profitting, apparent should be to all,

16. take heed to thyself, and to the doctrine *that thou teachest*, persevere in *each* of them. For this doing, verily thou shalt save thyself and them that hear thee,

#### CHAPTER V.

1. thou shouldst not rebuke an old presbyter, but entreat as a father, younger as brethren :

2. old female presbyters as mothers, younger as sisters, with all purity,

3. honor widow presbyters that exist widows.

4. Yet if any widow hath children or nephews, learn first *i e before being a presbyter* the her own house to be pious, and so a recompense to bestow to the forefathers. For this pleasing is, in the sight of the God.

5. For the indeed widow and desolate presbyter hath reposed confidence in the God, and perseveres in the supplications and the prayers of night and day *i e of evening and morning.*

846. *The gift to thee.* Literally, *The exercise of a miraculous power*; whereas &c. I conceive, *To a human exercise of Ecclesiastical Government*; hence &c., 321.

848. *Thou shalt save thyself.* Literally, *In all respects*; whereas &c., *From blame as to the discharge of the duty of thy office*; hence &c., 321.

849. *Rebuke not an old presbyter.* Literally, *In any manner*; whereas &c., *On the sole personal authority*; hence &c., 321.

850. *Honor widows.* The Sense here intended to be conveyed is, *Do not despise them because they are widows*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

851. *Hath children or nephews.* The Sense here intended to be conveyed is, *Have children or nephews that require their attention*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

852. *The indeed widow and desolate &c.* Literally, *All real widows so act*; whereas &c., *All widows meriting your attention so act*; hence &c., 321.

853. *If any one does not attend to the faith &c.* The Sense here intended to be conveyed is, *If he does not make it the commanding object of his attention*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

6. But she that liveth in pleasure, being girt *with the office of a presbyter*, hath died to *her office*,

7. so these things, give in charge, in order that blameless they should exist.

8. As if any one does not attend to the faith of their own, and especially of the households, he hath been disowned *by God as his child*, and exists worse than an infidel,

9. a widow, be enrolled *as a presbyter* not under years threescore, having been a wife of one man,

10. for good works, being well reported, *such as*, whether she brought up children, whether she lodged strangers, whether she washed feet of saints, whether she relieved afflicted persons, whether she diligently followed every good work.

11. And so refuse to enrol younger widows for office of presbyter. For when they should have rejoiced at the Christ, they desire to marry,

12. having condemnation thereby, because they cast off the first faith.

13. And moreover also no work they understand, visiting the houses *under their care*. So not alone *i e absolutely* no work, for they are even as tattlers and busy-bodies, speaking the things that are not becoming.

14. Therefore I desire younger women to marry, to bear children, to guide the house, to give no occasion to the adversary, in respect of reviling.

854. *Whether she &c.* The three *Disarrangements* here are occasioned for the same object. *Whether she washed the saint's feet, if an opportunity required it of her, Whether she was willing and endeavoured to relieve afflicted persons; whether she diligently followed every good work that she had opportunity to follow*; these not being the Literal Senses, are the occasion of the *Disarrangements*. See Rule 321.

855. *Refuse younger widows.* The *Disarrangement* here is to mark restriction to the Context. See Rule 321.

856. *They desire to marry.* Literally, *A necessary consequence*; whereas &c., *A probable consequence*; hence &c., 321.

857. *They cast off the first faith.* Literally, *Abandon it altogether*; whereas &c., *They prefer something before it*; hence &c., 321.

858. *To give no occasion.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *I desire young women to give no occasion &c.*; whereas &c., *I desire young women to marry &c. in order to give no occasion to the adversary &c.*; hence &c., 321.

859. *In respect of reviling.* Literally, *To give no occasion in respect of reviling*, is, *to do evil*, for reviling, is an accusation of one that has not done evil; hence &c., 321.

15. For already <sup>860</sup>by this means some were turned away from <sup>860,1</sup>being led again of the Satan,

16. if any faithful <sup>861</sup>man or faithful woman hath <sup>862</sup>presbyter widows, and is able, relieve them, and not be burdened, the church, in order that it should have <sup>863</sup>relieved the indeed widows <sup>864</sup>i e the widows having no relations,

17. presbyters that have ruled well, be counted <sup>865</sup>worthy of double honor. Especially they that labour <sup>866</sup>in word and doctrine.

18. For the scripture says, thou shalt not muzzle <sup>867</sup>an ox treading out corn, also, worthy the labourer of his reward is,

19. against an old presbyter, receive not an accu- <sup>868</sup>sation. Except unless before two or three witnesses,

20. rebuke in public those <sup>869</sup>presbyters that sin before all, in order that also the rest should have <sup>870</sup>fear,

21. I attest <sup>871</sup>all I have written before the God and Lord of Jesus Christ and of the elect angels, in order that these things thou shouldst have observed without preference, nothing doing by partiality,

22. lay on hands suddenly to no one, neither

partake in other sins <sup>872</sup>in this respect, keep thyself pure <sup>873</sup>therein.

23. No longer drink water, but use a little wine, on <sup>874</sup>account of thy stomach and thy frequent infirmities,

24. the sins of some men, publicly manifest they exist, preceding with respect to judgment. But they <sup>875</sup>follow after with some also.

25. Likewise also the good works, publicly manifest they exist, yet the otherwise existing, they are <sup>876</sup>not able to have been hid,

## CHAPTER VI.

1. as many as exist under a yoke, <sup>877</sup>i e as are servants, count the their own masters worthy of all <sup>878</sup>honor, in order that the name of the God or the doctrine <sup>879</sup>they have embraced should not be blasphemed.

2. And they that have believing masters. Despise <sup>880</sup>not them, because brethren they exist, but rather serve as a slave, because faithful they exist, and be- <sup>881</sup>loved ones that partake of the benefit of their labour, these things, teach and exhort,

3. if any one teaches otherwise, and consents not <sup>882</sup>to wholesome words in the things of our Lord Jesus Christ, and the doctrine that is after godliness,

860. Some were turned away. Literally, Some who were acting as described in the preceding verse; whereas &c., Some of the class of those who so acted; hence &c., 322,1.

860,1. If any faithful man or faithful woman hath. Literally, Precisely what is stated; whereas &c., If any man or woman hath, and they wish to act faithfully; hence &c., 322,1.

861. In order that it should have relieved. The Sense here intended to be conveyed is, In order that it should have the means to relieve, which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

862. Be counted worthy &c. Literally, Esteem them worthy of honor; whereas &c., Treat them with honor; hence &c., 321.

863. Thou shalt not muzzle an ox &c. The Sense here intended to be conveyed is, Thou shalt not prevent an ox from feeding on the corn that he is treading out, which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

864. Receive not an accusation. Literally, Thou shalt hear nothing against an elder; whereas &c., Thou shalt not officially act on an accusation received against an elder; hence &c., 321.

864,1. Two or three witnesses. Literally, The exact numbers specified; whereas &c., Witnesses not fewer than two or three; hence &c., 321.

865. Rebuke in public &c. The Sense here intended to be conveyed is, That so sin as to unfit them for office; which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

866. In order that the rest should have fear. The Sense here intended to be conveyed is, In order that the rest should not transgress, which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

867. Lay on hands suddenly to no one. The Sense here in-

tended to be conveyed is, Lay not on hands till you are satisfied of the fitness of the party; which not being the Literal Sense, is the occasion of the Disarrangement here. See Rule 321.

868. Keep thyself pure. The Sense here is intended to be confined to the Context; Pure from charge of evil in the particular previously stated; which not being the Literal Sense, is the occasion of the Disarrangement. See Rule 321.

869. But use a little wine. Literally, He is to drink no water, but instead a little wine, which not being the Sense intended to be conveyed, is the occasion of the Disarrangement. See Rule 321.

870. The sins of some men. Literally, The whole of their sins; whereas &c., Some sins of some men; hence &c., 321.

871. They are not able to have been hid. Literally, According to the requirements of the Context, Hid in this world; whereas &c. has reference to the absolute fact, Hid, never again to be found; hence &c., 321.

872. Count the own masters. Literally, One is our master, even Christ; whereas &c., Their masters in respect of the yoke; hence &c., 321.

873. Worthy of all honor. Had the Arrangement been Regular, the Sense conveyed would have been, Their own worthy masters; whereas &c. as in the Paraphrase; hence &c., 321.

874. Should not be blasphemed. Literally, Render such an act impossible; whereas &c., Should not give occasion for such an act; hence &c., 321.

875. If anyone teaches. Literally, At any one period; whereas &c., If anyone continues to teach; hence &c., 322,1.

876. The doctrine after godliness. Literally, The doctrine that is derived from godliness; whereas &c., The doctrine that is consistent with godliness; hence &c., 321.

4. he hath been proud, nothing knowing, but doting about questions and strifes of words, of which, there cometh, envy, strife, blasphemies, evil surmisings,

5. foolish disputings of men having been corrupted in the mind, and destitute of the truth of establishing gain to exist the godliness *they seek*, withdraw from the such like.

6. For a great gain the godliness that is after contentment exists.

7. For nothing we brought into the world, evident it is, also, neither are we able to have carried out any thing.

8. So then having food and raiment, we are sufficed in these things.

9. And they that desire to be rich, fall into temptation and a snare, and many foolish and hurtful lusts, which drown the men *that seek to be rich*, in destruction and perdition.

10. For a root of all the evils *here referred to* the love of money is, which some coveting after, they were seduced from the faith, and so pierced themselves through with many sorrows.

11. But thou, O man of the God, flee these things. And follow after righteousness, godliness, faith, love, patience, meekness,

12. fight the good fight of the faith, lay hold of the eternal life, unto which, thou wast called, and professed the good profession, before many witnesses,

13. I give in charge to thee, in the sight of the God that giveth life to the all things *I enjoin*, and of Christ, even Jesus that witnessed to Pontius Pilate the good profession,

14. thee to have preserved the precept *I have delivered* spotless, irreprehensible, until the appearing of our Lord Jesus Christ,

15. which precept will exhibit to the world in its own time, the blessed and only Potentate, the King of the Kings, and Lord of the Lords,

16. the only having immortality, light inhabiting inaccessible to man by reason, which no one of men saw, neither is able to have seen by unassisted reason, to whom be everlasting honor and power. Amen,

17. charge the rich in the now world not to be high-minded, neither to have trusted in uncertain riches, but in the God that lives, that giveth to us all things richly, unto promotion of our enjoyment,

18. charge them to do good, to be rich in good works, ready to distribute to exist, willing to communicate,

19. laying up to themselves a good treasure, unto the about to come, in order that they should have laid hold of the indeed life.

20. O Timothy, keep the important deposit, avoiding the impious foolish talkings and oppositions of the falsely named knowledge,

21. which some professing concerning the faith, they erred, the grace to keep it be with thee.

877. *Of men having been corrupted in.* I have no authority for the Translation, *Having been corrupted in*, beyond the requirements of the Context.

878. *We are sufficed.* Literally, *We have no further desire*; whereas &c., *We do not require more*; hence &c., 321.

879. *They pierced themselves through.* Literally, *They personally did what is stated*; whereas &c., *They incurred the consequences specified*; hence &c., 321.

880. *Thee to have preserved.* Literally, *Thee to effect the preservation*; whereas &c., *Thee to enjoin the observance of the precept*; hence &c., 321.

881. *Will exhibit.* Literally, *Will absolutely do so*; whereas &c., *Will enable man to discover*; hence &c., 321.

882. *No one of men saw.* *Able to have seen.* Literally, *With his natural eyes*; whereas &c., *With the eyes of his mind*; hence &c., 321.

883. *Charge the rich.* Literally, *Charge the persons specified*; whereas &c., *Charge in relation to them*; hence &c., 321.

885. *Keep the important deposit.* Literally, *Retain it thyself*; whereas &c., *Insist upon regard for it*; hence &c., 321.



A LITERAL TRANSLATION  
OF THE  
SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1. Paul, an apostle of Jesus Christ, with desire  
<sup>886</sup> *i e approbation* of God, concerning promise of life  
that is in the Dispensation of Jesus,

2. to Timothy a beloved child,<sup>333</sup> grace, mercy, peace,  
from God, Father, and Christ even Jesus our Lord,

3. I have thanks to the God, whom I serve with  
<sup>887</sup> .....  
forefathers, with pure conscience, that I have with-  
<sup>888</sup> .....  
out ceasing the remembrance of thee in my prayers  
of night and day *i e of evening and morning*,

4. greatly desiring thee to have seen, [having been  
<sup>890</sup> .....  
mindful of thy tears,] in order that I should have  
<sup>891</sup> .....  
been filled with joy,

5. taking a remembrance of the unfeigned faith  
<sup>892</sup> .....  
that existed in thee, which dwelt first in thy grand-  
mother Lois, and thy mother Eunice. And I have  
been persuaded that *dwells* also in thee,

6. for which cause, I remind thee to stir up the  
gift of the God, which exists in thee, in the laying on  
of my hands.

7. For the God<sup>502</sup> gave not to us a spirit of fear, but  
of power, and of love, and of a sound mind.

8. Therefore thou should not have been ashamed  
of the testimony of our Lord, or me his prisoner,

886. *Approbation.* See Eph. i-1.

887. *I have thanks.* The Sense here intended to be conveyed is, *I feel thankful*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

888. *I have without ceasing.* The Sense here intended to be conveyed is, *I frequently have*, which not being the Literal Sense, is the cause of the *Disarrangement*. See Rule 321.

889. *The remembrance of thee.* Literally, *I have thee always in my mind*; whereas &c., *I always supplicate for thee*; hence &c., 321.

890. *Thy tears.* The Sense here intended to be conveyed is, *Thy affliction*; hence &c., 321.

891. *In order that I should have &c.* The Sense here intended

indeed *if necessary* partake of the afflictions in the  
gospel,

9. by power from God that saved us, and called  
with a holy calling, not according to our works, but  
according to his own<sup>333</sup> purpose and grace that was  
given to us in the Dispensation of Jesus, before times  
of ages.

10. And was made manifest now by means of the  
manifestation of our Saviour Jesus Christ's having  
abolished even the death *we were under*. Even  
having brought to light life and immortality, by  
means of the gospel,

11. to which, I a preacher and an apostle and a  
<sup>892,1</sup> .....  
teacher of Gentiles was appointed,

12. for which cause *viz. my appointment* and the  
*duties of these offices*, I suffer, nevertheless I am not  
ashamed. For I have known, whom I have believed,  
and am persuaded, that able he exists my deposit to  
have kept until that the day,

13. hold fast pattern of sound words, of which,  
<sup>893</sup> .....  
from me, thou heardest, concerning faith and love  
that is in the Dispensation of Jesus,

14. keep the good deposit, as to a spirit holy *i e*  
<sup>894</sup> .....  
*freed from guilt* that dwelleth in us,

to be conveyed is, *In order that I should have great joy in relation to you*; hence &c., 321.

892. *Taking a remembrance.* The Sense here intended to be conveyed is, *Not being unmindful*; hence &c., 321. See also 502, *In thee*.

892,1. *I a preacher &c.* Literally, *I who am a preacher was appointed*; whereas &c., *I to be a preacher was appointed*; hence &c., 321.

893. *Hold fast pattern.* Literally, *Retain possession of it*; whereas &c., *Conform to it*; hence &c., 321.

894. *Keep the good deposit.* Literally, *Retain what thou hast*; whereas &c., *Make the good deposit thine*; hence &c., 321.

15. thou hast known this, that all that are in the <sup>894,1</sup> Asia were turned away from me, of whom <sup>322,2</sup> Phygellus Hermogenes is,

16. mercy the Lord may have granted to the <sup>894,1</sup> house of Onesiphorus, for oft he <sup>895</sup> refreshed me, and <sup>896</sup> was not ashamed of my chain,

17. indeed having been in Rome more earnest, he sought me and he would have found,

18. may the Lord <sup>210</sup> have granted to him to have found, mercy of Jehovah, in that the day, verily how many things, at Ephesus, he ministered very well, thou knowest.

#### CHAPTER II.

1. Therefore thou my child, be strong in the grace that is in the Dispensation of Jesus,

2. and what thou heard from me, by means of <sup>333</sup> many witnesses, these things, commend to <sup>333</sup> faithful men, who fit shall exist even others to have taught.

3. And thou, endure hardness, as a <sup>333</sup> good soldier of Jesus Christ,

4. no one warring is entangled in the affairs of <sup>898</sup> the necessities of life, in order that he should have <sup>899</sup> gained the affection of him that enlisted him.

5. Or if also any one should strive for masteries, he is not crowned, except lawfully he should have striven,

6. it is fit <sup>900</sup> a husbandman that labours first of the fruits to partake,

7. consider, what I say. For the Lord <sup>502</sup> may have granted to thee an understanding, in all things,

894,1. *The house of Onesiphorus.* Literally, *That which belonged to him*; whereas &c. I conceive, *A house of which he was a member*; hence &c., 321.

895. *He refreshed me.* Literally, *He personally ministered to me*; whereas &c., *The good that I heard of him made me rejoice*; hence &c., 321.

896. *Not ashamed of my chain.* The Sense here intended to be conveyed is, *He was not ashamed of the cause I advocate, because I was subjected to punishment*; hence &c., 321.

897. *No one warring is entangled.* Literally, *Under any circumstances is so*; whereas &c., *Is with advantage so*; hence &c., 322,1.

898. *In the affairs of the necessities of life.* The Sense here intended to be conveyed is, *This ordinarily is not the chief object of his attention*; hence &c., 321.

899. *That he should have gained the affection.* The Sense here intended to be conveyed is, *That he should be able to pursue the things which should obtain the approbation*; hence &c., 321.

900. *It is fit.* The Sense here intended to be conveyed is, *That*

8. remember Jesus Christ's having been raised <sup>500</sup> from the dead, *he being* of David's seed, according to my gospel,

9. on account of which *fact*, I suffer <sup>902</sup> unto bonds, as an evil doer, but the word of the God <sup>901</sup> has not been bound by means of this,

10. I suffer all things, on account of the elect, in order that also they should have obtained <sup>903</sup> the knowledge of a salvation that is in the Dispensation of Jesus, unto eternal glory,

11. faithful the saying is. That if we *i e* Christ and christians died together *i e* alike, then we shall live together *i e* alike,

12. if we, *i e* Christ and christians, persevere, then we shall reign together *i e* alike, if we deny *i e* practise denial, then that person will deny us *being* his disciples,

13. if we, *i e* Christ and christians, believe not *i e* practise unbelief, that person faithful abideth. So he <sup>904</sup> is not able to have denied himself,

14. these things, call to remembrance, charging before the Lord not to strive about words to <sup>333</sup> no profit, along with subversion of them that hear,

15. study thyself approved to have presented to the God, a workman not ashamed, strictly handling the word of the truth.

16. And so shun the profane <sup>905</sup> vain babblings. For in more *i e* magnitude, they increase ungodliness,

17. as their rehearsing <sup>906</sup> as a canker will have food, of whom Hymeneus and Philetus is,

*that for which a man labours, whether wages or produce, should be first partaken of by himself*; hence &c., 321.

901. *The word of the God has not been bound.* Literally, *God's word hath not been retarded thereby*; whereas &c., *Its truth and value hath not been affected by it, otherwise than as God permitted*; hence &c., 322,1.

902. *I suffer all things.* The Sense here intended to be conveyed is, *All things of this kind*; hence &c., 321.

903. *In order that also they should have obtained.* Literally, *What is stated*; whereas &c., *Obtain the knowledge of it*; hence &c., 321.

904. *So he is not able.* The Sense here intended to be conveyed is, *He cannot so act in accordance with his character*; hence &c., 321.

905. *Shun the profane vain babblings.* Literally, *Have no connexion with them*; whereas &c., *Use thy influence to stop them*; hence &c., 321.

906. *Will have food.* The Sense here intended to be conveyed is, *Will have that which sustains them*; hence &c., 321.

18. who, concerning the truth *taught by Christ*,  
 erred, affirming the resurrection already to have  
 passed, and so subvert the belief of some *respect-*  
*ing it*,

19. the yet truly firm foundation of the God *re-*  
*specting it* hath stood, having this seal, Jehovah  
 acknowledged them that exist of it, so depart from  
 iniquity, all that name the name of Jehovah.

20. But in a great house, there exists not only  
 gold and silver vessels, but also wood and earth, and  
*vessels* which indeed are for use honorable. And  
*vessels* which are for use dishonorable.

21. Now if any one in Christ should have cleansed  
 himself, from these *babblings*, a vessel he shall be for  
 uses honorable, having been set apart for pious uses,  
 even very useful to the master, for every good work  
 having been prepared.

22. So then flee the youthful lusts *that relate to*  
*them*. And follow after righteousness, faith, love,  
 peace, with them that are called after the Lord, out  
 of a pure heart.

23. And avoid the foolish and unlearned questions  
*connected with them*, having known, that they do  
 gender strifes.

24. And it is not becoming a servant of Jehovah  
 to strive, but gentle to exist unto all, qualified for  
 teaching, patient,

25. in meekness, instructing those that oppose.  
 Lest at any time the God should have granted to  
 them repentance, with an acknowledgment of truth,

26. and so they should have recovered *themselves*  
 from the snare after the devils' *description*, *they*  
 having been made a captive to him, in the desire of  
 a *description* after that *wicked one's desire*.

## CHAPTER III.

1. Now this, know that in last days, perilous times  
 shall come.

2. For the men of *those times* shall exist, lovers of  
 their own selves, covetous, boasters, proud, blas-  
 phemers, disobedient to parents, unthankful, unholy,

3. without natural affection, truce breakers, false  
 accusers, incontinent, fierce, despisers of those that  
 are good,

4. traitors, heady, high minded, lovers of pleasures  
 more than lovers of God,

5. having a pattern of godliness. Yet having been  
 denied the power of it, verily turn away from these.

6. For of these, they exist, that creep into the  
 houses, and lead captive silly women having been  
 laden with sins, *they* being led away with divers  
 lusts.

7. Ever learning, and never unto a knowledge of  
 truth, being able to have come.

8. Now what course *it was that* Jannes and Jambres  
 withstood Moses. So also these resist the truth,  
 men having been destroyed in the mind, reprobates,  
 concerning the faith,

9. but they shall not proceed on further. For  
 their folly manifest shall exist to all, as also the *folly*  
 of those men has been.

907. *The belief of some.* Literally, *The quality in man*; whereas  
 &c. has reference, *To a particular thing believed*; hence &c., 321.

908. *The yet truly firm foundation of the God.* Literally, *A*  
*foundation establishing the existence of God*; whereas &c., *God's*  
*foundation establishing the existence of the resurrection*; hence &c.,  
 322,1.

909. *Flee the youthful lusts.* Literally, *Flee from where the*  
*lusts are*; whereas &c., *Avoid participation in them*; hence &c.,  
 321.

910. *With them that are called after the Lord.* See my Tract  
 on "The authority of Scripture with respect to addressing prayer  
 and worship to the Lord Jesus Christ."

911. *And avoid the foolish &c.* The Sense here intended to be  
 conveyed is, *Strive to repress them*; hence &c., 321.

912. *It is not becoming &c.* The Sense here intended to be  
 conveyed is, *That in that to which the Context refers, it is not be-*  
*coming &c.*; hence &c., 321.

913. *The snare after the devil.* Literally, *The devil's snare*;  
 whereas &c., *A snare advancing his interest*; hence &c., 321.

914. *In the desire after that.* I conceive the Literal Sense would  
 be, *By the desire of that wicked one*, which not being the Literal  
 Sense; hence &c., 321.

915. *Disobedient to parents.* See Note to Rom. 1-30.

916. *Yet having been denied &c.* Literally, *God determined that*  
*they should not have it*; whereas &c., *Their conduct excluded them*  
*from it*; hence &c., 321.

918. *Being able to have come.* Literally, *As respects the power*  
*they possess*; whereas &c. has reference, *To the course they choose to*  
*pursue*; hence &c., 321.

919. *As also the folly of those.* The *Disarrangement* here, See  
 Rule 322,1, is intended to shew, that this is to be understood with  
 restriction. Literally, *It was not manifest to all, but it was so clear,*  
*that with due examination all might perceive it.*

10. Verily thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience.

11. persecutions, afflictions, which came to me, at Antioch, at Iconium, at Lystra, I did endure such persecutions, but out of all, the Lord delivered me.

12. Yea, and all that wish godly to live in the Dispensation of Jesus, shall be persecuted.

13. For evil men and seducers shall grow worse upon the worst they have reached, deceiving and being deceived.

14. But thou, continue in what things, thou hast learned and wast assured of, having known, from whom, thou learned,

15. and that from a child, the Holy Scriptures thou hast known, that are able thee to have made wise unto salvation, by means of faith that is in the Dispensation of Jesus,

16. every writing inspired by God, assuredly profitable is, for doctrine, for reproof, for correction, for instruction that is after righteousness,

17. in order that perfect in knowledge, the man of the God should be, unto every good work, having been thoroughly furnished,

#### CHAPTER IV.

1. I charge earnestly before the God and Jesus Christ that is about to bring to judgment living and dead, also concerning his appearing, and his kingdom,

2. preach the word, proclaim publicly in season

920. *My doctrine.* The Sense here intended to be conveyed is, *The doctrine I teach*; which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

924. *For evil men and seducers shall grow worse.* Literally, *Increase in description of wickedness*; whereas &c., *Less fearful of sinning*; hence &c., 322,1.

925. *The man of the God.* The Sense here intended to be conveyed is, *The man that is approved of by God*; hence &c., 321.

926. *They will accumulate to themselves teachers.* Literally, *For their own particular instruction*; whereas &c., *For the teaching of their doctrine*; hence &c., 321.

927. *They will turn away the ear.* Literally, *They will refuse to hear*; whereas &c., *They will neglect to regard it*; hence &c., 321.

928. *Do work of an evangelist.* Literally, *Do work of another person*; whereas &c., *Do such work as an evangelist ought to do*; hence &c., 321.

929. *Complete thy ministry.* The Sense here intended to be

out of season, reprove, rebuke, exhort with all long suffering and doctrine.

3. For a time will exist, when they will not endure the sound doctrine, but after the their own lusts, they will accumulate to themselves teachers, being tickled in the ear,

4. even from indeed the truth, they will turn away the ear. And by the fables they accept, they shall be turned aside.

5. But thou, watch in all things, endure affliction, do work of an evangelist, complete thy ministry.

6. For I am now ready to be offered, and the time of the my departure is at hand,

7. I have fought the fight that is good, I have finished the course that is good i e the Gospel Dispensation, I have kept the faith that is good,

8. a remaining thing is, the crown of the righteousness for so doing is laid up for me, which the Lord shall give to me about that the day, the righteous judge. And not only to me, but also to all that have loved his appearing,

9. use diligence to have come to me shortly.

10. For Demas deserted me, having loved the now age, and was departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia,

11. Luke only is with me, having taken Mark, bring together with thyself. For very useful he is to me, in ministration.

12. As I sent Tychicus, to Ephesus,

conveyed is, *Leave no part of thy ministry unattended to*; hence &c., 321.

930. *The time of the my departure is at hand.* Literally, *Is immediately coming*; whereas &c., *Is near*; hence &c., 322,1.

931. *I have fought the fight that is good.* Literally, *I have fought a good fight*; whereas &c., *I have fought on the good side*; hence &c., 321.

932. *I have finished the course.* Literally, *I have terminated the contest*; whereas &c., *I have marked out the boundaries of the course*; hence &c., 321.

933. *I have kept the faith.* Literally, *I have not broken it*; whereas &c., *I adhere to the same party i e the believers in Christ*; hence &c., 321.

935. *Deserted me.* The Sense here intended to be conveyed is, *Deserted the cause I advocated*; hence &c., 321.

937. *Having taken Mark.* The Sense here intended to be conveyed is, *Mark joining thee*; hence &c., 321.

938. *I sent Tychicus.* The Sense here intended to be conveyed is, *I advised him to go*; hence &c., 321.

13. coming, bring the cloak, which I left at Troas,  
with Carpus, also the books, especially the parchments,

14. Alexander the coppersmith did many evil  
things to me, may the Lord have dealt to him  
*punishment*, for his works,

15. whom also thou, watch. For greatly he hath  
withstood the our words,

16. in my first defence, no one stood by me, but  
all forsook me. May it not have been reckoned to  
them.

17. Howbeit the Lord stood by me, and strength-  
ened me, in order that by means of me, the procla-  
mation should have completion, and all the Gentiles  
should have hearing, so I was delivered out of the  
mouth of the lion,

939. *Bring the cloak &c.* I conceive it probable, that Timothy had no knowledge of St. Paul having left his cloak behind him, and that had the *Arrangement* been *Regular*, it would have implied, *That he had knowledge of it*; hence &c., 321.

940. *Alexander the coppersmith &c.* The Sense here intended to be conveyed is, *He attempted to do the cause St. Paul advocated many evil things*; hence the two *Disarrangements*. See Rule 321.

941. *My first defence.* Literally, *The first defence I made*; whereas &c., *I advanced*; hence &c., 321.

942. *Stood by me.* *By my cause*; hence &c., 321.

943. *The Lord stood by me.* Literally, *Personally*; whereas it is, *In his assistance, he stood, not, by me, but, By my cause*; hence the two *Disarrangements*. See Rule 321. Observe the *Arrangement* is *Regular*, *And strengthened me*.

944. *The proclamation should have completion.* Literally,

18. and the Lord will deliver me, from every evil  
work of man, and will preserve me unto his king-  
dom that is heavenly, to whom the glory of  
*these things ascribe* unto the evers of the evers.  
Amen,

19. salute Prisca and Aquila, and the household of  
Onesiphorus,

20. Erastus abode at Corinth. But I left Tro-  
phimus at Miletum being sick,

21. use diligence before winter to have come,  
Eubulus greeteth thee, and Pudens, and Linus, and  
Claudia, even all brethren are,

22. the Lord Jesus Christ is with thy spirit, the  
grace that is to us *is that is the privilege of Chris-  
tians*.

*Should be brought to an end*; whereas &c., *Its truth should be veri-  
fied*; hence &c., 322,1.

945. *The household of Onesiphorus.* The *Disarrangement* here See Rule 321, I conceive to be occasioned by reference being had to something that differs from the Literal Sense, which, without intimate knowledge of the parties, it is impossible to specify.

946. *Erastus abode at Corinth.* Literally, *Permanently re-  
mained*; whereas &c., *Temporarily stops*; hence &c., 321.

947. *I left.* The Sense here intended to be conveyed is, *Tro-  
phimus remained*; hence &c., 321.

947,1. *The grace that is to us.* Griesbach's reading is, *That is to you, Plural*, but how Timothy can be a Plural, I cannot explain: for this reason I judge the reading which Griesbach admits is to be found, to be correct; and consequently, so Translate it in my Text.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF PAUL THE APOSTLE TO TITUS.

## CHAPTER I.

1. Paul, a servant of God. And an apostle of  
Jesus Christ, for a belief of God's elect, and an ac-  
knowledgment of a truth that is after godliness,

948. *Which the unlying God promised.* Literally, *An actual  
declaration*; whereas &c., *By necessary inference*; hence &c., 321.

2. in a hope of life eternal, which the unlying God  
promised before times of evers.

3. And made manifest in his own times his  
promise, by a proclamation, which I was entrusted

949. *I was entrusted with.* Literally, *Exclusively I*; whereas  
&c., *I with others*; hence &c., 321.

A A A

with by commandment of God our Saviour to Titus  
<sup>833</sup>  
 a legitimate child,

4. by a common faith, grace, mercy, peace, from  
 God, Father and Lord of Jesus Christ our Saviour,

5. for this cause, <sup>950</sup>*following*, I left thee, in Crete,  
 in order that the things that are wanting thou  
 shouldst have set in order, and have ordained in  
 cities presbyters, as I appointed thee, <sup>802</sup>

6. if any one blameless is, a husband of one wife, <sup>831</sup>  
<sup>952</sup>having faithful children. Not under accusation of  
 riot, or unruly.

7. For it behoveth the bishop blameless to exist <sup>953</sup>  
 as a steward of God. Not self willed. Not soon  
 angry. Not given to wine. Not a striker. Not  
 given to filthy lucre,

8. but a lover of hospitality, a lover of good men,  
 sober, just, holy, temperate,

9. holding fast that that exists with the doctrine  
 of a faithful command, <sup>833</sup>*i e that which the practice of*  
*the Literal command requires*, in order that able he  
 should exist also to exhort by the act of teaching  
 that is sound, and so those that gainsay to con-  
 vince.

10. For many both <sup>833</sup>unruly vain talkers and de-  
 ceivers exist. Especially they that are of circum-  
 cision,

11. whom it is necessary to stop, who subvert <sup>834</sup>  
<sup>833</sup>whole houses, teaching what is not fit, for filthy  
<sup>985</sup>lucre, <sup>833</sup>

12. one of them said, an especial prophet of theirs,  
 Cretians always liars *are*, evil beasts, slow bellies,

13. this witness true is, for which cause, rebuke <sup>822,2</sup>

<sup>986</sup>*this cause. Literally, A cause previously specified;*  
*hence &c., 321.*

<sup>833</sup>*Having children of*  
*faithful;*

them sharply, in order that they should be  
 the faith.

14. Not giving heed to <sup>833</sup>Jewish fables, and com-  
 mandments of men slighting the truth,

15. all things indeed pure *exist* in the pure. But  
 in them that have been defiled and disbelieve *in re-*  
*lation to the things they possess*, nothing pure *exists*,  
 for both their mind and conscience have been  
 defiled, <sup>957</sup>

16. they profess a God to have known. But they <sup>958</sup>  
<sup>959</sup>deny *him* by the works *they perform*, abominable  
 existing and disobedient, and to every good work, <sup>833</sup>  
 reprobates.

## CHAPTER II.

1. But thou, command, (what it becometh the  
 sound doctrine *to observe*,)

2. presbyters sober to exist, grave, temperate,  
 sound in the faith, in the love, in the patience *they*  
*exhibit*,

3. *command* female presbyters likewise *to be in* be-  
 haviour becoming holiness. Not false accusers. Not  
 being given to much wine, teachers of good things, <sup>950</sup>

4. in order that they should teach the young  
 loving the husbands to exist, loving children,

5. discreet, chaste, keepers at home, good, bein  
 obedient to the their own husbands, in order th  
 not the word of the God should be blasphemed, <sup>961</sup>

6. *command* the young men likewise, exhort *t*  
 to be sound minded, in all things, <sup>962</sup>

7. shewing thyself a pattern of good works, in  
 doctrine of *thy exhortation*, viz., gravity, sincer <sup>833</sup>

8. sound specch, undeserving condemnati

958. *They profess a God to have known.* The Sense  
 tended to be conveyed is, *They acknowledge a God's e*  
 hence &c., 321.

959. *But they deny him by the works.* The Sense her

order that he that is of a contrary part should have been ashamed, nothing having against us to say wicked,

9. <sup>333</sup>command servants to their own masters to be obedient, in all things, pleasing to exist. Not answering again.

10. Not purloining, but <sup>962,1</sup>shewing all good fidelity, in order that they should adorn the doctrine that is after God our Saviour, in all things.

11. *I say command these classes of men.* For the grace of the God that bringeth salvation was made manifest to all men,

12. teaching us, in order that denying the ungodliness and the worldly lusts *that exclude from salvation*. Soberly, and righteously, and godly, we *as christians* should have lived in the now age,

13. looking for the blessed hope, and an appearing of the glory of the great God, and of our Saviour Jesus Christ,

14. who gave himself, for us, in order that he should have redeemed us *i e christians*, from all <sup>333</sup>past iniquity *excluding from salvation*, and so purified us unto himself a peculiar people, zealous of good works,

15. these things, command, and exhort, and rebuke with all authority, <sup>333</sup>let no one despise thee,

### CHAPTER III.

1. put in mind them to principalities and powers to be subject, to obey magistrates, for every good work ready to exist,

962,1. *But shewing all good fidelity.* Literally, *Exhibiting that quality*; whereas &c., *So acting that if their conduct is exhibited, that result will appear*; hence &c., 321.

962,2. *In order that they should adorn &c.* Literally, *Effect the end specified*; whereas &c., *So act that that end should in relation exclusively to the things themselves be effected*; hence &c., 321.

963. *Let no one despise thee.* The Sense here intended to be conveyed is, *Have cause to despise thee*; hence &c., 321.

964. *Shewing all.* Literally, *Endeavouring to make it perceived*; whereas &c., *So acting that all meekness may exist*; hence &c., 321.

965. *But when the kindness and the love &c. was made manifest.* Literally, *When man did perceive it*; whereas &c., *When man was enabled to perceive it*; hence &c., 321.

966. *We effected &c.* Literally, The Antecedent to the Pronoun

2. on one to speak evil of, not brawlers to exist, gentle, <sup>964</sup>shewing all <sup>333</sup>meekness, to all men.

3. For we were existing once, even ourselves, foolish, disobedient, being deceived, being slaves to lusts and divers pleasures, in malice and envy, living hateful, hating one another.

4. But when the kindness and the love toward man of God our Saviour was made manifest,

5. not on account of works that are after righteousness, which we effected, but through his mercy, he saved us, by means of a bath of regeneration, even a renewing of a spirit holy *i e free from guilt*,

6. which he shed on us abundantly, by means of Jesus Christ our Saviour,

7. in order that being justified through the grace of that *mercy*, heirs we should have been as to a hope of life eternal,

8. faithful the saying *is*, and concerning these things, I wish thee constantly to affirm, in order that they should be careful good works to maintain, that believe in the God, these things the things good and profitable are to the men *that believe*.

9. But avoid foolish questions, and genealogies, and contentions, and strivings about law. For unprofitable and vain they are,

10. reject an heretic man after one or a second admonition,

11. having known, that the such like hath been subverted, and sins, existing self condemned.

12. When I should have sent Artemas, unto thee, or Tychicus, use diligence to have come to me, to

here is, *Man generally*; whereas &c., *We Christians*; hence &c., 321.

967. *His mercy.* Literally, *The mercy possessed by God*; whereas &c. has reference to, *The mercy God has shewn to man*; hence &c., 321.

968. *Through the grace of that.* Literally, *Of that man*; whereas &c. as in the Paraphrase; hence &c., 321.

970. *Are.* Literally, *Each individual work is profitable*, which is not the case, but *Collectively they are so*; hence the *Peculiar Government*. See Rule 382.

971. *Reject &c.* Literally, *Absolutely*; whereas &c., *Reject him so long as his opinion remains unchanged*; hence &c., 321.

972. *The such like hath been subverted.* Literally, *Unchangeably fixed in an evil way*; whereas &c., *That the pursuit of such things, is while pursued, a subversion of the pursuer*; hence &c., 321.

Nicopolis. For there I have determined to have wintered,

18. escort courteously Zenas the lawyer and Apolos diligently, in order that nothing should be wanting to them.

14. For even the our's embrace good works to

974. *That nothing should be wanting.* The Sense here intended to be conveyed is, *Nothing that it was in his power to provide;* hence &c., 321.

maintain for the necessary occasions, in order that unfruitful *i e* blasting *i e* hinderers of their own good they should not be,

15. all that are with me salute thee, greet them that love us, on account of faith, the grace of *this* love be with you all.

977. *All that are with me.* Literally, *Personally present at the time of writing;* whereas &c., *That belong to the congregation or party at the place from which he writes;* hence &c., 321.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1. Paul, a prisoner of Jesus Christ, and Timothy the brother to Philemon the dearly beloved and fellow labourer *of us*,

2. and to Apphia the dearly beloved, and Archippus our fellow soldier, and to the church that is after thy house,

3. grace to you and peace, from God our Father, and Lord of Jesus Christ,

4. I thank my God always, *when* making mention of thee, in my prayers,

5. [hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints,]

6. that the communication of thy faith effectual should have become to an acknowledgment of every thing that is to us, in Christ even Jesus.

*That follows thy*

7. For we have great joy and consolation, on account of thy love, because the bowels of the saints have been refreshed by means of thee, brother,

8. wherefore having much, as to Christ, freedom of speech to command to thee that that is convenient,

9. on account of the love *thou hast shown.* Rather I beseech, *beside an apostle* such existing, as Paul presbyter. And now also a prisoner of Jesus Christ

10. I beseech thee, for the my child, who begot in my bonds, Onesimus,

11. the once unprofitable to thee. But now profitable to thee and to me, whom I sent again.

12. Therefore thou, receive him, [this thy the my bowels *i e* my own natural desire,]

*poral expectation of spiritual things has been enriched;* ' 322.1



13. whom I was retaining for myself to minister,  
in order that in place of thee, he should minister<sup>987</sup>  
for me, through the bonds of the gospel.

14. But without the thy consent, nothing I wished  
to have done *respecting him*, in order that not as by  
necessity, thy benevolence should exist,<sup>988</sup> but *as* by  
voluntary action.

15. Now perhaps on account of this, he was sepa-  
rated for a time, viz. in order that thou shouldst<sup>989</sup>  
receive without end him,

16. not now as a servant, but above a servant,<sup>989</sup> a  
brother beloved especially of me. And more by how  
much to thee, both in flesh and in Jehovah.

17. Therefore if thou countest me a companion,<sup>990</sup>  
receive him as me.

18. Verily if any thing he wronged thee, or is under  
an obligation, put to the account this thing to me,<sup>991</sup>

987. *He should minister for me.* Literally, *Minister to me*; whereas &c. as in the Paraphrase; hence &c., 321.

988. *Thy benevolence should exist.* Literally, *Thy quality of benevolence*; whereas &c., *The act which thou doest through benevolence*; hence &c., 322,1.

989. *More by how much.* Disarranged, See Rule 321, in order to shew, that the Sense intended to be conveyed is to be understood Generally, and not as an enquiry as to exact quantity.

19. I Paul wrote with the my hand, I will repay,  
in order that I should not say to thee, that even  
thou owest more thyself to me.<sup>992</sup>

20. Assuredly brother, I may have profited by<sup>993</sup>  
thee in Jehovah, refresh my bowels *i e my temporal*  
*happiness* in Christ,

21. having confidence in thy obedience, I wrote  
to thee, having known, that even above what I say,  
thou wilt do.

22. Yet at once indeed prepare me a lodging.  
For I hope that on account of your prayers, I shall  
be granted to you,

23. Epaphras my fellow prisoner in the Dispen-  
sation of Jesus, Marcus, Aristarchus, Demas, Lucas,  
my fellow labourers salute thee,

24. the grace of our Lord Jesus Christ *be* with  
your spirit.

990. *Therefore if thou countest me a companion.* Literally, *If thou dost so count*; whereas &c., *If thou dost so rightly*; hence &c., 321.

992. *Thou owest more.* The Sense here intended to be conveyed is, *Thou hast thyself received more from me*; hence &c., 321.

993. *I may have profited.* Literally, *Possibly I may have derived profit*; whereas &c., *It is possible for me to derive profit from thee*; hence &c., 321.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF PAUL THE APOSTLE TO HEBREWS.<sup>995</sup>

### CHAPTER I.

1. At sundry times and in divers mauners in time  
past the God spoke to the fathers, by the prophets,<sup>996,1</sup>  
in the last of these days, he hath spoken to us, by  
a Son,

995. *Paul.* In denominating the Epistle to the Hebrews, St. Paul's Epistle, I do so merely in accordance to the general opinion respecting it; as I do not wish to express an opinion as to whether he is or is not the author of this Epistle, not having sufficiently examined the arguments relating to it. I would however here

2. whom he appointed heir of all things, with  
respect to whom also, he made the ages *past*, *i e the*  
*past Dispensation of man*,

3. who existing an effulgence of the glory, and an  
express image of the constancy of him. And making

observe, that I do not find that which St. Paul himself states, he has attached to all his Epistles, 2 Thess. iii. 17.

996,1. *The God spoke to the fathers.* Literally, *Uttered*; whereas &c., *Revealed*; hence &c., 321.

998. *Worlds*, Plural, is not to be found either in the New or Old Testaments, save in the Authorized Version here and Chap. xi. 3.

manifest the all things that exist in the declaration concerning his power, having effected an expiation of the sins *that lurden us*, he sat down at right hand of the majesty on high,

4. greater becoming so much than angels, better as much, than they *being*, he hath acquired as an inheritance a name *i e an appointment thereto*.

5. For saith he once to any of the angels, a son of me thou art *i e thou hast become*, I this very day have begotten thee, and again, I will exist to him, as a father, and he shall exist to me, as a son.

6. And *of the time* when again he should have brought in the first begotten, into the world, he commands,

7. even bow down to him, all angels of God, verily to even the angels, he saith *it*, he that maketh winds his angels, and flame of fire his ministers.

8. But to the son, *he saith*, thy throne the God *is*, unto the ever, so the sceptre of the direct *i e unquestioned* line a sceptre of his kingdom *is*,

9. thou loved righteousness and hated iniquity, on account of this, the God that is thy God anointed thee with an oil of gladness, above thy fellows,

10. yea thou, in commencing *creation*, O Lord, laid the foundation of the earth, and works of thine hands the heavens are,

11. they shall perish. Yet thou endurest, and all. as a garment, shall wax old,

997. *Having effected an expiation.* Literally, *Having absolutely done what is stated*; whereas &c., *Having prescribed the means by which man can obtain &c.*; hence &c., 321.

998. *Greater becoming.* Literally, *Actually becoming*; whereas &c., *Appearing to man to do so*; hence &c., 321.

1000. *Thy throne the God is.* The authorised Version in Translating the Nominative as a Vocative cannot be sanctioned; it is one of those modern principles of Greek Translation that cannot be too strongly condemned; and even admitting it to be a just principle, and one to be observed in the first clause in this Sentence, it necessarily requires the Second Clause to be Translated in accordance thereto, in which case we should then read, *A sceptre of righteousness, O sceptre of thy kingdom.*

1002. *And thy years shall not fail.* I see no reason for the *Disarrangement* here save to shew that as *Years* are a human measure, which may cease at the destruction of this world, there might be an impropriety in applying such a term, in relation to the duration of the existence of the Almighty; hence, I conceive, that the object of the *Disarrangement* here, See Rule 322,1 is to shew, *That the existence of God will never cease.*

1003. *If the word by means of angels having been spoken.*

12. and as a vesture thou shalt fold up them, as a garment even they shall be changed. But thou the same existest, and thy years shall not fail.

13. And to which of the angels, hath he said at any time, sit on right hands of me, until soever I shall make thy enemies thy footstool,

14. is it not, all *enemies* ministering spirits are, as to ministration, being sent forth with respect to those that are about to acquire as an inheritance salvation.

## CHAPTER II.

1. On account of this, it is fit more earnestly for us to give heed to the things that were heard by us. Lest at any time we should have been flowed by.

2. For if the word by means of angels having been spoken steadfast was, and every transgression and disobedience received a just recompence,

3. how shall we escape, having neglected such a great salvation, which verily having assumed to be spoken by means of the Lord, under those that heard,

4. unto us, it was established by confirming testimony by the God in signs and also in wonders, and divers powers, and distributions of a spirit holy *i e free from guilt*, according to his will *i e as he had willed it should be*.

5. For he subjected not to angels *assurances man's*

Literally, *Expressly uttered by angels*; whereas &c., *The word that was sanctioned and established by angels*; hence &c., 321. *Was steadfast*, Literally, *Was never to be moved*; whereas &c., *Was not at the time of its being required to be observed ever disregarded by God*; hence &c., 322,1.

1004. *Every transgression and disobedience received a just recompence.* Literally, *Actually received &c.*; whereas &c., *Was appointed to receive*; hence &c., 322,1.

1005. *Having neglected such a great.* Literally, *Who have neglected*; whereas &c., *If we neglect*; hence &c., 321.

1006. *Distributions of a spirit holy.* Literally, *A donation of or by the Holy Spirit*; whereas &c., *A revelation respecting man's becoming altogether freed from guilt*; hence &c., 321.

1007. *According to his will.* Literally, *Distributed as he arbitrarily willed it*; whereas &c., *Being confirmed by signs &c. as God had willed it should be*; hence &c., 321.

1008. *He subjected not to angels the world &c.* Literally, *He did not give to them the government of that world*; whereas &c., *He did not rest man's knowledge respecting that world on angels' attestations*; hence &c., 321.

*knowledge of the world that is about to come, concerning which, we speak.*

6. Though he testified somewhere, one saying, <sup>210 322,3</sup> what is man, that thou art mindful of him, or a son of man, that thou visitest him,

7. thou madest him lower something, than angels, <sup>1009</sup> thou crowned him with glory and honor,

8. all things thou placed in subjection under his feet. Now in the *declaration*, to have placed in subjection the all things *referred to*, nothing he yielded up to him not subject. But now not yet we see to him the all things having been placed in subjection.

9. But we see Jesus that has been <sup>1010</sup> made lower something than angels, on account of the suffering <sup>498</sup> of man by the death to which he was subject, having been crowned with glory and honor, when he should <sup>1011</sup> have tasted death by favour of God, for all.

10. For it was fitting him, with respect to whom, the all things, and by means of whom, the all things <sup>524</sup> having led many sons unto glory *exist*, the captain of their salvation, in respect of sufferings, to have made perfect.

11. For verily he that sanctifies, and they that are sanctified, of one *nature*, all *are*, for which cause, he is not ashamed brethren them to call,

12. saying, I will declare thy name to my brethren, in midst of Church, I will celebrate with hymns thee,

13. and again, I will exist, of those having put

trust in him, and again. Behold I and the children which the God <sup>633</sup> gave to me.

14. Therefore as the children have <sup>1012 382</sup> partaken of blood and flesh, even he likewise partook of the same, in order that by means of *incurring* the death to which *flesh and blood is subject*, he should have rendered powerless him that had *as to man's know-* <sup>1013</sup> ledge the strength of the death *man incurs*, this is the devil,

15. and should have delivered these, as many as subjects were existing of bondage by fear of death, <sup>1014</sup> as to every *doubt* in respect of that they should have life.

16. *I say flesh and blood.* For verily he does not <sup>1015</sup> take <sup>1017</sup> the part of angels, but he takes <sup>1013</sup> the part of Abraham's seed.

17. Wherefore he is under an obligation in all things unto the brethren to have been assimilated, in order that he *in their estimation* a merciful and <sup>1017,1</sup> faithful high priest should have made *ie appointed* the *things* that are for *ie required* by the God, to the end that they should make reconciliation for the <sup>1018</sup> sins of the people.

18. For by what, he hath suffered *in man's nature*, *man is sure*, he, having been tempted *in that nature*, is able to those that are tempted to have come to the assistance of.

### CHAPTER III.

1. Wherefore holy brethren, <sup>1019</sup> partakers of heavenly

*death.* Literally, *He should effect the end specified*; whereas &c., *He should enable the end specified to be effected*; hence &c., 321.

1015. *In respect of that they should live.* Literally, *Without any qualification*; whereas &c., *If obedient to the terms prescribed*; hence the *Peculiar Government.* See Rule 381.

1016. *He does not take the part of angels.* Literally, *He hath no connexion with angels*; whereas &c., *His object had not relation to them*; hence &c., 321.

1017. *He takes the part of Abraham's seed.* Literally, *Exclusively of them*; whereas &c. is not intended to be thus limited; hence &c., 321.

1017,1. *A merciful and faithful high priest.* Literally, *To constitute him such*; whereas &c., *That man may perceive him to be such*; hence &c., 321.

1018. *To the end that they should make &c.* Literally, *Should effect it without limitation*; whereas &c., *That they should be able to effect it for such as accept him*; hence the *Peculiar Government.* See Rule 380.

1019. *Partakers of heavenly calling.* The Sense here intended

1009. *Thou crowned him with glory and honor.* The Sense here intended to be conveyed is, *Thou designed for him great glory and honor*; which not being the Literal Sense is the occasion of the *Disarrangement.* See Rule 321.

1010. *But we see Jesus &c.* The first *Disarrangement* is to shew, that the Sense intended to be conveyed is to this effect, *For we are taught that Jesus &c.*; hence &c., 321. The next *Disarrangement* is to convey a Sense to this effect, *That was in appearance and worldly position made &c.*; which not being the Literal Senses are the occasions of the *Disarrangements.* See Rule 321.

1011. *He should have tasted death by favor of God for all.* Literally, *He should have done so in the place of all*; whereas &c., *He should have done so in such manner as that all might if they chose profit by it*; hence &c., 321.

1012. *The children have partaken.* Literally, *An act completed*; whereas &c., *An act completing, and to be completed*; hence &c., 322,1.

1013. *Him that had the strength*; Literally, *Unqualifiedly hath*; whereas &c. as in the Paraphrase; hence &c., 321.

1014. *As many as subjects were existing of bondage by fear of*

calling, consider the apostle and high priest of our profession, Jesus,

2. faithful being to him that appointed him, as even Moses *was faithful to him that appointed him*, unto his *i e* God's house.

3. For this <sup>1020</sup> *high priest* of more glory, than Moses, hath been esteemed worthy, inasmuch as, he hath, <sup>1020</sup> <sup>333</sup> more honour than *those* of the house, he that builded it.

4. And every house is builded by some one <sup>333</sup> <sup>1021</sup> *besides* God. So he that builded all things, a God <sup>1022</sup> *must* be,

5. and Moses verily faithful <sup>650</sup> *was* to all his house, as a partaker of the benefit, in testimony concerning the things that were to be spoken.

6. But Christ *was* as a son, to his house, of which house are we, if we should have held fast the confidence and the rejoicing of the hope *that we are* <sup>322,2</sup> <sup>310</sup> *such*,

7. wherefore *it is* even as the Spirit that is Holy saith. To-day *ye are such*, if ye should have heard his voice. <sup>1023,1</sup>

8. Ye should not harden your hearts, as in the provocation in the day of the temptation in the wilderness.

9. Where your fathers tempted by scrutinizing, and saw my works <sup>1024</sup> <sup>333</sup> *forty years*,

10. because I was grieved with this generation of *my people*, even I said. Always they are misled by the heart *i e* the natural affections. For they knew not my ways,

11. so I swore to my *present* wrath against

*my people*, if *hereafter* they shall enter into my rest,

12. take heed, brethren. Lest there shall exist in any of you an evil heart of unbelief, in the *judgment*, <sup>1024,1</sup> *you* to have been separated *hereafter* from a God having *i e* <sup>333</sup> *possessing* life,

13. and exhort yourselves, <sup>333</sup> *to take heed* on each day *i e* <sup>502</sup> *daily*, until while, the day it is called, lest any of you should have been hardened *to defend* <sup>502</sup> *such* judgment through deceitfulness in *apparent* <sup>502</sup> *humility* of the sin of *so* judging.

14. For partakers of the Christ we have been made, if we should have <sup>1025</sup> <sup>1025</sup> held the beginning of the confidence unto end steadfast,

15. *viz*, in the *thing* to be proclaimed. To-day *ye are such*, if ye should have <sup>1024</sup> <sup>1024</sup> heard my voice. Ye should not harden your hearts, as in the provocation.

16. For *in time past* as now some of God's people having heard, they provoked to bitter anger, but not all that came out of Egypt, with Moses.

17. For with which of <sup>310</sup> <sup>333</sup> *them* was he grieved *forty* years, was it not with those of *them* that sinned, of whom the bodies <sup>333</sup> <sup>310</sup> fell in the wilderness.

18. And to which of *them* swore he *that they* possessed not *then* to have entered into his rest, if not to *those* of them that disbelieved,

19. so we see, that they of *them* that entered not in were not able to have entered in on account of unbelief.

#### CHAPTER IV.

1. Therefore we should have been afraid not once

to be conveyed is, *Holy brethren to whom heavenly calling is offered*; which not being the Literal Sense is the occasion of the *Disarrangement*. See Rule 321.

1020. *This high priest of more glory*. Literally, *This has relation to his worldly state*; whereas &c., *Has relation to his heavenly state, and authority to command*; hence &c., 321. In like manner, *He hath more honor*.

1021. *And every house is builded by some one*. Literally, *Yes, For it is built by God*; whereas &c., *Is built by some one besides God*; hence &c., 321.

1022. *He that builded all things*. Literally, *He besides God that built all things*; hence &c., 321. Observe, that it is not, *The God must be*, but, *A God must be*.

1023. *If we should have held fast the confidence*. Literally, *If we never cease to retain*; whereas &c., *If we ultimately are in possession*; hence &c., 321.

1023,1. *Heard his voice*. The Sense intended to be conveyed is, *Regard what he has commanded*; hence &c., 321.

1024. *Were your fathers tempted*. Literally, *Your actual parents*; whereas &c., *Your forefathers*; hence &c., 321.

1024,1. *A God having life*. The Sense here intended to be conveyed is, *From a Being whose life never ceases*, to express which the Article ought not to be expressed. See Rule 101.

1025. *If we should have held the beginning &c*. Literally, *Without any departure*; whereas &c., *If we finally acknowledge &c*; hence &c., 321.

*i e* at no time after being left a promise to have entered into his *i e* God's rest, any of you should seem *through external circumstances* to have come short of a title to it.

2. For even we of *them* having been preached <sup>322,1</sup> good tidings *respecting God's rest* are. As well as also those, but the word of the hearing profitted not those. It not having been proclaimed to the faith in the hearing.

3. And we enter into rest, we that believed. As he hath spoken, so I swore to my *present* wrath *against my people*, if *hereafter* they shall enter into my rest, as indeed the works *for it*, at foundation of the world, having been finished.

4. *I say finished*. For he hath spoken in a certain place of the seventh *day* thus, and the God rested on the day that is seventh, from all his works, *and hence the works of God must have then been finished*,

5. and in this *place* again, if they shall enter into my rest.

6. Therefore because it is left some to have entered into it, and they that formerly had been preached good tidings entered not in on account of unbelief.

7. Again he <sup>1027</sup> bounds *i e* *prescribes* a day. To-day, by David, saying, after *Moses* so long a time. As he has before said. To-day *ye shall enter in*, if *ye* <sup>1024</sup> should have heard his voice. Ye should not harden your hearts.

8. For if Joshua <sup>1028</sup> made to rest these *who are here* addressed, not then of another *rest*, he *David* was speaking of in these *declarations* of *i e* concerning a day.

9. therefore sabbatizing shall be destroyed to the people of the God.

10. For he that entered into his rest, even he

rested from his works, as from the his own, the God *does*.

11. Therefore we should have laboured to have entered into that the rest of *God*, lest to the same <sup>1029</sup> result, any should have fallen after pattern of the unbelief of those.

12. *I say laboured*. For living *i e* a reality the word of the God *is*, and powerful *i e* and effective, and sharper, than <sup>333</sup> any two-edged sword *i e* and distinct, even piercing unto the division of soul and of spirit *i e* even distinguishing between habit and impulse, of joints and also of marrow *i e* accidental and intentional action, and so *is* a discerner of the thoughts and intents of the hearts,

13. and a creature not apparent exists not before him. Even all things naked *are* and having lain open unto his eyes, by whom, <sup>342</sup> the word to us exists.

14. And *we* having a great high priest having passed into the heavens *for his rest*, Jesus the son of the God, we should hold fast the confession *that we here attain not rest*.

15. For we have not a high priest not being able to have sympathized with our infirmities, *which destroy our rest here*. Even being tempted in all things, with a similarity, without sin.

16. Therefore we should come with boldness to the throne for the grace *promised of a future rest*, in order that we should have obtained mercy and grace, in time of need, a help.

# CHAPTER V.

1. *I say obtain these things*. For every <sup>333</sup> high priest, of men, being taken, for the sake of men, he is set over the things that are near the God, in order that he should offer gifts and sacrifices, for sins,

2. being empowered <sup>1032</sup> to have compassion on those

1027. *He bounds a day*. Literally, *A particular definite day*; whereas &c., *A particular definite period*; hence &c., 321.

1028. *For if Joshua made to rest these*. Literally, *Joshua personally did it*; whereas &c., *Joshua revealed that which put them in possession of rest*; hence the *Disarrangement* of the word

*Joshua*, See Rule 322,1. The word, *These*, is *Disarranged*, See Rule 502.

1029. *Should have fallen &c*. Literally, *Disbelieving the same particular*; whereas &c., *Similarly disbelieving*; hence &c., 321.

1032. *Being empowered &c*. Literally, *Having natural power*

that do not understand or are ignorant. Since even he himself is compassed with infirmity,

3. and on account of it, *infirmity*, he ought. As for the people. So also for him, to offer for sins,

4. and so not any one taketh the honor to himself, but being called of the God *to it he is*. As even indeed Aaron *was*.

5. So also the Christ glorified not himself to have been made *by his own authority* a high priest, but he glorified him that said to him, a son of me art thou, I this very day have begotten thee.

6. As also in another *place*, he saith, thou a priest art unto the ever, after the order of Melchisedec,

7. a priest which, in the days of his flesh, having offered up supplications and also prayers, to him that is able to save him, from death, with strong crying and tears, and having been heard in *it as to* the fear of it,

8. although a son existing, he sought, in what things, he suffered, the obedience *required of a priest*,

9. and having been perfect *in relation thereto*, he was to all those that obey him, an occasion of eternal salvation,

10. *he* having been called of the God, a high priest, after the order of Melchisedec,

11. of whom, much *is* for us, the word even difficult of interpretation to utter. Seeing dull ye have become in the ears.

12. For even ye teachers being under an obligation to be as to the time. A second time ye have need in respect of that you should be taught, what things are the elements of the commencement of the reve-

lations of the God, and so have become, having need of milk and not of strong meat.

13. For every one that useth milk, is without experience concerning the promise of justification. For a babe he exists.

14. But he is of full age, that useth the strong meat of those kinds that exist in the use of it, the senses having been exercised by holding of a discrimination of good and also of evil,

#### CHAPTER VI.

1. wherefore having left the precept concerning the commencement of the Christ, to the perfection, we should be brought. Not again being thrown down as requiring a foundation of repentance, from dead works *ie works that are passed*, or a foundation of faith, in God's doctrine of baptisms.

2. Or of a laying on of hands, of a resurrection from the dead, and of an eternal judgment,

3. as this we Christians shall effect, whensoever the God should allow.

4. For impossible *it is* that those that were once enlightened respecting the pardon of works that are passed, having tasted of the gift that is heavenly, even partakers were made of a spirit holy *ie free from guilt*,

5. and so good have tasted the word of God to be. And powers of an ever about to come,

6. yet fall off from their confidence respecting the pardon of their works that are passed. Again to renew the pardon through repentance, through crucifying afresh for the satisfaction of themselves the son of the God, and so exposing him to public shame in not having fulfilled his promise of pardon.

to do so; whereas &c., Having divine permission to do so; hence &c., 321.

1033. Not any one taketh the honor to himself. Literally, No man by himself discharges the duties of the office; whereas &c., No man without Divine command assumes such an authority; hence &c., 321.

1034. Christ glorified not himself. Literally, Christ did not claim the authority of such an office; whereas &c., Christ did not do so without Divine appointment; hence &c., 321.

1035. Having offered up &c. Literally, As a priest the prayers and supplications of others; whereas &c., Having himself addressed to God prayers and supplications; hence &c., 321.

1037. Ye have need &c. Literally, Ye actually require; whereas &c., Ye act as those that do require; hence &c., 321.

1039. The precept concerning the commencement. Literally, The commencing declaration; whereas &c., The declaration concerning the commencement; hence &c., 321.

1040. A foundation &c. Literally, As having no need of such a foundation; whereas &c., As having need to renew the foundation that has been laid; hence &c., 321.

1041. Faith in God's doctrine. Literally, This includes both the Baptisms of John the Baptist and of Jesus.

7. For earth that drank that oft comes on it rain,<sup>1043</sup>  
and bringeth forth fit herbage to those, by means of  
whom, also it is dressed, receiveth blessing, from the  
God.

8. But that that beareth thorns and briars, re-  
ceiveth of God no additional assistance, but rejected<sup>1044</sup>  
it is, and near a curse, of which the end is unto  
burning.

9. But we are persuaded concerning you, beloved,  
the better things exist, even things being accom-  
panied with salvation, though indeed we thus speak.

10. For not unrighteous the God is to have for-  
gotten your work, and the love, which ye shewed on  
account of his name, having ministered to the saints,  
also ministering to them.

11. And we desire each one of you the same<sup>1045</sup>  
diligence to shew, according to a possession of the  
full assurance of the hope of acceptance unto the  
end,

12. in order that not slothful ye should have been.  
But followers of them that inherit the promises by<sup>1046</sup>  
means of faith and patience.

13. I say of faith. For the God having made pro-<sup>1047</sup>  
mise to the Abraham. Because by no one greater,<sup>498</sup>  
he was having opportunity to have sworn, he swore  
by himself,

14. saying, when indeed blessing, I will bless  
thee, and multiplying, I will multiply thee,

15. and accordingly through faith having had  
patience, he obtained the promise.

1043. That oft comes on it ruin. Literally, A particular description of rain that often falls on the earth; whereas &c., That generally speaking drinketh up the rain that so frequently falls on it; hence &c., 321.

1044. And near a curse. The Sense here intended to be conveyed is, Resembling something cursed, which not being the Literal Sense is the occasion of the Disarrangement. See Rule 321.

1045. The same diligence to shew. Literally, The same in all respects; whereas &c., A like amount of diligence; hence &c., 321.

1046. Of them that inherit the promises by means of faith and patience. Literally, By faith and patience that gain possession of the promises; whereas &c., That by faith and patience secure a realization of them; hence &c., 321.

1047. For the God having made &c. Literally, Because God made; whereas &c., When God made it; hence &c., 321.

1048. And an end to them of all contradiction. Literally, It in all cases, has that effect; whereas &c., The general estimation of man respecting it is such; hence &c., 321.

16. I say, patience. For men, for the greater<sup>1048</sup>  
increase of patience, swear, and an end to them of all  
contradiction, with respect to confirmation, the oath  
is,

17. on account of which more abundantly, the  
God determining to have shewn to the heirs of the  
promise the immutability of his counsel, he con-  
firmed it by an oath,

18. in order that by means of two immutable acts,  
as to which, it is impossible God to have lied without<sup>1050</sup>  
man's detection of it, we should have strong consol-<sup>1051</sup>  
ation, that fled for refuge to have laid fast hold of<sup>323</sup>  
hope that is proposed to us,

19. which we have as an anchor of the soul sure<sup>1052</sup>  
and also steadfast, and so as an entering into the  
interior of the holy place after i e behind the veil.

20. Whither a forerunner, on account of us, en-  
tered, Jesus, after the order of Melchisedec, a high  
priest being made unto the ever.

## CHAPTER VII.

1. For this the Melchisedec, a king of Salem, a  
priest of the God most high, who met Abraham  
returning from the slaughter of the kings, and  
blessed him,

2. with whom also Abraham shared a tenth of all<sup>1053</sup>  
the spoil. First indeed, being translated, a king of  
justification. And then indeed, a king of Salem,<sup>322,2</sup>  
the king of peace he is,

3. without a father, without a mother, without<sup>1054</sup>  
descent, neither having beginning of days nor end

1050. It is impossible God to have lied. The Sense here intended to be conveyed is, That it was not possible for God in the respects referred to to have deceived man, since man could himself see whether the things stated were effected, which not being the Literal Sense is the occasion of the Disarrangement here. See Rule 321.

1051. We should have strong consolation. The Sense intended to be conveyed is, We should have the means of obtaining strong consolation; hence &c., 321.

1052. We have as an anchor. The Sense intended to be conveyed is, God granted it to man as an anchor; hence &c., 321.

1053. Abraham shared a tenth of all. Literally, A tenth of all that he ever possessed, as no Restriction is here expressed; whereas &c. restricted to, Of all the spoils; hence &c., 321. In the record in Genesis the word Shared is changed to the word Gave, I conceive with the Context there, implying a donation of the things that he then possessed, that is, of the spoils he had taken; If such is the case, the Arrangement should be Regular, and such we find it is.

1054. Neither having beginning of days nor end of life. To

of life *known to man*. And so having been made like  
to the son of the God, a priest <sup>1054,1</sup> he abides unto the  
continuance.

4. Now consider, how great this *priest was*, to  
whom Abraham gave a tenth of the spoils, the  
patriarch *he being*,

5. verily those that take the priestly office even of  
the sons of Levi have a commandment to take tithes  
of the people, according to the law, this is of their  
brethren, even though having come out of the loins  
of Abraham.

6. But he that is not counted to descend from  
them, hath received tithes of Abraham, even he that  
hath the promises, he hath blessed.

7. And without all contradiction <sup>333</sup> *is it, that in  
every case* the less, of the better, is blessed,

8. and here indeed dying men receive tithes.  
But in that case being witnessed *it is*, that he  
liveth,

9. and as an expression *i e and for brevity, it is  
permitted* to have said concerning Abraham and  
Levi, he that receiveth tithes hath paid.

10. For yet in the loins of the father, he was ex-  
isting, when Melchisedec <sup>1058,1</sup> *referred to* met him.

11. Therefore if indeed perfection, by means of  
the Levitical priesthood, was existing. And the  
people that are under it have been instructed in a

express the Sense which this passage is usually understood to  
convey, the *Arrangement* ought to be *Regular*; but the *Arrange-  
ment* is *Irregular*, the word, *Having*, being *Disarranged* in order to  
shew, that not the Person's Possession is here referred to, but,  
man's knowledge of what that Person possessed. Again, it is not,  
*Beginning of life i e Existence*, but it is, *Beginning of days*, that is,  
*Man has no knowledge concerning the commencement of his natural  
life*, and the *Disarrangement* of, *Nor end of life*, considered in rela-  
tion to the Context, makes the Sense of it, *Nor concerning its termi-  
nation*; hence the various *Disarrangements*. See Rule 321.

1054,1. *A priest he abides unto the continuance*. Literally, *A  
statement of an absolute fact*; whereas &c., *A statement of man's  
knowledge respecting a fact*; hence &c., 321.

1055. *That take the priestly office*. The Sense here intended to  
be conveyed is, *That act as priests*; hence &c., 321.

1057. *Dying men receive tithes*. Literally, *All men that die do  
so*; whereas &c., *Man, who by his nature is subject to death, receives  
tithes*; hence &c., 321.

1058. *He that receiveth tithes*. The *Disarrangement* here, I  
conceive, is to mark the restriction to the preceding Context. See  
Rule 321.

1058,1. *When Melchisedec met him*. Literally, *Him Levi*;  
whereas &c., *Him Abraham*; hence &c., 321.

1059. *To rise up another Priest*. Literally, *A different person*;

law *for its attainment*, who yet need would have  
after the order of Melchisedec to rise up another  
priest <sup>1059</sup> *in the person of the Messiah*, and not after the  
order of Aaron to be called.

12. For a change is made after the priesthood  
being changed of necessity.

13. And concerning whom, these things are *now*  
spoken, he partook of another tribe, of which, no  
one hath given attendance at the altar.

14. For evident *it is*, that out of Judah, our Lord  
hath sprung, in which tribe, concerning priests,  
nothing Moses spake,

15. and far more yet evident it exists, (possibly  
after similitude of Melchisedec,) another priest  
ariseth,

16. who, not in respect of a law of commandment  
of flesh, hath been made *a priest*, but in respect of a  
power of obtaining of life indestructible.

17. For it *the scripture* testifieth *this*, in that *it  
states*, thou a priest *art* unto the ever, after the order  
of Melchisedec.

18. So then indeed an annulling there is of *the  
commandment* going before, on account of the weak-  
ness and inutility of it.

19. For nothing the law completed. But a bring-  
ing in of a better hope, by means of which, we draw  
near to the God,

whereas &c., *Different instruction to that which they then possessed*;  
hence &c., 321.

1060. *A change is made after the priesthood &c*. Literally, *A  
change is made by the act of changing the priesthood*; whereas &c.,  
*A change is made after the act of changing, in consequence of its  
having been changed*: hence &c., 321.

1060,1. *These things are spoken*. Literally, *The things referred  
to were actually spoken in relation to the Old Dispensation, though  
they had reference to Jesus, and were now applied by the Apostle to  
him*; hence &c., 321.

1061. *He partook of another tribe*. Literally, *The nature of his  
birth precluded his actually partaking of any tribe*; hence &c.,  
321.

1062. *No one hath given attendance at the altar*. Literally I  
conceive, *For any purpose even to offer sacrifice*; whereas &c., *As  
to the performance of the duties of a priest*; hence &c., 321.

1063. *On account of the weakness and inutility of it*. Literally,  
*For all things, and so for what God designed it*; whereas &c., *its  
weakness and inutility for obtaining the justification of man*; hence  
&c., 321.

1064. *Nothing the law completed*. Literally, *What is stated*;  
whereas &c., *Restricted to what is referred to in the Context*; hence  
&c., 321.



20. *I say better*, even inasmuch as *it was* not established without an oath. For verily the *i e* those, without an oath, priests having been made exist.

21. But the *priest here referred to* was made with an oath, by means of him that said unto him, Jehovah swore, and will not repent, thou a priest art unto the ever,

22. by so much even of a better covenant, a surety Jesus hath been made,

23. and the indeed many there exist, priests having been made, on account of the death *to which they are subject, they are* to be hindered to remain.

24. But the *priest* that is by means of the *appointment*, to continue him a *priest*, unto the ever, holds unchangeable the priesthood.

25. Whence also he is able to save to the uttermost *time* those that come by means of him to the God. Ever living a *priest* with respect to that he should deal for them *to be accepted*.

26. For a such like for us, as an high priest was proper, holy, harmless, undefiled, having been separated from the sinners *he saves*, and higher than the heavens having existed *i e existence*,

27. who hath not daily necessity, as the high priests formerly, for the his own sins, sacrifices to offer, then for the *sins* of the people. For this he effected once for all himself, having expiated sin.

28. For the law appointeth men high priests having infirmity. But the word of the oath that is after the law *appointeth*, a son unto the ever, *he* having been made perfect.

1065. *Holds unchangeable the priesthood.* Literally, *This would prohibit change of any kind*, which is not true; whereas &c., *That his priesthood is not to be changed for another, there is to be no further Dispensation from God*; hence &c., 321.

1066. *He is able to save to the uttermost.* Literally, *He naturally possesses power*; whereas &c., *He has been granted power*; hence &c., 321.

1067. *Deal.* See Acts xxv. 24.

1068. *The law appointeth men &c.* Literally, *They select from among men those that have infirmities*; whereas &c., *The law appointed men to be high priests, all of whom have infirmities*; hence &c., 321.

1070. *To the end that he should offer gifts.* Literally, *This is the object of his appointment*; whereas &c., *That it is one object for his appointment*; hence the *Peculiar Government*. See Rule 322,1.

CHAPTER VIII.

1. Now *the* sum, concerning the things that are spoken, such like *i e is to this effect*, we have an high priest, who sets on *the* right hand of the throne of the majesty in the heavens *i e of the heavenly majesty*,

2. a minister of the Holies, even of the tabernacle that is true, which the Lord pitched, not man.

3. For *on earth* every high priest is appointed to the end that he should offer gifts and also sacrifices. Whence necessary *it is* to have something, even this *man*, which he should have offered.

4. So then if indeed he *our high priest* was existing *now* on earth, not then perhaps a priest he was existing after those that offer after law the gifts,

5. whosoever *they are*, they perform service to a pattern or delineation out of the heavens. As Moses has been admonished of God, being about to make the tabernacle. For see, saith he *God*, thou shouldst have made all things, after the pattern that was given to thee, in the mount.

6. But now he *our high priest* hath obtained a more excellent ministry by so much, as a mediator of a better covenant he is, which *i e in that*, for better promises, has been established.

7. For if that first *covenant* faultless was, probably a place was not being found for another.

8. But finding fault with them, he saith. Behold, days come, saith Jehovah, when I will make with the house of Israel, and with the house of Judah, a new covenant,

1071. *They perform service &c.* The Sense here intended to be conveyed is, *Who do not institute any service but by direct command from God*; which not being the Literal Sense is the occasion of the *Disarrangement*. See Rule 321.

1072. *But now he hath obtained.* The Sense here intended to be conveyed is, *He discharged the duties of a more excellent character*; which is not the Literal Sense; hence &c., 321.

1072,1. See Note 1066.

1073. *A place probably was not being found for another.* Literally, *It was not probable a place would have been found for it*; whereas &c., *The second would not have been required*; hence &c., 321.

1074. *Days come.* Literally, *Actually approach*; whereas &c., *Are come to*; hence &c., 322,1.

9. not according to the covenant, which I made with their fathers, in *the* day of my having taken by their hand to have led them, out of *the* land of Egypt, for they continued not in my covenant, so I regarded not them *exclusively*, saith Jehovah,

10. for this the covenant *is*, which I will make with the house of Israel, after those days, saith Jehovah, putting my laws, into their mind, even in their own heart, I will write them, and I will exist to them, as a God, and they shall exist to me, as a people,

11. and each should not have taught his fellow citizen, and each his brother, saying, know the Lord, for all shall <sup>1075</sup> know me, from *the* least to *the* greatest of them,

12. for merciful I will exist to their unrighteousness, and I should not have remembered any more <sup>1076</sup> in my appointments to them their *past* sins,

13. he hath made old the first *covenant*, in the <sup>1077</sup> proclamation to specify a new *covenant*. Now that that is decayed or waxeth old, approacheth disappearing.

#### CHAPTER IX.

1. Now verily the first *covenant* was having ordinances of service. And a worldly sanctuary.

2. For a tabernacle there was built, the first *part* in which. Even the candlestick, and the table, and the shew breads, and the golden censer *there was*, which is called the holies.

3. And after the second veil *in it*, a tabernacle that is called the holies of the holies,

4. having the ark of the covenant having been overlaid round about with gold, in which, a golden pot having the manna, and the rod of Aaron having budded, and the tables of the covenant.

1076. See Acts 556.

1076. *And should not have remembered any more.* Literally, *I should forget them*; whereas &c., *I should not recall their past disobedience*; hence &c., 321.

1077. *He hath made old the first covenant &c.* Literally, *The act stated constitutes the first covenant old*; whereas &c., *It proclaims that it had become old*; hence &c., 322,1.

1079. *Performing the services.* Literally, *In performing*; whereas &c., *To perform*; hence &c., 321.

1080. *And the errors of the people.* Literally, *Each man's per-*

5. and over it, cherubims of glory shadowing the mercy seat, of which, it exists not now to speak in part *i e particularly*.

6. Now the priests enter after these thus having <sup>495</sup> been prepared into indeed the first tabernacle continually, performing the services. <sup>1079</sup>

7. But into the second, once of the year, alone the high priest *enters*, not without blood, which he offers for himself and the errors of the people, <sup>1080</sup>

8. this making manifest by the spirit that is holy, not yet to have been made apparent <sup>1081</sup> the way of the holies *i e of becoming pure*, while the first tabernacle having standing up,

9. which a parable *was* to the time that has been present *to us*, according to which *parable*, gifts and also <sup>1082</sup> sacrifices are offered.

10. Not being able with respect to conscience to have made perfect him that does service only, in meats, and drinks, and <sup>333</sup> divers washings, and ordinances after flesh, until time of reformation, being imposed as a duty.

11. But Christ having come, an high priest of good things that are coming, of the greater and more perfect tabernacle, not made with hands, this is, not after this *character* after *i e as to* the creation of *it*,

12. neither by means of *the* blood of goats or calves. But by means of the his own blood, he entered once for all into the holies, *he* having obtained <sup>1083</sup> an eternal redemption <sup>333</sup> *thereby*.

13. For if the blood of goats and of bulls, and *the* ashes of an heifer, sprinkling those that have been unclean, sanctifieth to the <sup>1084</sup> purifying of the flesh to *the extent to which it is prescribed*,

*sonal transgressions*; whereas &c., *Their collective or national errors*; hence &c., 321.

1081. *The way of the holies.* I conceive this Literally means, *The way of doing holy things*; whereas &c. I conceive, as in the Paraphrase; hence &c., 321.

1082. *Gifts and also sacrifices are offered.* Literally, *What is stated*; whereas &c., *Things were offered as gifts &c.*; hence &c., 322,1.

1083. *Having obtained an eternal redemption.* Literally, *Having personally obtained*; whereas &c. I conceive, *Having been granted*; hence &c., 321.

14. more by how much, the blood of the Christ,  
 who, through *his having* an eternal spirit, offered  
 himself, without blame to the God, shall purge your  
 conscience, from dead *i e* *past* works of *observances*  
 and *sacrifices*, with respect to that ye should serve a  
 God having *i e* *possessing* life, and so *unchangeably*  
*able to deliver you*,

15. and so on account of this, a mediator of a new  
 covenant he exists, in order that of death having been  
*i e* *having partaken*, on account of *man's assurance of*  
 deliverance from the transgressions under the first  
 covenant, they that have been called of the eternal  
 inheritance should have received the *fulfilment of the*  
 promise.

16. For where a covenant is a dead *person's*,  
 necessary is it to be sustained *i e* *adhered to* by him  
 that made the covenant.

17. For a covenant, with *persons* dead, certain *i e*  
*unchanged it is*. Otherwise at no time has it power,  
 when he has life, that made the covenant.

18. Whence not even the first *covenant*, without  
 blood, hath been dedicated.

19. For in accordance to the law after every pre-  
 cept having been spoken by Moses to all the people,  
 having taken the blood of the calves and goats *offered*  
*in sacrifice*, with water, and scarlet wool, and hyssop.  
 Even he sprinkled the book itself and all the people,

20. saying, this the blood of the covenant is,  
 which the God commanded to you.

21. And also he sprinkled the tabernacle and all  
 the vessels of the ministry with the blood likewise,

22. and almost *exclusively* with blood, all things  
 are purged in accordance to the law, indeed without  
 shedding of blood, no remission exists in the law.

23. Therefore necessary the indeed types of the  
 heavenly *privileges* that exist during these *our* heavens  
 are to have been purified *with the sacrifices appointed*.  
 But the heavenly *privileges* themselves with better  
*i e* *more effective* sacrifices, than these of the first  
 covenant.

24. *I say more effective*. For not into holy *places*  
 made with hands, the Christ entered, prefigures of  
 the truths, but into heaven itself. Now to have been  
 clearly exhibited in the presence of the God, for the  
*assurance of us*,

25. nor yet in order that often he should offer  
 himself, as the high priest entereth into the holies,  
 after a year, with blood of another.

26. Otherwise it is necessary he often to have  
 suffered since the foundation of the world. But now  
 once for all to the end of the evers, as to a putting  
 away of sin, by means of his sacrifice, he hath been  
 made manifest,

27. but inasmuch as, it is appointed to the men  
 obtaining *salvation* once for all to have died. Though  
 after this, is judgment.

28. So even is it appointed the Christ's once for  
 all having been offered to the end that he should

1084. Sanctifieth to the purifying of the flesh. Literally, Entire purification of the flesh; whereas &c., To the extent to which it is prescribed for cleansing; hence &c., 321.

1084,1. See Rom. Note 641.

1085. Offered himself. The Sense here intended to be conveyed is, Allowed himself to be offered; hence &c., 321.

1085,1. From this place the Greek Text followed is that of Griesbach's.

1086. And so on account of this a Mediator of a new covenant he exists. Literally, He is constituted; whereas &c., He is by man perceived to be; hence &c., 321. The word Mediator being used only in a Metaphorical Sense is I conceive the occasion of the Disarrangement, See Rule 321.

1087. On account of deliverance from transgressions under the first covenant. Literally, To effect the deliverance; whereas &c., To assure man of his having been delivered; hence &c., 321.

1088. Should have received the promise. Literally, Should have the promise made to them; whereas &c., Should have the promise fulfilled to them; hence &c., 321.

1090. During these heavens. The Sense of the Authorized

Version must have been expressed in Greek, The patterns of the heavenly things, with the Verb, To purify in the Subjunctive Mood, and the Pronoun translated With these in the feminine gender.

1091. With better sacrifices. According to Rule 333 Restriction is here expressed. The sacrifices were not better as regards Authority, for both originated from the Almighty. Neither were they better in respect of Certainty of fulfilment, for the same reason. And for the same reason, in respect of adaptation for the wants of man at the times of their appointment; and so on in other respects; but they were better in having more extensive promises attached to their observance.

It should be particularly observed, that the word here is not Singular, Sacrifice, but Plural, Sacrifices; hence the immediate Reference cannot be to the great Sacrifice of our Blessed Lord on the Cross, but possibly to the Personal, Mental, and Bodily Sacrifices that each individual makes, who realizes the privileges appointed to those who believe the truths that that great Sacrifice assures them of.

1092. The high priest entereth. Literally, After similarity of manner; whereas &c., After a similarity of act; hence &c., 322,1.

have borne sins of many, because of <sup>1093</sup>the second time of his coming, without reference to sin, he shall come to those that await him, for salvation.

## CHAPTER X.

1. For the law having a shadow of good <sup>498</sup>privileges that are about to come, not the image itself of the privileges, by year, never is able by the it sacrifices, which they offer, <sup>1095</sup>the same in relation to the continuance of them, those that assent to them to have made perfect.

2. Otherwise probably they ceased not to be so, (annual sacrifices being offered on account of the fact no one to have now consciousness of sins,) they ceased not that serve for once for all having been purged from a sin,

3. but in them i e annual sacrifices, a remembrance of sins, after a year there is.

4. For impotent blood of bulls and goats is to take away sins,

5. wherefore coming into the world, he the Christ saith, thou wilt not sacrifice and offering. Though a body thou prepared for me,

6. burnt offerings, even for sins, thou art not pleased with.

7. Then I said. Lo, I come to a volume of a book, it has been written of me in respect of <sup>381</sup>that I should have performed, the God thy will is.

8. Above saying, that thou wilt not neither art pleased with sacrifice and offering and burnt offerings even for sin, which, in accordance to the law, are offered.

9. Then he hath said. Lo, I come in respect of

1093. To the end that he should have borne sins of many. Literally, That he should have removed their guilt; whereas &c., That Man might be assured that their guilt was removed. hence &c., 321. Observe the Article is Omitted, it is Sins, not, The Sins.

1094. To those that await him. Literally, Await his appearance; whereas &c., Await his deliverance; hence &c., 321.

1095. The Law never is able by the it sacrifices those that assent to have made perfect. Literally, In any manner; whereas &c., Without a continued observance of them; hence &c., 321.

1096. Thou wilt not sacrifice &c. Literally, Thou commanded not that man should make any sacrifices; whereas &c., It was not

<sup>381</sup>that I should have performed thy will, he taketh away the first covenant, in order that the second should have been established,

10. by which will, we having been sanctified exist by means of the offering of the body of Jesus Christ once for all,

11. now every indeed priest stood by day, ministering even the same. Oftentimes offering sacrifices, which never are able to have taken away sins.

12. But he having offered <sup>498</sup>one sacrifice for sins, with respect to the continuance of it, he set down at right hand of the God,

13. the result of its fulfilment to man expecting. When his enemies should have been made his footstool.

14. For he hath perfected by <sup>498</sup>one offering, with respect to the continuance, those that are sanctified.

15. Even as the Spirit that is <sup>503</sup>holy bears witness to us. Because it exists in the declaration to have foretold,

16. this the covenant is, which I will make with them that are my people, after those days, saith Jehovah, putting laws of me i e mine, into their hearts, even in their minds, I will write them,

17. as I should not have remembered still their sins and their iniquities if they continue in the covenant.

18. Now where a remission of these is, no more offering is there for sin.

19. Therefore brethren having boldness, with respect to the entrance of the holies, by the blood of Jesus,

Thy wish, but man's necessity, that made Thee command sacrifices; hence &c., 321.

1099. In order that the second &c. Literally, This was the object of his doing it; whereas &c., This was a result attendant on his doing it; hence &c., 322,1.

1100. Every priest stood by day. Literally, Every priest, each day, did what is stated; whereas &c., Each of them did it, some of them one day, some another; and so collectively, it was done by them daily; hence &c., 322,1.

1103. I should not have remembered &c. Literally, I should forget it; whereas &c., I should not recall them if they continue in my covenant; hence &c., 321.

20. which *entrance* he consecrated for us a new way and living, through the veil, this exists through his *having had* flesh,

21. though a great priest, over the house of the God,

22. we should draw near with a true heart, in full assurance of faith, *we* having been cleansed by sprinkling the hearts *of christians*, from consciousness of evil,

23. and the body's *alienation to God of christians* having been washed by *baptism's* pure water, we should hold fast the profession of the hope *of our acceptance* without wavering. For faithful he that promised *is*,

24. and should consider one another, for exciting of love and of good works.

25. Not forsaking the assembling together of ourselves. As a custom to some, but exhorting even so much more as much as, ye see the day *of knowledge* approaching.

26. For willingly sinning by us, after the *fact*, to have received the knowledge of the truth, no more for sins, a sacrifice remains.

27. But a certain fearful earnest expectation of judgment and fire, a zeal *of being about to devour* the adversaries,

28. any one having despised a law of Moses, without mercies, by two or three witnesses, he died,

29. think ye how much, he shall be thought worthy of more severe punishment, that trod under

foot the son of the God, and counted the blood of the covenant a common *blood, and as such insufficient*, by which, he was sanctified, and so despised the spirit of the grace *vouchsafed to him*.

30. *I say think*. For we have known him that said, punishment *is* with me, I will remunerate, saith Jehovah, and again, Jehovah shall judge his people,

31. fearful *is* the thing to have fallen for punishment into the hands of a living God.

32. But call to remembrance the former days, in which, having been enlightened, ye endured a great contest with afflictions,

33. this indeed, *ye* being publicly exhibited to censure by reproaches and also oppressions. And so this, partakers having become of those that are in this manner conversant with afflictions.

34. For even ye had compassion upon the persons bound, and accepted the spoiling of your goods with joy, acknowledging to have in yourselves better property, in the heavens, even an enduring.

35. Therefore ye should not have cast away your confidence of being in Christ reconciled to God, which hath great recompense of reward.

36. For ye have need of patience, in order that the will of the God having performed, ye should have received the promise of eternal life.

37. For yet a little time whensoever howsoever (whether by man's death or his own personal appearance) he that cometh will come, and will not tarry.

1104. *The hearts*. Let this be noted, 1st. There is no authority for the Authorized Version, *Our hearts, Our body*. 2ndly. And that it is Plural, *The hearts*, and Singular, *The body*; *The hearts*, in my opinion to shew, that the Reference is to the numerous misgivings and condemnations of the heart on account of our consciousness of the evil that dwells within us; *The body*, in my opinion to shew, that the Reference is to the single state in which we were of alienation to God, and from which we were once for all washed by the water of Baptism.

1106. *A zeal of being about to devour*. Literally, *Of immediate destruction*; whereas &c. I conceive, *Of certain destruction*; hence &c., 321.

1107. *He shall be thought worthy of more severe punishment*. Literally, *He shall be judged by God*; whereas &c., *Man should esteem him to deserve*; hence &c., 321.

1108. *Punishment is with me*. See Rom. xii. 19.

1109. *Ye endured a great contest with afflictions*. Literally, *Ye*

*were perplexed by their attacks upon you*; whereas &c., *Ye were severely afflicted through your light*; hence &c., 321.

1110. *Ye being publicly exhibited &c*. Literally, *A personal exhibition*; whereas &c., *The reproaches were publicly uttered*; hence &c., 321.

1111. *Partakers having become*. Literally, *Partakers of the reproaches*; whereas &c., *Partakers of blame in countenancing those that are thus reproached*; hence &c., 321.

1112. *Had compassion upon the persons bound*. Literally, *Shewed to them personally kindness*; whereas &c., *Regarded their sufferings with pity, and were ready to assist them*; hence &c., 321.

1113. *Accepted the spoiling of your goods with joy*. Literally, *Rejoicing at it*; whereas &c., *Rejoicing, notwithstanding their destruction*; hence &c., 321.

1114. *For ye have need of patience*. Literally, *Ye require a supply of patience*; whereas &c., *The exercise of patience is required*; hence &c., 321.

38. So then the just, by faith, shall live, yet if he should have drawn back, my soul has not pleasure in him.

39. But we exist not of drawing back, unto perdition, but of belief, unto saving of soul.

#### CHAPTER XI.

1. Now faith exists of *i e concerning* things being hoped for, a first principle of things, an evidence of not being seen.

2. And so by this *principle*, the presbyters were witnessed *to be such*,

3. we understand through faith the ages <sup>1115</sup> *i e the* <sup>996</sup> *Dispensations* to have been constructed by command of God, to the end that *man should believe*. Not of things being apparent, the things that are seen should have been made,

4. we understand through faith, Abel, than Cain, offered to the God, a more acceptable sacrifice, by which, righteous he was witnessed to exist through testifying to his gift of the God, and so by means of it, having died. Still he speaks,

5. we understand through faith, Enoch was translated in respect of that he should not have seen death, and so was not in a situation of being found by death, because the God translated him. *This we understand*, because before his translation, he hath been declared to have been acceptable to the God.

6. Now without faith, impossible *it is* to have been acceptable. For it is necessary for him that cometh near to the God to have believed, as it does exist

1115. *We understand through faith.* Literally, *Without other assistance*; which is not true; hence &c., 321.

1116. *The ages to have been constructed.* Literally, *The existence of time*; whereas &c. has reference to man's relation to God during that time; hence &c., 321.

1117. *To the end that.* Not of things being apparent &c. Literally, *The object for which it was done*; whereas &c., *That man should be able to perceive that such is the case*; hence the Peculiar Government. See Rule 380.

1118. *Abel, than Cain, offered to the God &c.* Literally, *The sacrifice itself was more acceptable*; whereas &c., *The manner of its offering was more acceptable*; hence &c., 321.

1118,1. *Righteous he was witnessed to exist.* Literally, *In all respects he was such*; whereas &c., *Such in respect of the offering*; hence &c., 321.

1119. *Enoch was translated.* I conceive that this word originally means, in this connexion, *To change*, and this Enoch was not, for

indeed to those that diligently seek him, a recompenser he is,

7. we understand through faith, divine information having been given to Noah, concerning things that are not then seen, having been affected with a religious awe, he prepared an ark, for deliverance of his house, by means of which, he condemned the world, and an heir became of the justification that is by faith,

8. we understand through faith, being named to Abraham, he listened to have gone to the place, which he was about to receive for an inheritance, and went. Not knowing. Whither he went,

9. we understand through faith, he sojourned in the land of the promise to him as a stranger, in tents, having dwelt with Isaac and Jacob the co-heirs of the promise of the same.

10. For he was earnestly expecting the city having the foundations, of which a builder and maker the God must be,

11. we understand through faith, even Sarah herself received strength for conception of seed, even against fixed time of age, because faithful, she esteemed him that promised,

12. therefore indeed of one, there was sprung children, and these after his having been dead. As the stars of the heaven for the multitude of them, and as the sand that is of the shore of the sea, that is innumerable,

13. according to our faith, these all died. Not

he was living and continued to live; the change would have been for him to have died; hence &c., 322,1.

1119,1. See Acts xiii. 80.

1120. *It is necessary for him that cometh.* Literally, *It is necessary to believe him that cometh*; hence &c., 321.

1121. *And an heir became of the justification by faith.* Literally, *This would refer to the great day of account*; hence &c., 321.

*The justification by faith.* Literally, *The justification that faith obtains*; whereas &c., *The justification that man obtains by the exercise of faith*; hence &c., 321.

1122. *He was earnestly expecting the city &c.* Literally, *Expecting the specific thing specified*; whereas &c., *Expecting the realization of God's promise*; hence &c., 321.

1123. *Through faith Sarah herself received strength.* Literally, *Obtained an increase of her powers by natural means*; hence &c., 321.

1124. *These all died.* Literally, *All descending from Abraham died in faith*, which not being the sense intended to be conveyed, hence &c., 321.

having received the promises, but from afar having  
<sup>1125</sup> beheld and greeted and professed them, for strangers  
 and pilgrims they exist on the earth.

14. For they that say such things of themselves  
<sup>653</sup> declare plainly, that they seek a native country,  
<sup>1127</sup>

15. *I say seek*, as if indeed they were mindful of  
 that country, from which, they came out, they were  
<sup>1128</sup> having usually opportunity to have returned.

16. But now they desire a better, this is, a  
<sup>1129</sup> heavenly, wherefore the God their God is not  
<sup>502</sup> ashamed to be called of them. For he prepared for  
 them a city,

17. we understand through faith, Abraham hath  
 offered up the Isaac, being tempted *not to do so*, as  
<sup>1130</sup> he that received the promises was offering up the  
<sup>1131</sup> only begotten son,

18. to whom, it was said, that through Isaac, seed  
<sup>1132</sup> shall be called thine,

19. having accounted that even from the dead to  
<sup>500</sup> raise up him, able the God was, from whence him  
 also, *speaking* in a figure, he received,

20. we understand through faith, concerning  
 things about to come, Isaac blessed the Jacob  
 and the Esau,

21. we understand through faith, Jacob dying  
<sup>1133</sup> blessed each of the sons of Joseph, when bent rever-  
<sup>1134</sup> ently on the top of his staff,

22. we understand through faith, Joseph finish-

ing, concerning the departing of the sons of Israel,  
 mentioned, and concerning his bones, he gave com-  
 mandment,

23. we understand through faith, Moses having  
 been born, he was hid three months, of his parents,  
 because they esteemed beautiful the child, and were  
 not afraid of the command of the king,

24. we understand through faith, Moses to years  
 of discretion having come, a son of Pharaoh's  
<sup>1135</sup> daughter refused to be called,

25. rather having chosen to be afflicted with the  
 people of the God, than for a season to have enjoy-  
<sup>1136</sup> ment of sin,

26. having esteemed greater riches than the  
<sup>498</sup> treasures of Egypt the reproach of those after the  
<sup>1137</sup> Christ. For he was looking attentively at the re-  
 compence of the reward,

27. we understand through faith, he forsook Egypt.  
 Not having been afraid of the wrath of the king.  
<sup>1138</sup> For as seeing the invisible, he endured,

28. we understand through faith, he hath insti-  
 tuted the passover and the sprinkling of the blood,  
 lest he that destroys the firstborn should touch  
 them,

29. we understand through faith, they passed  
 through the Red Sea as on dry ground, which the  
<sup>1139</sup> Egyptians having taken an attempt, they were  
 drowned,

1125. *Having beheld them.* Literally, *Clearly understood them*;  
 whereas &c., *Having partial comprehension of them*; hence &c., 321.

1127. *They seek a native country.* Literally, *The country of  
 their birth*; whereas &c., *A country they will acknowledge to be  
 theirs*; hence &c., 321.

1128. *They were mindful.* Literally, *If they remembered*;  
 whereas &c., *They chose to acknowledge it as the country they were  
 seeking*; hence &c., 321.

1129. *But now they desire a better.* Literally, *At the time the  
 Apostle wrote they desired it*; whereas &c., *Has reference to the  
 time to which the record relates*; hence &c., 321.

1130. *He that received the promises.* Literally, *He to whom  
 they were fulfilled*; hence &c., 321.

1131. *He was offering up the only begotten.* Literally, *His only  
 child*; whereas &c., *The only one entitled to the promise*; hence &c.,  
 321.

1132. *Seed shall be called thine.* Literally, *That only shall  
 be entitled to such a name*; whereas &c., *Shall be entitled to it in  
 relation to the matter treated of in the Context, the promised  
 blessing of God*; hence &c., 321.

1133. *He blessed each of the sons of Joseph.* Literally, *He did*

*it*; whereas &c., *He delivered to each of them that which God  
 appointed*; hence &c., 321.

1134. *Bent reverently.* I have no authority for this Signifi-  
 cation, beyond what appears to me to be its Sense in certain places.

1135. *A son of Pharaoh's daughter refused to be called.* Liter-  
 ally, *He refused to have such an appellation*; whereas &c., *He re-  
 fused the course of life which the realization of such an appellation  
 entailed*; hence &c., 321.

1136. *Enjoyment of sin.* Disarranged to shew that there is no  
 real enjoyment in sin, there is alone enjoyment in the performance of  
 the things which are sinful. See Rule 321.

1137. *The treasures of Egypt.* Literally, *The treasures of the  
 whole of Egypt*; whereas &c., *Those treasures he might have ob-  
 tained in Egypt*; hence &c., 321.

1138. *For as seeing the invisible.* Literally, *For as actually  
 seeing God*; whereas &c., *For as sensible of God's power*; hence  
 &c., 321.

1139. *Which the Egyptians having taken an attempt.* Liter-  
 ally, *An attempt to pass through the Red Sea as on dry ground*;  
 whereas &c., *An attempt to pursue the Israelites*; hence &c., 321.

30. we understand through faith, the walls of Jericho fell down, having been encompassed on seven days,

31. we understand through faith, Rahab the harlot perished not with those that believed not, having received the spies, with peace,

32. and what further than we understand by faith should I say. For the time will fail me relating concerning Gedeon, Barak and also Samson, and Jephthæ, David and also Samuel, and the prophets,

33. who, through their exercise of faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. quenched the violence of fire, escaped edges of swords, were strengthened in weakness, valiant waxed in fight, turned to flight armies of aliens,

35. women receive by resurrection their dead. But others were tortured, not having accepted the deliverance offered to them, in order that they should have obtained a better resurrection.

36. And others had trial of mockings and scourgings. Yea more, of bonds and imprisonment,

37. they were stoned, were sawn asunder, were tempted to homicide, died by slaughter of sword, wandered about in sheep, in goat-skins, being destitute, afflicted, tormented,

38. persons of whom worthy in God's estimation the world was not, they in deserts, being by him caused to wander, also in mountains, and dens and the caves of the earth,

1141. *The walls of Jericho fell down.* Literally, *They actively did what is stated*; whereas &c. *Passive, They were acted on by God*; hence &c., 321.

1142. *Rahab the harlot perished not.* I conceive the object of the *Disarrangement* here is to shew that *perish* is not here used in the Sense of *Annihilation*. See Rule 322,1.

1143. *But others were tortured.* Literally, *Other dead*; hence &c., 322,1.

1144. *In order that they should have obtained a better resurrection.* Literally, *This was their object in so doing*; whereas this is but one consequence resulting from their objects; hence &c., 321.

1145. *Others had trial of mockings and scourgings.* Literally, *Practised those things*; whereas &c., *Were subjected to mockings and scourgings*; hence &c., 321.

1146. *They died by slaughter of sword.* Literally, *The sword only*; whereas &c., *Died by the Sword, Spear, Knife, Axe &c.*; hence &c., 321.

1148. *Having laid aside all pride.* Literally, *Having become perfectly humble*; whereas &c., *Having ceased to estimate anything as entitling us to favor*; hence &c., 321.

39. so all these having been bearing witness to a future life, through the faith they exhibited, received not the promise of the God, concerning our *eternal* Christians having been provided a better state,

40. in order that not without us, they should have been complete.

## CHAPTER XII.

1. Wherefore truly indeed we, having so completely surrounding us, a cloud of witnesses, having laid aside all pride, truly the easily besetting sin of patient endurance, we should run a race that is proposed to us,

2. beholding as the beginner and finisher of the faith respecting a future life, Jesus, who for a joy that is set before him, endured a cross, having despised the shame. And at right hand of the throne of the God, sat down.

3. For consider him that hath endured of the sinners against him such contradiction, lest ye should have been wearied in your present lives, being faint,

4. not yet unto blood, ye resisted, against the sin that assails you, contending,

5. and ye have been forgetting the exhortation, which speaketh to you as to sons, O son of me. Despise not a chastening of Jehovah, neither faint, by him, being rebuked.

6. For whom Jehovah loveth, he chasteneth. And he scourgeth every son, whom he receiveth,

7. if ye endure chastising, the God is dealing as

1150. *The beginner and finisher.* If St. Paul considered Almighty God to be *The beginner and finisher*, and Jesus Christ *The Executor*, then the *Arrangement* should be *Irregular*. See Rule 321.

1151. *Having despised shame.* Literally, *Real shame*; whereas &c., *What man in relation to death regarded to be shame*; hence &c., 321.

1153. *Endured such contradiction &c.* The *Disarrangement* here is intended to shew, that *The magnitude*, here, has reference to the greatness of the endurance, and not of the contradiction; the Literal Sense would determine the reverse to be the case; hence &c., 321.

1154. *For whom Jehovah loveth.* Literally, *Loves anywhere*; whereas &c., *Whom he loves in this world*; hence &c., 321.

1155. *If ye endure chastising.* Literally, *If ye are chastised*; whereas &c., *If ye rightly endure*; hence &c., 321.

1156. *The God is dealing &c.* Literally, *God is dealing with you as with sons*; whereas &c. as in the Paraphrase; hence &c., 321.



with sons by you *are dealt with*. For who a son is,  
whom a father chastens not.

8. But if without chastising ye are, of which partakers all have been made, then bastards and not sons ye are.

9. Furthermore we have the indeed fathers of our flesh chastisers, and were ashamed not, how much more shall we be in subjection to the father of the spirits of them, as then we shall live.

10. For the indeed fathers, for a few days, after that that pleases them, were chastising. But the father of their spirits chastises for the profit of us, to the end that we should have partaken of his holiness.

11. Now all chastising, for indeed the time, seems not joy to exist, but grief. Nevertheless it yields after a time peaceful fruit to those that have been exercised by means of it after righteousness,

12. wherefore lift up hands that have been hanging down and knees that have been feeble,

13. and make straight paths for your feet, in order that the lame should not have been turned away. But rather should have been cured,

14. follow peace, with all men, and the holiness, of which without, no one shall see the Lord,

15. looking diligently. Not any one being in want of the grace of the God. Not any *i e that no* root of bitterness up-springing, it should cause trouble, and by means of this, many should profane.

1157. *Whom a father chastens not.* Literally, *Punishes*; whereas &c., *Restrains*; hence &c., 321.

1158. *(Of which partakers all have been made.* Literally, *Had the Arrangement been Regular, Of which all partakers of it have been made*; whereas &c., *Of which partakers all men have been made*; hence &c., 321.

1160. *We were ashamed not.* Literally, *We felt no shame*; whereas &c., *We were not discouraged from still seeking to please him*; hence &c., 321.

1161. *How much more.* See Note to Rom. v. 9.

1162. *It yields &c. The punishment does not yield,* which is the Literal Sense, but the right endurance and use of it does; hence &c., 321.

The words, *By means of it*, are *Disarranged* to shew the Sense is not, *By means of it righteousness*. See Rule 321.

1164. *Follow peace.* As far as right allows, which restriction not being included in the Literal Sense is the occasion of the *Disarrangement* here. See Rule 321.

1166. *He obtained not place by repentance.* Literally, *He obtained not God's pardon*; whereas &c., *He obtained not by repentance the place which he formerly held*; hence &c., 321.

16. Not any *i e that no* fornicator or profane person acts as Esau, who, for a morsel of meat, his rights of birth sold.

17. For ye know, that when afterward wishing to have inherited the blessing, he was rejected. For he obtained not place by changing Isaac's mind, though with tears, having searched after it.

18. *I say, looking diligently.* For ye have not come to a being carefully touched mountain, or to a having been in a blaze with fire, or to a thick cloud, or to darkness, or to tempest,

19. or to a sound of a trumpet, or to a voice of words, which they that heard, entreated not to have added to them a word.

20. For they were not inclining to that that is given in charge, as when a wild beast should touch the mountain, it shall be stoned,

21. and so terrible was it existing, that appeared, Moses said, terrified I exist, even trembling with fear,

22. but ye have come to Sion's mountain, even to a city of a living God, a heavenly Jerusalem, and to an innumerable company of angels,

23. to a general assembly and church of firstborns having been registered in the heavens, and to a judge, a God of all, and to a state of spirits of just men having been made perfect,

24. and to a mediator of a new covenant after Joshua's time, and to a blood of sprinkling speaking better things, than the Abel's,

1167. *To a sound of a trumpet.* The Sense here intended to be conveyed is, *To a sound resembling that of a trumpet*; which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 321.

1168. *As when a wild beast &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *A wild beast of the mountain*; whereas &c. as in the Paraphrase; hence &c., 321.

1170. *And to a Mediator of a new covenant after Joshua's.* See Note 1086.

The word translated Joshua or Jesus being in the Genitive, cannot be the Appellation of the Person who is *Mediator*, but must have Reference to some Person giving or causing the Appellation either to the Covenant, or to its quality of being a new one.

1171. *Speaking better things than the Abel's.* Literally, *Abel's blood spoke acceptance with God, and what is better than that*; but the Sense intended to be conveyed is, *Abel's blood spoke an assurance alone of God's acceptance of him, whereas the blood of sprinkling here referred to, speaks an assurance of God's acceptance of all men*; hence &c., 321.

25. consider attentively. Ye should not have rejected him that *therein* speaks. For if those escaped not *punishment*, having rejected <sup>633</sup>warning of God that was for earth, more how much *shall not we be punished* that slight that that is for heavens, <sup>1161</sup>

26. *I say, not him that therein speaks*, of whom <sup>498</sup>the voice shook then the earth. But now he hath promised, saying. Yet once more I shake not only the earth, but also the heaven.

27. And the *declaration*. Yet once more, manifests of the things that are shaken the abrogation, as of things that have been made, in order that there should remain the things that are not to be shaken, <sup>1174</sup>

28. wherefore receiving an immoveable kingdom, we should have grace, by means of which, we should serve acceptably the God, with reverence and godly fear.

29. For even our God *as he was to Moses in the bush* a consuming fire *i e* terrible in majesty is,

#### CHAPTER XIII.

1. continue, <sup>1175</sup>the brotherly love of the strangers to your faith.

2. Do not forget. For by means of this *i e* of their being strangers, they *i e* their characters were concealed, *so* some having *by so doing* received hospitably angels,

3. remember the prisoners *for the faith*, as having been joined with them that suffer adversity, as also yourselves being in the body,

4. honorable the marriage with all *persons i e* with

1172. *That slight that that is for heavens*. Literally, *Him that had no connexion with earth*; hence &c., 321.

1174. *Receiving an immoveable kingdom*. *We receive a Dispensation that is not to be changed, and by which we are promised an eternal kingdom*, but this is not the Literal Sense; hence &c., 321.

1175. *Continue the brotherly love*. I conceive this duty had been much neglected, and that the *Disarrangement* conveyed a reprimand, in reminding them that such was the case; hence &c., 321.

1176. *The God will judge*. Literally, *Visit with punishment*; whereas &c., *When God judges all men, their sin will not be forgotten*; hence &c., 321.

1177. *Could never have left thee &c*. Literally, *In no way be separated from thee*; whereas &c., *In every case Man and not God must cause the separation*; hence &c., 321.

1178. *What shall man do to me*. Literally, *In anything that he can do*; whereas &c. restricted, *To the doing of the things referred to in the Context*; hence &c., 321.

*any kind of person is*, even the bed undefiled *is*. But the God will judge whoremongers and adulterers, <sup>1176</sup>

5. *exist* without covetousness, the disposition being content with the things that are possessed. For he hath said, <sup>1177</sup>*I could never have left thee*, neither forsaken thee as to our being bold to say,

6. Jehovah to me a helper *is*, and so I will not be terrified, <sup>1178</sup>what shall man do to me,

7. remember your governors, which spoke to you the word of the God, by *the assistance of* whom considering attentively the way of escape from the manner of life *they condemn*, follow the faith *you have been taught*,

8. Jesus Christ yesterday and to day the same <sup>1178,1</sup>*is*, also for the ever,

9. be not carried about <sup>1179</sup>with divers and strange doctrines. For a good thing it is in *acceptance* <sup>498</sup>*through grace* the heart to be established, not in *acceptance through* meats, by which, they were not profitted, that were occupied therein,

10. we have an altar, of which, they have <sup>1181</sup>no ability to have eaten, that serve the tabernacle <sup>1182</sup>*now only*.

11. For for whom the blood of animals for sin is brought into the holies, by means of the high priest of these *men*, the bodies are burned without the camp <sup>1183</sup>*which now they never are*,

12. wherefore even Jesus, in order that he should have sanctified by means of the his own blood the people without the gate, he suffered.

1178,1. To justify the Sense of the Received Version, the words *Jesus Christ* must be in the Accusative Case.

1179. *Be not carried about &c*. Literally, *With different and new*; whereas &c., *With other than that you have now accepted*; hence &c., 321.

1181. *They have no ability to have eaten*. The Sense here intended to be conveyed is, *While serving the tabernacle, they are unable to exercise the right to eat vouchsafed to them by God*; hence &c., 321.

1182. *That serve the tabernacle*. The Sense here intended to be conveyed is, *That acknowledge the Mosaic Covenant*; hence &c., 321.

1183. *The blood of animals*. The Sense here intended to be conveyed is, *The blood offering of any animal that is offered for sin*; hence &c., 321.

1184. *The bodies are burned &c*. Literally, *Are burned by the identical man who brought them in*; whereas &c., *By a man of the same order or rank*; hence &c., 323,1.

13. Therefore now we should go to him, without<sup>1185</sup> the camp, bearing his reproach.

14. For we have not here a continuing city, but<sup>333</sup> we seek that that is about to come.<sup>633</sup>

15. Therefore on account of him, we should offer a sacrifice of praise, continually, to the God, this a fruit of lips professing his name is.<sup>322,3</sup>

16. Yet forget not the benevolence, or participation with others required of you.<sup>1187</sup> For the God is well pleased with such like sacrifices,<sup>498</sup>

17. obey your governors, yea humbly submit.<sup>1189</sup> For they watch over your souls, as having to give an account, in order that with joy, this thing they should do, so not grieving be. For unprofitable for you this thing is.

18. Pray for us. For we have persuasion, that we have in your estimation a good conscience, with all things.<sup>1190</sup> Truly willing to be conversant.<sup>333</sup>

19. But especially I entreat you this to have done, in order that sooner I should have been sent back to you.

1185. *Bearing his reproach.* Literally, *Being his substitute*; whereas &c., *Submitting to the same reproach that he did*; hence &c., 321.

1187. *Yet forget not the benevolence &c.* Literally, *And forget not the benevolence &c. of Jesus*; whereas &c., *The benevolence &c. you are required to practise*; hence &c., 321.

1189. *As having to give an account.* Literally, *Of your conduct*; whereas &c., *Of their care for your instruction*; hence &c., 321.

20. And so the God of the peace vouchsafed to Christians, that brought again to man from the dead the shepherd of the sheep that is mighty through blood of an everlasting covenant, even our Lord Jesus,

21. may have perfectly instructed you, as to every good work, to the end that ye should have done his will, he preparing for you the manner of doing it that is pleasing in his sight, through Jesus Christ, to whom the glory thereof ascribe unto the evers of the evers. Amen.

22. And I beseech you, brethren, suffer the word of the exhortation I now address to you. For verily with short time, I wrote to you,

23. have knowledge of the brother Timothy having been set at liberty, with whom if shortly he should come, I will see you,

24. greet all your rulers, and all the saints, those that are of the Italy greet you,<sup>1192</sup>

25. the grace of this salutation extends to you all. Amen.

1190. *We have a good conscience.* Literally, *In the sight of God*; whereas &c., *In the estimation of the parties addressed*; hence &c., 321.

1192. *The saints those that are of the Italy greet you.* Literally, *Have actually commissioned me to state this*; whereas &c. I conceive, *Exhibit that feeling towards you that authorizes my expression of it on their behalf*; hence &c., 321.

## A LITERAL TRANSLATION

OF THE

## EPISTLE OF JAMES.

### CHAPTER I.

1. James, a servant of him that is God and Lord

500. *A servant &c.* Literally, *A servant of God I am to the*

of Jesus Christ I am to the twelve tribes that are in the dispersion to rejoice,

twelve tribes; whereas &c., *A servant to the twelve tribes I am for the cause of God*; hence &c., 321.

2. esteem all <sup>501</sup>joy to have been your portion, my <sup>502</sup>brethren. When ye should have met with various trials of your faith,

3. knowing, that your test of the faith worketh patience.

4. And the patience of this kind, esteem as to kind <sup>504</sup>a perfect work, in order that perfect and entire in things required ye should exist, in nothing, being deficient.

5. And if any of you be deficient in wisdom, ask of God that gives to all liberally, and upbraids not, and it shall be given to him.

6. But ask in faith, nothing doubting. For he that doubts, he hath been like to a wave of the sea being driven with the wind and tossed.

7. So think not, that man, that he shall receive any thing, from the Lord,

8. a doubting man, unsettled is in all his ways.

9. So rejoice, a brother that is wanting, with respect to his exaltation.

10. And the brother having abundance, with respect to his levelling, for as a flower of grass, it shall pass away.

11. For the sun risen with the fervent heat it has, even it withered the grass, and its flower fell off, and the beauty of the appearance it destroyed. So also the brother having abundance, with respect to his acts of passing, shall fade away,

12. blessed a man is, who sustains trial, because he a proof having made, of his constancy, he shall receive the crown of the life, which he professed to obtain with them that love him,

501. Esteem all joy. Literally, All things without any exception; whereas &c., Esteem as a whole all joy; hence &c., 321.

502. Ye should have met with various trials. Literally, As regards description; whereas &c., As regards number; hence &c., 321.

503. Knowing that your test of the faith. Literally, Necessarily effecteth that end; whereas &c., The result is so, when rightly used; hence &c., 322,1.

504. Esteem a perfect work. Literally, That you do it in a perfect manner; whereas &c., That the description of the work itself is of a perfect character; hence &c., 321.

504,1. In order that perfect and entire ye should exist. Literally, In the possession alone of that one quality; whereas &c., That your perfection should not be defective through the want of it; hence &c., 321.

13. no one being tried so as to effect eternal life, say, that apart from God's appointments, I am tried in relation thereto. For the God not tried exists by evils to change his appointments. Nor tries he any one in such a manner.

14. But each is tried, by the his own lust, being drawn away and enticed.

15. Then the lust having conceived, it brings forth sin. And the sin having been perfected, it begets death.

16. Err not, my beloved brethren,

17. every good gift, and every perfect gift from above exists, coming down from the father of the lights it is, in whom, no change exists but a turning of shadow,

18. it having been determined by him, he begat us here for his children by a promise of truth with respect to that we should exist a first fruit of his creatures,

19. appoint ye my beloved brethren. And exist, every man, swift, with respect to that he should have heard the promise, slow, with respect to that he should have commanded, slow, with respect to wrath.

20. For wrath of man worketh not a justification from God,

21. wherefore having laid aside all filthiness and superfluity of naughtiness, with meekness, receive the engrafted word that is able to have saved your souls.

22. And become, doers of word, and not hearers only, deceiving your own selves,

23. for if any one a hearer of word exists, and not

505. Its flower fell off. Literally, Necessarily does so; whereas &c., Commonly does so; hence &c., 322,1.

506. Which he professed to obtain, or, Which he promised himself.

507. Apart from. I cannot defend the Sense given to *and* in the Received Translation.

508. But a turning of shadow. Literally, In any respect; whereas &c., In that to which the Context has relation; hence &c., 321.

510. His creatures. Literally, Every description of existence; whereas &c., All earthly existences; hence &c., 321.

513. Worketh not a justification from God. Literally, Cannot obtain it; whereas &c., Cannot itself procure it; hence &c., 321.

a doer, this *man* is like to a man beholding his natural face, in a glass.

24. For he beheld himself, and hath gone away, and straightway he forgot, of what sort he was existing.

25. But he that looked into a perfect law the *ie* *that is in respect of the liberty to accept or reject it*, and continued, not a hearer after forgetfulness having become, but a doer of work, this *man* blessed, in his doing, shall exist,

26. if any one religious <sup>514</sup> seems to exist. *Though* not restraining his own tongue, but deceiving his own heart, <sup>516</sup> vain the religion of this man *is*,

27. pure and undefiled religion, before the God and father, it exists to visit fatherless and widows, in their affliction, unspotted himself to keep from the world,

## CHAPTER II.

1. my brethren. Not with respect of persons, hold the belief of our Lord Jesus Christ concerning the glory *that is to come*.

2. For if there should have entered into your assembly, a man with a gold ring, in goodly apparel. And there should have entered in also, a poor man, <sup>533</sup> in vile apparel.

3. And ye should have respect for him that wears the apparel that is gay, and so should have said, thou, sit down here well, and should have said <sup>519</sup> to the poor man, thou, stand, or sit down there under my foot-stool,

4. ye were determined by *their own estimate of* themselves, and became, judges by evil considerations,

514. *Religious seems*. Literally, *Such appears to be*; whereas &c., *Professes to be such*; hence &c., 321.

516. *Vain the religion of this man is*. Literally, *Absolutely useless to him*; whereas &c., *It is useless so long as he continues to act as is specified*; hence &c., 321.

519. See Acts 617.

520. *Ye fulfil a law*. The Received Translation expresses the Literal Sense had the *Arrangement* been *Regular* and the Article expressed; but such is not the case. If the Sense intended to be conveyed is as expressed in the Paraphrase, the *Arrangement* should be *Irregular*, See Rule 321, and so it is.

522. *Ye commit sin*. Literally, *In, under any circumstances*,

5. hearken, my beloved brethren, <sup>210</sup> choose not the God the poor in the world rich, in faith, and heirs of the kingdom, which he promised to them that love him.

6. Yet ye dishonor the poor, <sup>210</sup> do not the rich tyrannize over you, and draw you, before judgment seats,

7. <sup>210</sup> do not they blaspheme the worthy name that was called on you,

8. if indeed truly ye fulfil <sup>520</sup> a law, royal, through the scriptures *commanding it*, thou shalt love thy neighbour as thyself. Well ye do.

9. But if ye accept persons on account of external advantages, <sup>523</sup> ye commit sin, being convicted by the law, as transgressors.

10. For whosoever <sup>523</sup> should have kept <sup>533</sup> all the law. Save that he should have offended in one *thing*, <sup>524</sup> liable to reproach from all *men* he hath become.

11. For he that said. Thou shouldst not have committed an adultery, said also. Thou shouldst not have killed. So if thou do not commit adultery. Yet shalt kill, <sup>525</sup> a transgressor of law thou hast become.

12. So speak, and so act *toward others*, as on account of *being under* a law of liberty, *there is a* delaying to be judged.

13. For merciless judgment to him that shewed not mercy *exists*, he treats arrogantly mercy by *his* judgment,

14. what profit my brethren *is it*, if any one <sup>527</sup> should declare faith to have. And works he should not have. The faith *he has* is not able to have saved him,

regarding external advantages; whereas &c., *Ye do so in making external advantages the sole ground of acceptance*; hence &c., 321.

523. *Kept all the law*. Literally, *He that does so, cannot possibly offend in one point*; hence &c., 321.

524. *Liable to reproach from all*. Literally, *On account of all points*; whereas &c., *From all men*; hence &c., 321.

525. *A transgressor of law thou hast become*. Literally, *One that does transgress*; whereas &c., *One that has transgressed*; hence &c., 321.

527. *Declare faith to have*. Literally, *If any one should but declare that he has it*; whereas &c., *Admitting that a person can have faith*; hence &c., 321.

15. if a brother or a sister naked should be, or being wanting of the daily food.

16. And any one should have said to them, with respect to you, depart in peace, be warmed and filled. And should not have given to them the necessities of the body, what profit.

17. So also the faith *specified above*, unless it should have works, dead it exists by itself,

18. but some one will say, thou hast faith, and I have works, shew me thy faith, without the works I have, and I will shew thee, by my works, the faith thou hast,

19. thou believest, that one God there exists. Well thou doest, though the devils believe the same and tremble.

20. But thou wishest to have known, O vain man, why the faith thou hast, without the works I have, unprofitable exists,

21. Abraham our Father, not by works, was justified, having offered up Isaac his son, upon the altar,

22. thou seest, that the faith he had worked together with his works, as that by the works, the faith he had was made perfect,

23. and that the scripture that said was fulfilled. So Abraham believed the God, and it was reckoned to him, unto justification, even that a friend of God he was called,

24. perceive by this, that by works, a man is justified, and not by faith only.

25. Verily in like manner also Rahab the harlot,

530. *If a brother or a sister naked &c.* Literally, *Devoid of all clothing*; whereas &c., *Standing in need of clothing*; hence &c., 322,1.

532. *Thou hast faith.* Literally, *To some extent*; whereas &c., *To the extent required for effecting the object referred to*; hence &c., 321.

533. See Acts 524.

534. *The devils believe.* Literally, *Have belief of some kind or other*; whereas &c. restricted to the particular fact specified in the Context; hence &c., 322,1.

535. *The faith worked together.* Literally, *Actively did so*; whereas &c. *Passive*, *It was regarded as well as his works*; hence &c., 322,1.

536. *The faith was made perfect.* Literally, *Actively was changed*; whereas &c. *Passive*, *It became effective*; hence &c., 322,1.

not by works, was justified, she through faith having received hospitably the messengers, and then dismissed them for another journey.

26. As the body that is without a spirit dead exists. So also the faith that is without the works dead exists.

### CHAPTER III.

1. Not many instructors, make, my brethren, having experienced, that more *i e increased* judgment we shall receive by so doing.

2. For many times we all miscarry, if any one, in word, miscarries not, this a perfect man is, able he is to have restrained also all the body,

3. behold the bits of the horses, in the mouths, we place, with respect to that they should obey us, and so all their body we turn about.

4. Behold also the ships that are so great existing, and of fierce winds, being driven, it is turned about with smallest helm. Whither the will of him that guides should determine.

5. In like manner so the tongue a little member is, and it greatly boasteth. Behold how large a fire it is, it kindles how great materials,

6. even the tongue a fire is, the regulation of the iniquity effected is the tongue constituted to our members, it is that that defiles all the body, even setting on fire the course of the nature *i e the natural course*, and being set on fire through the hell to which it attains.

7. For every kind of beasts and also of birds, of serpents and also of things in the sea, is tamed and

538. *Dismissed for another journey.* Literally, *The object of their dismissal was for them to take another journey*; whereas &c., *Dismissed them free to engage in other work*; hence &c., 321.

540. *Behold the bits of the horses.* Literally, *The bits that belong to the horses*; whereas &c., *The bits which in respect of horses we employ*; hence &c., 321.

543. *The will of him that guides should determine.* Literally, *This has reference to the steersman's particular desire*; whereas &c. has reference to that which *The Steersman aims to effect, in some cases, against his own particular desire*; hence &c., 322,1.

544. *It kindles how great materials.* Literally, *It necessarily does so*; whereas &c., *It is capable of doing so*; hence &c., 321.

546. *For every kind of beasts &c. is tamed.* Literally, *A declaration of personal knowledge of the fact*; whereas &c., *A declaration of not knowing any kind that is not tamed*; hence &c., 322,1.

hath been tamed in the nature that is belonging to mankind.

8. But no one is able <sup>547</sup> by men the tongue to have tamed, <sup>548</sup> *it is* an ungovernable evil, full of deadly poison,

9. with it, we bless the Lord and father, and with it, we curse the men <sup>548</sup> that have been made after an image of God,

10. out of the same mouth, blessing and cursing proceeds, it becometh not, my brethren, these things so to have been.

11. What, the fountain, out of the same hole, the sweet and the bitter sends forth.

12. A fig-tree is not able, my brethren, olive berries to have borne, or a vine, figs, neither impregnated with salt, sweet to have brought forth water *at the same hole*,

13. who wise and intelligent, among you *is*, shew, by the good course of life *he has pursued*, his works, with meekness after wisdom.

14. But if ye have <sup>550</sup> bitter envy and strife, in your heart. Boast not, nor lie in respect of the truth,

15. <sup>550</sup> this is not the wisdom from above descending, but *is* earthly, sensual, devilish.

16. For where envy and strife *is*. There confusion and every evil work *is*.

17. But the from above wisdom, first indeed pure it exists, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

18. So *the* fruit of justification, in peace, is sown by them that make peace,

#### CHAPTER IV.

1. from whence wars, and whence fightings,

547. *By men the tongue to have tamed.* Literally, *By any means*; whereas &c., *By his own natural power*; hence &c., 321.

548. *That have been made after an image of God.* Literally implies, *That Almighty God passed through the state that each man passes through*; whereas &c., *We curse the men that have an image resembling God's*; hence &c., 321.

550. *If ye have &c.* Literally, *If these things are there*; whereas &c., *If ye act from such motives*; hence &c., 321.

555. *Enmity with the God exists.* Literally, *It necessarily is so*; whereas &c., *As a principle it is so*; hence &c., 322,1.

among you, *is it* not hence, from your lusts that war in your members,

2. ye lust, and have not, ye kill and desire, and are not able to have attained, ye fight and war, ye have not, on account of the *thing* not *being* you to have asked,

3. ye ask and receive not, because amiss ye ask, in order that upon your lust, ye shall spend extravagantly,

4. ye adulteresses have not known, that the friendship of the world, enmity with the God exists. Therefore he who if a friend should have determined to exist of the world, an enemy of the God he is constituted,

5. or ye think, that vainly the scripture says, for the sake of malice, it earnestly desires *to cultivate*, the spirit which shall dwell in us *acceptably* to God.

6. And <sup>558</sup> gives more grace *for its attainment*, wherefore it says, the God resisteth the proud. But giveth grace unto the humble.

7. Therefore be subject to the God. And resist the devil, and he will flee from you,

8. draw nigh to the God, and he will draw nigh to you, make clean hands, sinners, and purify hearts, double minded,

9. be afflicted, and mourn, and weep, your laughter, into mourning, be turned, and the joy, into heaviness,

10. be humble in the sight of the Lord, and he shall lift up you.

11. Speak not against one another, brethren, he that speaks against a brother, or judges his brother's *conscientious action*, he speaks against law, and

556. *Who if a friend should have determined to exist.* Literally, *No one can determine this, they can but determine to strive to be so*; hence &c., 321.

558. *And gives more grace.* Literally, *Adds physical power*; whereas &c., *Assures greater acceptance*; hence &c., 321.

560. *Resisteth the proud.* Literally, *Persons that are or have been proud*; whereas &c., *The act that originates from pride*; hence &c., 321.

judges law. And if thou <sup>568</sup>judgest law, not a doer of law but a judge thou art,

12. one a lawgiver and judge is, that is able to have saved and to have destroyed. Then thou, who that <sup>322,2</sup>judgest the neighbour art thou,

13. go to now, ye that say. To-day or to-morrow we will go into <sup>333</sup>this the city, and continue there a year, and buy and sell and get gain,

14. whosoever *so says*, ye know not of the to-morrow, of what sort your life *is*. For a vapour ye exist in respect of a little appearing, afterwards also *in* vanishing away,

15. wherefore in respect of <sup>381</sup>that you should say, if the Lord should will, and we shall live, then we will do this or that.

16. But now ye rejoice in your boastings, all such <sup>333</sup>rejoicing evil it exists.

17. Surely goodness <sup>568</sup>having acknowledged to do, and not doing, <sup>322,2</sup>sin it is to him,

#### CHAPTER V.

1. go to now, the rich, weep, howling on account of your miseries that are about to come,

2. your riches <sup>498</sup>have been corrupted, and your garments <sup>498</sup>moth eaten have become,

3. your gold and your silver <sup>498</sup>have been cankered, so their rust, for a witness against you, shall exist, and shall eat your flesh as a fire, ye heaped treasure together for later days.

4. Behold the hire of the labourers that reaped down your fields, that has been kept back by fraud by you, cries aloud, and the cries of them that reaped, into the ears of Jehovah of Sabaoth, have entered,

5. ye lived in pleasure on the earth, yea lived extravagantly, ye educated your heart, for a day of slaughter,

568. *If thou judgest law. Literally, In any way, even that it is holy; whereas &c., If thou considerest that thou hast authority to judge; hence &c., 321.*

567. *The Lord should will. Literally, Perceptibly determines; whereas &c., Should permit me so to act; hence &c., 321.*

568. *Surely goodness having acknowledged to do. Literally,*

6. ye condemned, ye killed the just, he sets not himself in opposition to you.

7. Therefore have patience, brethren, unto the coming of the Lord. Behold the husbandman <sup>570</sup>waiteth for the precious fruit of the earth, having patience for it. Until it should have received early and latter *rain*,

8. have patience, also ye, stablish your hearts, that the coming of the Lord hath drawn near.

9. Groan not, brethren, by other *men's suggestions*, lest ye should have been condemned. Behold the judge, before the doors, hath stood,

10. an example, take, my brethren, of the endurance of evil and of the long suffering, the prophets, which spoke in the name of Jehovah.

11. Behold we count happy those of them that sustained the patience after Job, ye heard, and the principal design of Jehovah *in their case* ye saw, that abounding in mercy Jehovah <sup>322,2</sup>is, and compassionate *therein*.

12. And above all things, my brethren. Swear not by either the heaven, or the earth, or any other <sup>333</sup>oath *that ye will do anything*. But exist your yea of promise, yea *as to right performance*, and the nay of you, nay, lest into condemnation for promising *what ye should not perform*, ye should have fallen,

13. does <sup>210</sup>any suffer affliction among you, pray, is any merry, <sup>210</sup>sing psalms,

14. does <sup>210</sup>any one want authority to teach among you, call for the presbyters of the church, and pray over him, having anointed with oil, on account of the fame,

15. and the prayer after *it is made in obedience to the faith* will save him that labours *from wanting authority*, and the Lord will raise up him <sup>573</sup>to authority

*What is really good; whereas &c., What we esteem to be good; hence &c., 321.*

570. *The husbandman waiteth. Literally, He actually does so; whereas &c., He cannot immediately obtain it; hence &c., 322,1.*

573. See Acts 587.



by so doing, and if he should exist, having caused sin<sup>574</sup>  
by his want of authority, it shall be forgiven him.

16. Therefore confess to one another the sins of this character, and pray for one another, to the end that ye should have been made whole in respect of authority. Much a prayer for what is just avails, being energetic,

17. Elias a man subject to like passions was to us,<sup>322,2</sup>  
and he prayed a prayer in respect of that it might<sup>575</sup>  
not have rained, and it rained not on the earth three years and six months,<sup>381</sup>

574. And if he should exist having caused sin. Literally, Intentionally effected it; whereas &c., Been an accidental means of its production; hence &c., 321.

575. He prayed a prayer. Literally, He made a single utterance

18. and again he prayed, and the heaven gave rain,<sup>576</sup>  
and the earth brought forth its fruit,

19. my brethren, if any one, among you, should have been led out of the way from the truth, and any one should have converted him,

20. know, that he that converted a sinner, from an error of a way of him, he shall save a soul from death by it such way, and a multitude of sins that a sinner would have thus committed he shall bury.

of his desire; whereas &c. probably, He oft supplicated for a single object of desire; hence &c., 321.

576. And the heaven gave rain. Literally, Heaven does not give rain; whereas &c., Rain descended by command from heaven; hence &c., 321.

## A LITERAL TRANSLATION

OF THE

## FIRST EPISTLE OF PETER.

### CHAPTER I.

1. Peter, an apostle of Jesus Christ to elected<sup>333</sup>  
strangers of dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. for their having a foreknowledge of God the Father, with respect to sanctification of spirit, in obedience and sprinkling of the blood of Jesus Christ, may grace to you and peace have been multiplied,<sup>576,1</sup>

3. blessed be, the God and Father of our Lord Jesus Christ, that exists according to his abundant mercy having begotten again us, in vouchsafing us

576,1. Observe, There is no Article before God, it cannot therefore be, Foreknowledge possessed by God.

577. See Rom. i. 4.

a living hope by means of that which the resurrection of Jesus Christ, from the dead establishes,<sup>577</sup>

4. of an inheritance incorruptible, and undefiled, and unfading, having been reserved in the heavens, for you,

5. that are by power of a revelation from God being kept in hope through faith, of a salvation ready, to have been revealed in the last time,<sup>578</sup>

6. through which keeping, ye greatly rejoice, a little now, if being necessary, ye having been caused to grieve through many temptations that attack you,<sup>333</sup>

578. By power of a revelation from God. The Sense of the Authorized Translation demands the Expression of the Article before Power and God.

7. in order that your trial of the faith, much more precious than of gold that is destroyed. Even by means of fire being tried, it should have been found unto praise and glory and honor, at appearing of Jesus Christ,

8. whom not having seen, ye love, in whom now. Not seeing. Yet believing, ye rejoice with joy unspeakable, and having been endowed with glory,

9. ye receiving the end of the faith, *viz*, a salvation of souls,

10. concerning which salvation, prophets enquired and searched diligently, that prophesied concerning the *salvation* that exists to you by grace,

11. searching as to what things or time of what kind, the spirit by them was declaring, testifying before hand the sufferings of men on account of Christ's *not having come*, and the glories realized in this world after these sufferings are taken away,

12. by whom it was revealed that not to themselves. But to us, they were ministering these things, which things now were published to you, by means of them that preached the glad tidings for you in a spirit's holy *ie* in a spirit's freedom from guilt having been sent down from heaven, unto obtaining which, angels desire to have stooped forward to ascertain a means,

13. wherefore having girded up the loins of your mind, being sober constantly, hope for salvation through grace that is brought to you, by revelation of *ie* what is revealed by Jesus Christ,

579. *At appearing*. Not then exclusively, or the Article would have been expressed before *Appearing*; *Perhaps before the time specified, also afterwards*; hence the Omission of the Article, See Rule 101.

580. *That prophesied concerning the salvation that exists to you by grace*. Literally, *Concerning something that was realized by them*; whereas &c., *Concerning something that might be realized by them*; hence &c., 321.

581. *The spirit by them*. Literally, *To, in, or among them*; whereas &c. as in the Paraphrase; hence &c., 321.

582. *The sufferings on account of Christ*. Literally, *That he actively caused*; whereas &c. *Passive*, *That his coming might have prevented*; hence &c., 321.

583. *And the glories after these sufferings*. Literally, *This would have reference to heavenly blessings*; whereas &c., *Has reference to temporal blessedness*; hence &c., 321. Observe also, it is *Glories* not *Glory*.

14. as children of obedience. Not having been conformed to be so by the former lusts in your ignorance of meriting salvation,

15. but as he that called you holy *is*, even so they *ie* children of obedience holy, in all manner of conversation, be,

16. because it hath been written, for holy be, for I holy *am*,

17. and if ye designate father him that without respect of persons covenants judgeth salvation according to the actual work of each, in fear, the time of your sojourning, be passed,

18. having known that not with corruptible things, silver and gold, ye were redeemed from your vain manner of life handed down from forefathers for attaining an assurance of salvation,

19. but with precious blood as of a lamb without blemish and without spot,

20. *I say, ye know*, by Christ's having been before ordained to suffer even before foundation of world. Though having been made manifest in last of the times,

21. on account of you that are by means of him believers, in God that raised him, from the dead, and gave glory to him, for your faith and hope to be in God,

22. he having purified your souls, in the obedience after *ie* required by the truth, in unfeigned brotherly love, from heart, one for the other, love continuedly,

23. ye having been born again not of corruptible

584. *Were published*. Literally, *In exact detail*; whereas &c., *As to the general outline*; hence the *Peculiar Government*. See Rule 382.

585. The readings here vary.

586. *The former lusts in your ignorance*. Literally, *The former motives which in your ignorance ye regarded to be lusts*; whereas &c., *The former motives esteemed in your ignorance, which in reality are lusts*; hence &c., 321.

587. *According to the work of each*. Literally, *As to quantity*; whereas &c., *As to quality*; hence &c., 321.

588. *The time of your sojourning*. Literally, *The whole of man's natural life*; whereas &c. has reference, *To what remains of it*; hence &c., 321.

589. *Gave glory to him*. Literally, *Did what is stated*; whereas &c., *Revealed to man his having glory*; hence &c., 321.

591. *Having purified your souls*. Literally, *Made them pure*; whereas &c., *Accepted them as such*; hence &c., 321.

seed, but incorruptible, through promise from a living God also an abiding,

24. because all flesh as grass *is as to continuance* and all glory of it as a flower of grass, the grass *as to continuance* was withered, and the flower of it faded away.

25. But the word from God endures unto the ever. And this *endurance* the word is, that that was preached a glad tiding to you.

## CHAPTER II.

1. Therefore having laid aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings,

2. as new-born babes, the reasonable sincere milk of brotherly love, desire, in order that by it, ye should have grown unto salvation,

3. if ye tasted, that gracious the Lord is,

4. in whom, coming to a living stone, of men indeed, having been disallowed. But of God, chosen precious,

5. so they *ie men* as living stones, a spiritual house *are*, be ye built up into an holy priesthood, to have offered up spiritual sacrifices acceptable to God, through Jesus Christ,

6. because he surrounds all things with acceptance by scripture. Behold I lay in Sion a chosen precious foundation stone, and he that believeth on him, should not have been made ashamed.

7. Therefore the preciousness is to you that believe. Though they do not believe, a stone, which they that build disallowed, this was made into a chief of a corner, also a stone of stumbling, and a rock of offence to them,

8. which stumble at the promise, not believing in what, even they were constituted.

9. But ye a chosen generation *are*, a royal priesthood, an holy nation, a people, by acquirement, to the end that ye should have published abroad the praises of him that called out of darkness you into his marvellous light,

10. which once not a people *were*. But now a people accepted of God *are*, which not having been pitied *were*. But now having become pitied *are*,

11. dearly beloved I exhort as strangers and pilgrims to abstain from the fleshly lusts, which war as to the soul, your manner of life to the Gentiles excellent to exist,

12. in order that in what, they speak against you as evil doers, by the good works, beholding your excellence, they should have glorified the God, in a day of inspection,

13. be subject to every human ordinance for justice, on account of the Lord, whether by a king as being above,

14. or by governors as by means of him a king, being sent for punishment of evil doers. And praise of well doers,

15. for thus the will of the God it is doing well to put to silence the ignorance of the foolish men that deny your acceptance,

16. as free from past evil, yet not as a cloak having the freedom of doing the evil from which you are freed, but as a proof of your being servants accepted of God,

17. honor all men, love the brotherhood, fear the God, honor the king,

593. The word from God endures unto the ever. Literally, In all cases, even when he limits its duration; whereas &c., It endures the time of God's appointment; hence &c., 322,1.

595. Which they that build disallowed. Literally, They that do really build; whereas &c., Those who by their office ought to build, that is, teach; hence &c., 321.

600. To put to silence the ignorance of the foolish men. Literally, Actively to do so; whereas &c. Passive, To demonstrate that their opinion is without foundation; hence &c., 321.

601. Not as a cloak having the freedom of the evil. Literally,

Not as that which can cover the evil; whereas &c., Not as that which sanctions the doing of the evil; hence &c., 321.

602. Servants of God. Literally, Men actually serving a God; whereas &c., Men serving their generation as God accepts; hence &c., 321.

603. Honor all men &c. Literally, This is a command to the servants of God to act as is here specified under all circumstances; whereas &c., That the servants of God are required to observe such a course of action as a principle, they being only exempt by the misconduct of those whom they are to honor or obey; hence &c., 321.

18. the servants *i e* <sup>333</sup>inferiors being subject in every case where fear of acting wrongly exists to the masters *i e* <sup>613</sup>superiors, not only to the good and gentle, but also to the froward.

19. For this thankworthy *is*, if for a conscience after God, any one endures grief, suffering wrongfully.

20. For what glory *is it*, if sinning and being buffeted, ye shall take patiently, but if doing well and suffering, ye shall take patiently, this acceptable *is* to the God.

21. For unto this, ye were called, because even <sup>604</sup>Christ suffered for us, leaving to us <sup>533</sup>an example, in order that ye should follow his steps,

22. who <sup>606</sup>knew not sin, neither deceit was found in his mouth,

23. who, being reviled, was not reviling again, suffering, was not threatening. But was giving up to him that judgeth righteously,

24. who himself bore your sins *i e* <sup>608</sup>the treatment due to such sins as yours, in his body, on the tree, in order that we having died by the <sup>609</sup>responsibility for such sins, we should have <sup>610</sup>assurance of life by the justification he has demonstrated, by whom, ye should have been <sup>611</sup>cured of every fear by the mark that ye possess,

25. though as sheep being gone astray ye are, seeing ye were caused to return now by such death to the shepherd and bishop of your souls.

#### CHAPTER III.

<sup>611,1</sup>1. On a like account (as in v. 18) wives being

604. Christ suffered for us. Literally, In our stead; whereas &c., On our account; hence &c., 322,1.

606. Knew not sin. Literally, Knew not what it was; whereas &c., He had no Personal acquaintance with it; hence &c., 321.

608. Who himself bore your sins. The Sense of the Received Translation requires no Disarrangement, but not so the Sense of my Version; hence, I conceive, the occasion of Disarrangement. See Rule 321. See Note 597 to Matt.

609. In order that we having died by the responsibility for such sins. Literally, Actually by them; whereas &c., By the responsibility for such sins; hence &c., 321.

610. We should have life by the justification he has demonstrated. Literally, We should necessarily obtain life by the justification; whereas &c. as expressed in the Paraphrase; hence &c., 321.

611. Ye should have been cured by the mark. Literally, By what is specified; whereas &c., By that which the mark attests and should remind us of; hence &c., 321.

611,1. Though as. On a like account. I have no direct authority for these Readings.

612. Any do not believe. Literally, An expression of doubt

subject to the own husbands, in order that if any do not believe the word, on account of the manner of life of the women, without believing the word, they shall be won,

2. having beheld the chaste <sup>614</sup>manner of your life in cases of fear,

3. after which, exist, not the world's outward plaiting of hairs, and wearing of gold, or putting on of apparel,

4. but the hidden man of the heart's will, to the incorruptible <sup>322,2</sup>preservation of the quiet and meek spirit, which very precious in the sight of the God is.

5. For in this manner once indeed the holy women that trust in God, were adorning themselves, being in subjection to the own husbands,

6. as Sarah obeyed <sup>616</sup>the Abraham, calling <sup>617</sup>him Lord, of whom ye were made children, ye acting uprightly, and not being affrighted by not even one terror from so acting,

7. husbands on a like account (see v. 1.) dwelling after knowledge that a weaker vessel the female is, allotting her honor as indeed fellow heirs of grace of life, with respect to that your prayers should not have been interrupted by contentions.

8. Then the end will be, all of like mind, compassionate, full of brotherly love, pitiful, humble.

9. Not rendering evil for evil, or railing for railing. But contrarywise blessing, because unto this, ye were called, in order that ye should have inherited a blessing.

whether there are any such persons; whereas &c., If any such persons are present; hence &c., 322,1.

613. The manner of life of the women. Literally, What they effect; whereas &c., What they seek to effect; hence &c., 321.

614. Chaste manner of your life in fear. Literally, They beheld it, and were afraid; whereas &c., They beheld the chaste manner which the women in cases of fear acted; hence &c., 321.

615. Not the world's outward plaiting of hairs &c. Literally, This abandon; whereas &c., This do not rely on for effecting the object; hence &c., 321.

616. As Sarah obeyed the Abraham. Literally, In the same particular; whereas &c., In a corresponding manner; hence &c., 322,1.

617. Calling him Lord. Literally, Giving him that Appellation; whereas &c., Conducting herself toward him as such; hence &c., 321.

619. In order that ye should have inherited &c. Literally, Necessarily secure thereby; whereas &c., Minister thereto; hence &c., 321.

10. For he that desires life to love, and to have seen good days, refrain the tongue, from evil, and lips in respect of that he should not have spoken guile.

11. So bend from evil, and do good, seek peace, and ensue it,

12. for eyes of Jehovah are over righteous men, and his ears are unto their prayers. But Jehovah's face is against doing evils,

13. then who is he that harmed you, if zealously desirous after the good ye should have been,

14. even if indeed ye may be suffering on account of righteousness, blessed ye are. So be not affrighted at the terror of them i e of these sufferings.

15. But reverence Jehovah the God in your hearts. Also ready always be with a defence for every one that asketh you for a reason, for the hope in you, but be so with meekness and fear lest ye misstate the truth,

16. having a good conscience, in order that in what, ye are spoken evil of, they should have been made ashamed, that traduce your good manner of life after Christ.

17. For it is better doing good, if the will of the God may be willing any one to suffer, than doing evil,

18. for so Christ once, on account of sins, suffered,

621. *If zealously desirous after the good.* Literally, *Of him that is good*; whereas &c., *After that which is good*; hence &c., 321.

622. *Be not affrighted &c.* Literally, *Suffer nothing in relation to them*; whereas &c., *Be not moved by them to mistrust God's providence*; hence &c., 321.

623. *But reverence Jehovah the God.* Literally, *Perform a praise to him*; whereas &c., *So regard these sufferings, as to evince reverence for God's ordering Providence*; hence &c., 321.

The Vatican Manuscript reads, *Jehovah the Christ*; but as I know of no justification for the Omission of the Article before *Lord*, when used as a *Distinctive Appellation* of *Christ*, I have no doubt but that Griesbach's reading *God* is here correct.

624. *Hope in you.* Literally, *For the hope that is possessed by you*; whereas &c., *For the hope that is professed by you*; hence &c., 321.

625. *Having a good conscience.* Literally, *As to all things*; whereas &c., *As to the particular charged against you*; hence &c., 321.

626. *Your good manner of life after Christ.* Literally, *The manner in which you personally follow Christ*; whereas &c., *The excellency of what is esteemed in accordance to Christ*; hence &c., 321. The Pronoun *You* is *Disarranged* in accordance with 633.

628. *Having been departed to the spirits in prison.* Literally, *He went to them*; whereas &c., *As far as regards them, he had*

just, for unjust, in order that he should have approached you as an example. He having been put to death indeed in flesh. And quickened in spirit,

19. in which quickening, verily having been departed to the spirits in prison by earthly life,

20. he proclaimed against having disbelieved as once, when the long suffering of the God was waiting in the days of Noah of an ark being built, in which, a few, this is, eight souls were saved from water,

21. which indeed is of us a type now, baptism saves, (not the necessity of a putting away of the filth of the flesh, but of having an answer of a good conscience relative to your past conduct, toward God,) by means of the resurrection of Jesus Christ,

22. who exists at the right hand of God, he having gone into heaven after angels and authorities and powers having been made subject unto him.

#### CHAPTER IV.

1. Therefore even ye, arm yourselves with the it mind after Christ's having suffered in the flesh, for he that suffered in the flesh, hath refrained from sins,

2. with respect to the no more, to lusts after men, but in desires after God, the remaining time in flesh, to have lived.

3. For sufficient it is, time that hath passed after the will of the Gentiles to have been effecting having

departed from them; hence &c., 321. *To the in prison spirits.* See Rule 498.

629. *The long suffering of the God was waiting.* Literally, *God's long suffering was waiting*; whereas &c., *God was waiting through long suffering*; hence &c., 321.

630. *Eight souls were saved.* Literally, *The lives of eight persons were prolonged for ever*; whereas &c., *Were continued in this world*; hence &c., 322,1.

632. *Not a putting away of the filth of the flesh.* Literally, *Baptism shall not deliver from the filth of the flesh*; whereas &c., *Baptism shall deliver, not from putting away the filth of the flesh, but from the necessity of having a conscience toward God void of every transgression*; hence &c., 321.

633. *An answer of a good conscience.* Literally, *Entire freedom from accusation of our conscience*; whereas &c., *Absolute freedom from rebuke of conscience as regards our acceptance by God*; hence &c., 321.

634. *Arm yourselves with the it mind &c.* Literally, *The same mind*; whereas &c., *A corresponding mind*; hence &c., 321.

635. *To lusts after men.* Literally, *I conceive, Afflicted with lust*; whereas &c., *To gratify lusts*; hence &c., 321.

635,1. *The remaining time in flesh &c.* Literally, *The remaining time to mankind*; whereas &c., *The remaining time for each individual addressed to remain in this world*; hence &c., 321.

been walking in lasciviousness, lusts, excesses of wine, revellings, banquetings, and abominable idolatries,

4. on account of which *sufficiency*, they are estranged by your not running together, into the same excess of the debauchery *they practise, they blaspheming obedience to Christ*,

5. who shall give an account to him that immediately judges living and dead.

6. For on account of this *forsaking of evil*, even he was preached a glad tiding to *persons* dead *i e certain to die*, in order that they should have been judged truly by men in flesh. Even *that* they should live by God in spirit.

7. Now the end of all things hath approached. Therefore be sober and watchful unto prayers,

8. above all things, having continual love for yourselves *i e for Christian brethren*, for love a multitude of sins covers,

9. hospitable, to one another, without grudging makes you,

10. each as he received a free gift, for your own selves *i e for himself and brethren*, it ministering, as good stewards of a manifold grace of God,

11. even though any one speaks as *delivering* oracles of God, even though any one ministers as from ability, which the God giveth, in order that in every thing, the God should have been glorified by means of Jesus Christ, which the glory and the dominion of every thing is unto the evers of the evers. Amen,

636. *The same excess of debauchery.* Literally, *The identical particulars*; whereas &c., *A similar extent of debauchery*; hence &c., 321.

638. *The end of all things.* Literally, *Everything*; whereas &c. restricted to, *All things connected with the subject under consideration*; hence &c., 321.

639. *Having continual love for yourselves.* Literally, *Without any exception*; whereas &c., *So far as obedience to God's commands admit*; hence &c., 321. The Pronoun, *Of yourselves*, is *Disarranged*, in order to shew, that the object of the love is not to be, *For themselves*, which is the Literal Sense, but that it is to be that which is expressed in the Paraphrase. See Rule 321.

640. *For love a multitude of sins covers.* Literally, *Actively seeks to conceal*; whereas &c. *Passive, Does not expose*; hence &c., 321.

641. *Which the God giveth.* Literally, *God giveth all things*;

12. beloved. Be not estranged by the fiery trial among you, for proving, existing to you as though a strange thing happening to you,

13. but as ye partake in the sufferings after *i e on account of* the Christ, rejoice, in order that also in the revelation of his glory, ye should have rejoiced, leaping for joy,

14. though ye are reproached on account of the name after Christ, happy are ye that the spirit *i e the revelation* concerning the glory, and the spirit *i e the revelation* concerning the God, in you, is given rest.

15. For not any one of you, suffer as a murderer, or a thief, or an evil doer, or as a busy body in other men's matters.

16. So if as a christian. Feel no shame. But glorify the God, on account of this name,

17. for the time *exists* in respect of that the judgment by the house of the God should have begun. And if first by us *it is administered*, what is the end in respect of judgment of them that do not believe in the gospel of the God,

18. and if the righteous scarcely be saved, the ungodly and the sinner where shall they appear,

19. wherefore even they that suffer by the will of the God, commit the keeping the souls for beneficence to a faithful Creator.

#### CHAPTER V.

1. Therefore I exhort presbyters among you, I the presbyter and a witness of the sufferings after *i e*

whereas &c., *Which God addeth to his ordinary gifts to men*; hence &c., 321.

644. *The sufferings after the Christ.* Literally, *His actual personal suffering*; whereas &c. as in the Paraphrase; hence &c., 321. Christ, not *The Christ* suffered.

645. *Concerning the glory and the spirit concerning the God.* *Disarranged*, in order to shew, that the Sense is as to character, that which is expressed in the Paraphrase, viz. *A Sense not Literal*; hence &c., 321.

646. *The Gospel of the God.* Literally, *The gospel is, The gospel of the Christ, and A gospel of the God*; hence &c., 321.

647. *Commit the keeping the souls to a faithful Creator.* Literally, *Actively do what is stated*; whereas &c. *Passive, Do not mistrust his promises*; hence &c., 321.

648. *I exhort presbyters.* Literally, *I personally do*; whereas &c., *I am instructed to do so*; hence &c., 321.

on account of the Christ, the partaker also of glory  
that is about to be revealed,

2. feed the flock of the God among you, not by  
constraint, but willingly, neither for filthy lucre, but  
of a ready mind,

3. and *its* having been made manifest by the good  
shepherd,

4. that ye shall receive the unfading crown of the  
glory.

5. On a like account youngers, be subject to pres-  
byters. And all to one another, be clothed with the  
humility that is proper to your office in the church,  
for God resisteth proud persons. And giveth grace  
to humble persons.

6. Therefore be humbled by your trials under the  
mighty hand of the God, in order that he should have  
exalted you in due time,

7. having cast all your care concerning it, on him,  
for he is about to do it for you *i e* Christians,

650. *The partakers also of glory &c.* Literally, *Actually enjoying it*; whereas &c., *Possessing a promise of enjoying it*; hence &c., 321.

651. *Flock of the God among you.* Literally, *The entire flock was among them*; whereas &c., *Feed that part of the flock that is among you*; hence &c., 321.

658. *Having cast all your care.* Literally, *Care for anything*; whereas &c. confined to what is referred to in the Context; hence &c., 321.

8. be sober, be vigilant, (your adversary, a devil,  
as a roaring lion walketh about, seeking to have  
devoured,

9. ye which resisted, ye steadfast in the faith,) ye  
having known the same evil consequences by the  
afflictions to your brotherhood in the world to be  
accomplished.

10 & 11. And the God of all grace, that called you,  
unto his eternal glory, in the Christ, a little having  
endured, he will adjust, stablish, strengthen to him  
the dominion obtained, unto the evers. Amen,

12. by means of Silvanus, as I reckon to you the  
faithful brother, by means of few words, I wrote, ex-  
horting and testifying this to exist a true grace of  
the God, in which, ye have stood,

13. him that is in Babylon elected together with  
also Marcus my son salutes you,

14. greet one another, with a kiss of love, may  
peace be with you all that are in Christ.

663. *As I reckon to you the faithful brother.* Literally, *I reckon him to you as such, although I admit that he is not such*; whereas &c., *Who in my estimation is to you a faithful brother*; hence &c., 321.

664. *Him that is in Babylon elected together with also Marcus my son &c.* Disarranged, See Rule 321, as the Sense otherwise would be, *Him that is in Babylon elected together with also Marcus my son by you.*

## A LITERAL TRANSLATION

OF THE

## SECOND EPISTLE OF PETER.

### CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus  
Christ to those (equally esteemed by us) that inherited

666. *The precious and most great promises to us &c.* Literally, *An absolute donation*; whereas &c., *Has been offered*; hence &c.,

a faith, in a justification of our God and Saviour by  
Jesus Christ,

2. may grace to you and peace have been mul-

322.1. Not, *To us in particular*; but, *To us who are Christians*; hence &c., 321.

tiplied by a knowledge of the God, and of Jesus our Lord,

3. as all things to us by his divine power that are unto life and godliness, having been given, through the knowledge of him that called us, unto glory and virtue,

4. by means of which, the precious and most great promises to us hath been given, in order that by means of these, partakers of a divine nature ye should have been, having escaped the destruction in the world through lust.

5. Yet even this same thing, ye having conferred in addition to all diligence, add to your faith the virtue required by it. And to the virtue the knowledge.

6. And to the knowledge the temperance. And to the temperance the patience. And to the patience the godliness.

7. And to the godliness the brotherly kindness. And to the brotherly kindness the charity.

8. For these things being and abounding in you, it constitutes you not barren nor unfruitful, in the knowledge of our Lord Jesus Christ.

9. But to whom these things are not present, blind he exists, by shutting the eyes, he having proclaimed forgetfulness of the terms of the purification of his long ago sins,

10. wherefore rather, brethren, give diligence sure your calling and election to make. For these things doing, ye would not have fallen at any time.

11. For thus abundantly the entrance shall be

667. *Partakers of a Divine Nature ye should have been.* Literally, *Necessarily so*; whereas &c., *Ye are invited to be*; hence &c., 322,1. *Of a Divine partaker's nature.* See 498.

668. *Having escaped the destruction &c.* Literally, *Temporal death*; whereas &c., *Eternal destruction*; hence &c., 321.

669. *Ye having conferred in addition to all diligence.* Literally, *Both the diligence and the other blessings having been conferred*; whereas &c., *The blessings having been conferred, in addition to your using all diligence*; hence &c., 321.

670. *It constitutes you not barren &c.* Literally, *Barren in the knowledge of the Lord*; whereas &c., *In possessing the knowledge, he shows that he is not barren in respect of the things that knowledge requires*; hence &c., 321.

671. *In the knowledge of our Lord.* Literally, *Of him personally*; whereas &c., *Of the Dispensation he brought*; hence &c., 321.

672. *These things are not present.* Literally, *Actively exercised*; whereas &c., *Are disregarded*; hence &c., 321.

furnished to you, into the everlasting kingdom of our Lord and Saviour Jesus Christ,

12. wherefore I will continually be about you to remind of these things even if having known and been established in the present truth.

13. For right I think, as long as, I exist in this the tabernacle *state of man's existence*, to stir up you, in remembrance,

14. having known, that near the putting off of my tabernacle is. As even our Lord Jesus Christ made manifest to me.

15. Even I shall strive earnestly also always to have you, after the my decease, the remembrance of these things to esteem.

16. For we not having followed fables having been cunningly devised made known to you the power and presence of our Lord Jesus Christ, even eye witnesses having been of the majesty of that man,

17. Seeing we witness his having received from God the Father honor and glory by a voice having been brought to him of such notoriety, from the excellent glory, this my son that is my beloved exists, by whom, I was pleased,

18. indeed we heard this the voice from heaven, having been brought, with him, existing in the holy mount,

19. but we have a greater certainty, the prophetic word, to which well ye do, taking heed as to light shining in a dark place, until when day should have dawned, and a day star should have arisen in your hearts,

673. *Having proclaimed forgetfulness.* Literally, *Really forgotten*; whereas &c., *Disregarded*; hence &c., 321.

674. *As even our Lord Jesus Christ made manifest to me.* Literally, *Personally revealed*; whereas &c., *Hath enabled me by his example to know*; hence &c., 322,1.

675. *For not having followed &c.* Literally, *For you not having followed &c.*; whereas &c., *For we not having followed &c.*; hence &c., 321.

676. *The power &c.* Literally, *His extent of power*; whereas &c., *That he had power*; hence &c., 321.

679. *The majesty of that man.* Literally, *Personally witnessed it*; whereas &c., *Personally were assured that he possessed it*; hence &c., 321.

680. *Indeed we heard this the voice &c.* Literally, *The sound of which originated in heaven, and reached to earth*; whereas &c., *A voice other than that we naturally hear*; hence &c., 321.



20. this first acknowledging, that every prophecy<sup>333</sup> of scripture for private explanation is not made.

21. For prophecy was not brought to be subject to will of man at any time, but for a spirits holy i e freedom from guilt, being brought, men spake from God.

## CHAPTER II.

1. But false prophets existed indeed among the people, as indeed among you, false teachers shall exist, who shall bring in privily heresies of destruction, even denying him that redeemed them, a sovereign Lord, bringing on themselves swift destruction,

2. and many shall follow their wanton insults, by means of whom, the way of the truth shall be blasphemed,

3. and through covetousness, they shall make merchandize of you with feigned words, to whom the judgment for a long time does not linger, even their destruction does not slumber.

4. For if the God spared not messengers of his as the man of God that Balaam deceived having sinned, but having cast into an abyss in pits of darkness i e in graves, he handed over to judgment those having been preserved by him,

5. also if he spared not the old world, though he saved an eighth person Noah, a preacher of righteousness, he having brought a flood upon the world of the ungodly,

6. also if cities of Sodom and Gomorrha he having reduced to ashes, he passed a sentence, an example of being about to do ungodly acts, he having made,

7. and if just Lot being delivered from the manner of life of the lawless through a wanton insult, he drew out of evil.

8. For he righteous dwelling among them in i e though seeing and hearing, was vexing day by day a righteous soul by unlawful deeds,

9. Jehovah sheweth to man he hath known godly men, in trial, out of evil to draw. And unjust men, for a day of judgment being reserved, to guard.

10. But chiefly he sheweth this as to those that walk after flesh in lust of uncleanness, and despise authority, presumptuous, self willed, they are not afraid of, blaspheming in respect of their condition in glories.

11. Where say they angels, existing greater in might and power, bring not against them, before Jehovah, a charge of blasphemous judgment.

12. Yet these, as brute beasts having been made pertaining to present nature for taking and destruction, as to which not understanding, blaspheming, in their destruction of truth, so they shall be destroyed,

13. they treating unjustly a reward of unrighteousness, counting pleasure the riot by day, stains and

681. Every prophecy of scripture for private explanation &c. Literally, That no single individual delivers; whereas &c., That it originates not from any human source; hence &c., 322,1.

682. For prophecy was not brought to be subject to will of man. Literally, By will of man; whereas &c. as in the Paraphrase; hence &c., 321. Observe, The Article is omitted. See Rule 101.

683. Men spake from God. Literally, All men did so; whereas &c., Those men so spake that prophesied; hence &c., 321.

684. Even denying him that redeemed them. Literally, Denying him that realized redemption for them; whereas &c., That placed the realization of it within their reach; hence &c., 321.

685. Their wanton insults. Literally, Identically what they stated; whereas &c., Of similar import; hence &c., 321.

686. The way of the truth shall be blasphemed. Literally, What is stated shall be the universal result; whereas &c., That some shall be led to blaspheme it; hence &c., 322,1.

689. If the God spared not, &c. Literally, Shewed them no mercy; whereas &c., Did not except them; hence &c., 321.

This is advanced as something of which man has perfect knowledge, in order to prove a position. What does man know respecting what has befallen Men after temporal death.

690. A preacher of righteousness. Literally, He held that office;

whereas &c., Though not one, he virtually acted as one; hence &c., 321.

691. Having brought a flood upon the world of the ungodly. Literally, Upon them alone; whereas &c., He brought a flood which destroyed all that were ungodly; hence &c., 321.

692. From the manner of life of the lawless. Literally, From the inability to perform such acts; whereas &c., From witnessing the ungodly's performance of such acts; hence &c., 321.

695. For he righteous dwelling among them. Literally, By seeing and hearing; whereas &c. as in the Paraphrase; hence &c., 321.

696. Was vexing a righteous soul by unlawful deeds. Literally, With personal performance of them; whereas &c., With knowing that such were performed; hence &c., 321.

697. Walk after flesh. Literally, Walk by natural direction; whereas &c., Walk merely for the gratification of the flesh; hence &c., 321.

698. And despise authority. Literally, Despise any control; whereas &c., Despise any control over themselves; hence &c., 321.

701. Existing greater in might and power. Literally, Because greater; whereas &c., Who are greater; hence &c., 321.

702. Counting pleasure &c. Literally, Esteeming pleasure to

disgraces, sporting in their assemblings, feasting with you,

14. having<sup>498</sup> eyes full of adultery and incessant after sin, beguiling unstable souls, having an heart<sup>498</sup> having been exercised in covetous practices, children after a curse,

15. having forsaken<sup>333</sup> a correct way, they were led astray, having followed the way of the Balaam the son of the Bosor, they desired<sup>519</sup> a reward for unrighteousness.

16. Though he obtained<sup>704</sup> conviction of his own iniquity, a dumb ass, with mens voice having spoken, forbad the madness of the prophet,

17. these wells without water are, and clouds, of a tempest, having been carried away, men in whom the mist *i e the undistinguishableness* of the darkness *i e of the place which is dark* hath been preserved.

18. For they speaking without limits after vanity, allure through lusts of the flesh with wantonness those feeble that have escaped from them that live in error,

19. promising liberty to them, themselves servants being of the destruction of man's present life. For by whom any one is worsted, by this person he hath been reduced to slavery.

20. For if having escaped the defilements of the world that man inherits, through a knowledge of the Lord and Saviour Jesus Christ. Yet again having<sup>710</sup> been entangled by these things, they are overcome,

consist in the riot &c.; whereas &c., *Esteeming the riot by day to be a pleasure*; hence &c., 321. *The Riot by day*. Literally, Would be altogether something different in itself, from the *Riot by night*; whereas &c., *That it is the same act only performed at a different time*; hence &c., 321.

704. *Though he obtained conviction*. Literally, *Personally appreciated it*; whereas &c. I conceive, *He was convinced it was better for him for the present to abandon it*; hence &c., 321.

706. *The madness of the prophet*. Literally, *Madness*; whereas &c., *Conduct resembling madness*; hence &c., 321.

707. *For speaking without limits after vanity*. Literally, *For speaking largely of vanity*; whereas &c. as expressed in the Paraphrase; hence &c., 321.

708. *That live in error*. Literally, *That by error obtain life*; whereas &c., *That live in a course of error*; hence &c., 321.

709. *Promising liberty to them*. Literally, *Deliverance from some present restraints*; whereas &c., *Promising them freedom from any future restraint*; hence &c., 321.

the latter ends worse than the beginnings have been made to them.

21. For better it was existing for them not to have known the way of the justification by Christ, than for them having acknowledged to have turned from that that was delivered to them by holy commandment,

22. the fulfilment<sup>711</sup> of the true proverb hath befallen them, they are as a dog having returned to the his own vomit, and a sow having been washed, to having been rolling after mire,

### CHAPTER III.

1. now beloved I write an epistle, this, a second to you, in each of which, I stir up you, by a reminding, the pure mind to have retained in memory words that have been spoken before, by the holy prophets,

2. and by the commandment of your apostles, concerning the Lord and Saviour,

3. this first knowing, that there shall come in last of the days, through scoffing, scoffers, after their own lusts, walking,

4. even saying, where exists *i e is realized* the promise of his presence. For since when, the fathers were asleep, all things so continued since beginning of creation.

5. For this thing lies hid to them willing it, that the heavens were from ancient times, but that earth was from water, as from water, its having place together was by the decree of the God,

710. *Yet again having been entangled by these*. Literally, *A second time entangled by them*; whereas &c., *A second time entangled, this time by them*; hence &c., 321.

711. *The fulfilment of the true proverb hath befallen them*. Literally, *The exact thing specified hath befallen them*; whereas &c., *That which verifies the correctness of the truth taught by the proverb hath befallen them*; hence &c., 321.

712. *Now beloved &c*. Literally, *This second epistle I write to you*; whereas &c. as in the Paraphrase; hence &c., 321.

713. *The commandment of your apostles*. Literally, *A commandment through the apostles by the Lord*; whereas &c. as in the Paraphrase; hence &c., 321.

714. *For this thing lies hid to them*. Literally, *This particular fact specified*; whereas &c., *God's record of creation from which the fact specified is collected*; hence &c., 321.

715. *By the decree of the God*. Literally, *God's actual command*; whereas &c. I conceive, *God's ordering*; hence &c., 321.

6. on account of which things, the then *living*  
world <sup>716</sup>having been overflowed with water, was des-  
troyed.

7. And the now heavens and the earth having  
<sup>716,1</sup>been kept in store by the it a decree, exist for fire,  
being reserved until a day of judgment and des-  
truction of the ungodly men *that scoff at the fulfil-*  
*ment of such a decree.*

8. But as regards this. Lie not hid by you,  
beloved, that one day, <sup>333</sup>with Jehovah, as a thousand <sup>333</sup>  
years is, and a thousand years as one day,

9. Jehovah is not slack concerning the promise,  
as some slackness count, but delays on account of  
you. Not willing any to have destroyed, but all,  
by repentance, to have succeeded *in escaping judgment*  
*and destruction.*

10. Though a day of Jehovah as a thief will come,  
in which, the heavens with great noise shall pass  
away. And heavenly bodies, being set on fire, shall  
be destroyed, also earth, yet the works <sup>719</sup>performed  
in it shall be discovered after all these things thus  
being dissolved,

11. of what sort behoveth it *man* to be in holy  
manners of life and godliness,

12. looking for and hasting unto the coming of ...

716. *Overflowed with water.* Literally, *The material world*;  
whereas &c., *The inhabitants of it*; hence &c., 321.

716,1. *Kept in store by the it a decree.* Literally, *By the same*  
*decree*; whereas &c., *By the same thing, viz., A decree*; hence &c.,  
321.

719. *The works performed in it.* Literally, *All that man has*  
*erected*; whereas &c., *All that man has done*; hence &c., 321.

720. *The coming of the day of the God.* Literally, *A particular*  
*day when God will come*; whereas &c., *The time when God will be*  
*present to his children*; hence &c., 321.

721. *Are dissolved.* Literally, *What is stated*; whereas &c.,  
*Are so as regards man's present connexion with them*; hence the  
*Peculiar Government.* See Rule 382.

722. *Although we ourselves look for new heavens and a new earth.*

the day of the God, in which, <sup>720</sup>*the* heavens, being set  
on fire, shall be destroyed, and *the* heavenly bodies,  
being set on fire, are dissolved.

13. Although we ourselves look for new heavens  
and a new earth according to his promise, in which  
righteousness dwells,

14. wherefore beloved, these things looking for,  
use diligence, *that* without spot or blame, by him to  
have been found in peace,

15. then do ye account <sup>210</sup>the long suffering salvation <sup>724</sup>  
of our Lord. As indeed also our beloved brother  
Paul, according to wisdom that was given to him,  
wrote unto you,

16. as also in <sup>333</sup>all epistles, speaking in them, of  
these things, in which, hardly to be understood some  
things exist, which things the unlearned and unstable  
wrest as also the other scriptures, to the <sup>725</sup>their own  
destruction of them *the scriptures to themselves.*

17. Therefore ye beloved knowing before, beware,  
lest having been carried away together in the error  
of the lawless, ye should have fallen from the own  
steadfastness.

18. And grow in grace and knowledge of our Lord  
and Saviour Jesus Christ, <sup>726</sup>the glory in him both now  
and in *the* day of evers.

Literally, *Absolutely new*; whereas &c. I conceive, *New in relation*  
*to us*; hence &c., 321.

723. *Righteousness dwells.* Literally, *Righteousness as a person*  
*has existence*; whereas &c., *In which those who dwell there are*  
*conformable to righteousness*; hence &c., 322,1.

724. *The salvation of our Lord.* Literally, *His own personal*  
*salvation*; whereas &c. I conceive, *The salvation proclaimed by*  
*him*; hence &c., 321.

725. *To the their own destruction of them.* Literally, *To their*  
*own actual destruction of them*, that is, *The sacred records*; whereas  
&c., *To the actual destruction to themselves of them*, that is, *The*  
*sacred records*; hence &c., 321.

726. *The glory in him.* Literally, *The glory to him*, whereas  
&c. as in the Paraphrase; hence &c., 321.

# A LITERAL TRANSLATION

OF A

## DECLARING IN WRITING OF JOHN. FIRST.

### CHAPTER I.

1. What existed from beginning <sup>729</sup> of the subject of <sup>730</sup> the declaration, what we have heard, what we have seen with our eyes, what we contemplated <sup>731</sup> with our minds, and our hands handled <sup>732</sup> i e and our bodily organs investigated concerning the declaration concerning the life that is eternal,

2. now the life <sup>733</sup> that is eternal was made apparent, even what <sup>734</sup> i e a thing which we have seen, so we bear witness and shew to you the life that is eternal, which existed with the father, and was made apparent unto us,

3. what we have seen and heard, we also shew to you, in order that also ye should <sup>735</sup> have fellowship with us. Even indeed the fellowship that is ours with the father, and with his son Jesus Christ,

4. and these things <sup>736</sup> we write, in order that our joy <sup>737</sup> having been made full should be,

5. as this the promise is, which we have heard of <sup>322,2</sup> him, and declare unto you, that the God light <sup>322,3</sup> i e without concealment is, yea concealment there exists not in him any,

6. if instead of thus declaring we should have said, <sup>738</sup> that we have fellowship, with him, and in the concealment of it, we should walk, we lie, and effect not the truth relating to it.

7. But if in the absence of concealment, we should walk, as he exists in the absence of concealment, <sup>739</sup> we have fellowship with one another, yea the blood of <sup>740</sup> Jesus his son cleanseth us, from every kind of sin,

8. if instead of thus declaring we should have said, <sup>741</sup> that we have not any kind of sin from which we require to be cleansed, we deceive ourselves, and the <sup>742</sup> truth on this subject is not in us,

9. though we should confess our sins, faithful <sup>322,3</sup> and just he is, in order that he should have forgiven us

729. *What.* This being Neuter cannot express the Sense, Which person, or Whom.

730. *From beginning.* See Note John i. 1.

731. *Our hands handled.* I consider the Sense intended to be conveyed, to be that expressed in the Paraphrase, which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 322,1. *The hands did handle to the extent of their ability to do so.*

732. *Life that is eternal was made apparent.* Not Literally, but the truth and knowledge relating to it were exemplified and shewn to man by Jesus Christ; hence &c., 322,1.

733. *Ye should have.* Literally, *Necessarily possess*; whereas &c., *Shall have the means of possessing*; hence &c., 321.

733,1. *These things we write.* Literally, *I personally teach*; whereas &c., *I am commanded to teach*; hence &c., 321.

734. *Yea the blood of Jesus his son cleanseth us.* Literally, *It actually does what is stated*; whereas &c., *It provides a means by which we may be cleansed*; hence &c., 322,1.

735. *From every sin.* Not, *From all acts of Sin*, See Rule 333, or the Arrangement must have been Regular; and in that case, Unrepented and Unforsaken Sins must have been included; but, *From every kind of Sin*, that is, together with the *Disarrangement*

of the word *Cleansed*, there is no kind of Sin that remains after a Man is cleansed by it. Christ's blood does not in this world necessarily cleanse a Man from any Sin, but the Man that is in this world cleansed by Christ's blood, is necessarily cleansed from every Sin, seeing that Christ's blood will not in this world cleanse from Sin, so long as a Man's *Personal Sins* remain uncleansed by Repentance. Hence we are able to perceive, that the word *All* is here *Disarranged*, in order to show, that it is to be understood with Restriction; *Not all in Quantity*, which the Literal Sense requires it should here express, but, *All in Quality*, that is, that there is no Sin from which a Man is not cleansed when the blood of Christ has been rightly applied. The seeking to cleanse our *Personal Sins* by the blood of Christ, instead of by God's appointed means in verse 9, by *Confession*, "*If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*," is seeking to act after the sanction of our own minds, and not after the sanction of Holy Scripture.

735,1. *We have not sin.* Literally, *We have not any act of sin*; whereas &c., *There is not any kind of sin*; hence &c., 321.

736. *We deceive ourselves.* Literally, *This is impossible*, But we may *misdirect ourselves*, which is the Sense here intended to be conveyed; hence &c., 321.

the sins *we have confessed*, and cleansed us, from every kind of act of unrighteousness,

10. if instead of thus declaring we should have said, that we have not become answerable for sin, we make him a liar, and his word exists not with i e is not comprehended by us,

## CHAPTER II.

1. my little children, these things I write unto you, in order that ye should not have become answerable for sin, as if any one should have become answerable for sin, we have a Comforter with the Father, Jesus Christ, a Justifier,

2. as he a reconciliation of man to God exists with respect to our sins. And not with respect to the ours only, but also with respect to all of the world's,

3. though by this *is it*, we know, that we have knowledge of him, if we should keep his commandments,

4. he that saith, that I have knowledge of him, and keeps not his commandments, a liar is, and in this man, the truth is not.

5. But whosoever should keep his word truly, in this man, the love of the God has been perfected, by this, we know, that in him, we exist,

6. he that claims in him to abide, he is under an obligation. As that man walked, even he is under an obligation to walk,

737. *That we have not become answerable for sin.* It is clear from the following verse that this verb must mean, *To become answerable for sin*, as it is not possible to consider that He wrote unto them, in order that they should not have committed sin, seeing that no writing could have effected such a result.

737.1. *If any one should have become answerable for sin.* See preceding Note. The specific thing specified must here be expressly noted. It is not said, *If any one should have committed sin*, for all have done this; or, *Should have to answer for sin*, for all have to do so; but, *If any one should become* (through unacquaintance with God's grace, in his own opinion) *answerable for sin*. This Sense, expressing alone Man's estimate of his own Position in relation to Sin, is not that which the Literal Sense expresses, which relates, Not to each man's opinion of the matter, but to the actual state of the case, and makes it requisite for a just utterance of such a declaration, That Man *ordinarily* is not answerable for Sin; hence the *Disarrangement* of the Pronoun *Any one*, it being in my opinion here used is an Indefinite Sense. See Rule 321, and Note 9 to Rule 22.

738. *We have a Comforter.* I know of no justification for the Translation in the New Testament of this word, *Advocate*, that deserves notice. The Literal Sense requires not merely possession

7. beloved, I write not *in this* a new commandment to you, but an old commandment, which ye were holding from commencement, the commandment that is old the declaration which ye have now heard from me is.

8. Again, I write a new commandment unto you, which thing true is in relation to him and in relation to you, *it is this*, that the concealment of truth is passed, and the absence of concealment that is true now shines,

9. he that claims in the absence of concealment to exist, and hateth his brother, in the concealment of truth, he exists until now,

10. he that loves his brother, in the absence of concealment, he abides, and a cause of falling, in him, exists not.

11. But he that hateth his brother, in the concealment of truth, he exists, and in the concealment of truth, he walketh, and hath no knowledge. Whither he goeth, for the concealment of truth blinded his eyes,

12. I write unto you, little children *in Christ, this*, that the sins that exist on account of his name have sent away you from Christ,

13. I write unto you, fathers *in Christ, this*, that ye have known him that is from commencement of this dispensation, I write unto you, young men *in Christ, this*, that ye have overcome the wicked one,

of the means of obtaining, but a realization or possession of the actual thing, and such realization not being here intended to be asserted is the occasion of the *Disarrangement*. See Rule 321.

739. *If we should keep his commandments.* Literally, *Keep the entire of them*; whereas &c., *Have a regard and respect for them*; hence &c., 321.

740. *His word.* Literally, *A particular word*; whereas &c., *Whatever he hath expressly commanded*; hence &c., 321.

742. *I write not &c.* To express the limitation in the Paraphrase, which the Literal Sense does not do, is the occasion of the *Disarrangement*. See Rule 321.

744. *In relation to the true character and office of our Saviour, and in relation to the true effect of sin, with reference to man's relation to God.*

745. *That the concealment is passed.* Literally, *Absolutely gone*; whereas &c., *Has no necessary existence*; hence &c., 322.1.

746. *Hateth his brother.* Literally, *Actively does so*; whereas &c., *Does not love him*; hence &c., 321.

747. *The concealment blinded his eyes.* Literally, *Actively did what is stated*; whereas &c. *Passive, Rendered him unable to see*; hence &c., 322.1.

14. I wrote unto you, little children *in Christ*, because ye have knowledge of the Father, I wrote unto you, fathers *in Christ*, because ye have knowledge that existed from commencement of *this dispensation*, I wrote unto you, young men *in Christ*, because strong *men* ye do exist, and *because* the word that is in you, does abide, and *because* ye have overcome the wicked one.

15. Love not the world. Neither the things that are in the world, if any one loves the world, the Father's love exists not in him,

16. for every thing that is in the world, the lust of the flesh, the lust of the eyes, and the pride of the life *that is present*, exists not of the Father, but of the world, it exists,

17. and the world is passed away, also the lust of it. But he that doeth the will of the God abideth unto the ever,

18. little children, an end of time exists, even as ye heard, that an *anti i e an opponent to Christ* comes, and now many *anti i e opponents to Christ* have existence. Wherefore we know, that an end of time exists,

19. of us, they went out, but they existed not of us. For if of us, they existed, they had probably continued with us, but *they went out* in order that they should have been made a demonstration, that all *baptized* exist not of us,

20. but ye an anointing have from the holy *i e* from him that is holy, verily ye all have knowledge of,

21. I wrote not to you, that ye have not knowledge of the truth, but that ye have knowledge of it,

748. *If any one loves the world.* Literally, *Has an affection for it*; whereas &c., *Sanctions his having such an affection*; hence &c., 322,1.

748,1. *And the world is passed away.* Literally, *Has not present existence*; whereas &c., *Has no existence that will endure*; hence &c., 322,1. In like manner, *Abideth for ever.* Literally, *In his present form*; whereas &c., *In an uninterrupted possession of existence*; hence &c., 322,1.

749. *That an anti-christ comes.* Literally, *An opponent to Christ's person*; whereas &c., *An opponent to his teaching*; hence &c., 322,1.

so that every lie, concerning the truth, exists not,

22. who is the liar, if not he that denies that Jesus the Christ is not, this *man* the *anti i e opponent* to Christ is, that denies the Father and the son's *attestation thereto*,

23. every one that denies the son's *attestation*, not even does he hold the Father's, he that confesseth the son's, also he holds the Father's,

24. ye, what ye heard from commencement, among you, wait for, if among you, it should remain *untained*, what, from commencement, ye heard, and ye in the son and the Father, shall abide,

25. yea this the promise is, which promised to you the life that is eternal,

26. these things I wrote unto you, concerning those that seduce you,

27. as ye, the anointing which ye received from him, abides in you, so ye have no need, in order that any one should teach you, because the same anointing teacheth you, concerning all things, yea truth it exists, and so not a lie it is, even as it taught you, abide in him,

28. even now, little children, abide in him, in order that when he should have been made manifest, we should have confidence, and should not have been made ashamed by him, at his coming,

29. if ye should have knowledge, that a righteous *man* he existeth, know, that every one that doeth the righteousness *that he professeth*, of him, hath been born,

### CHAPTER III.

1. behold what kind of love, the Father hath

749,1. *Should have been made a demonstration.* I have no direct authority for this.

749,2. *Ye all have knowledge of.* Literally, *The possession of such information ye all recognize*; whereas &c., *Ye all have been informed of it*; hence &c., 321.

749,3. See Mat. xxiv. 22, Mark xiii. 20, and Rom. iii. 20.

750. *Ye have no need.* Literally, *Ye require no instruction*; whereas &c., *You have no want of instruction for enabling you to act rightly*; hence &c., 321.

750,1. *Any one should teach you.* Literally, *Should make you act better*; whereas &c., *Should increase your knowledge*; hence &c., 321.

bestowed on you, in order that children of God we should have been called on account of this, the world acknowledges not us <sup>751</sup>to be children, because it acknowledged not him <sup>751</sup>to be a child,

2. beloved. Now children of God, we exist, though not yet it was made apparent, what we shall be, we have known, that when he should have been made apparent, like *i e* <sup>752</sup>apparent we shall exist to him, because we shall see him. *We exist* just as he exists,

3. but every one that hath this hope, in him, maketh *i e* keepeth pure himself. As *i e* because that man a pure man exists,

4. every one that makes the sin *that keeps a man* <sup>519</sup>impure, also makes the transgression of law to constitute such a sin, as the sin *that keeps a man* <sup>322,2</sup>impure the transgression of a law *having such a penalty* is,

5. and ye have known, that that man was made manifest, in order that he should have taken away the sins *that keep a man* <sup>753</sup>impure, as a sin *that keeps a man* <sup>753</sup>impure in him, exists not,

6. every one that abideth in him, sinneth not *i e* <sup>755</sup>retaineth not sin, every one that sinneth *i e* <sup>756</sup>retaineth sin, hath not seen him, neither hath understood him,

7. little children, let no one, deceive you, he that obtains the justification of Christ, a justified man he exists. As that man a justified man exists,

750.2. *The Father hath bestowed on you.* Literally, *This implies that the blessing had been realized by them*; whereas &c., *That the Father hath offered to bestow on you*; hence &c., 321.

751. *The world acknowledges not us to be.* Literally, *It does not perceive us to be*; whereas &c., *It does not admit us to be*; hence &c., 322,1.

752. *We shall exist to him.* Literally, *We shall resemble him*; whereas &c. as in the Paraphrase; hence &c., 321.

753. *In order that he should have taken away the sins,* does not mean, as the Literal Sense requires that it should, *The sinful acts committed*, that is, *The guilt incurred by them*; but, *That he should have taken away the power of such sins to necessarily continue their existence.* In Christ, *No sin has the power of a continued existence*, as Repentance will always release Man in Christ from every sin.

755. *Every one that abideth in him.* Literally, *Every one that is straight, cannot be crooked*; whereas &c., *Every one that does not permanently forsake him*; hence &c., 321.

756. *Sinneth not.* Let this be noted, that it is not here said, *Transgresseth not*, but *Sinneth not*, that is, *he cannot do any act that will make him necessarily ultimately responsible for sin.* A Sinner

8. he that maketh the sin *that keeps a man* <sup>750</sup>impure, of the Devil, exists, for from commencement, the Devil <sup>756</sup>sinneth *i e* retaineth sin, on account of this, the son of the God was made apparent, in order that he should have destroyed the works of the Devil,

9. every one that has been born of the God, doth not make sin *to be retained*, because seed of him *i e* God, in him, remains *even when he transgresses*, indeed he is not able to make sin *to be retained*, because of the God, he has been born,

10. in this, manifest the children of the God, and the children of the Devil are, every one that obtains not justification exists not of the God, neither he that loveth not his brother's attainment of it,

11. for this the message is, which ye heard from commencement, in order that we should love each other's justification,

12. not as Cain, after the wicked one, existed, and slew his brother, and on account of what, he slew him, because his works evil they were existing. And the works of his brother righteous were existing,

13. Marvel not, brethren, if the world hates you,

14. we have known, that we have passed from the death incurred by Adam, in the life that is in Christ, that we should love the brethren, he that loveth not, abideth in the death incurred by Adam,

15. every one that hateth his own brother, a

is not one that hath transgressed God's commands, and now lives in the enjoyment of pardon and reconciliation through Christ; he is one, "that abideth in Christ," yet he hath transgressed, or, in an active sense, *hath committed sin*; but he is a sinner, and in the Apostle's Sense, he alone is one *That sinneth*, that after transgression does not secure pardon for his transgression; it may be, because he alone not merely commences an act of sin, but also completes the same; seeing that he alone devises, performs, and perfects, by rejection of repentance, that which constitutes at the day of judgment a sin. I consider *sin*, as here used, to be that act for which man cannot obtain pardon, this, a man so long as he abides in Christ is unable to commit, See Verse 9, *He is not able to sin.*

757. *Are.* See Rule 312. Literally, *In every case*; whereas &c., *Generally such is the case*; hence the *Irregular Government here.* See Rule 382.

758. *Exists not of the God.* Literally, *This has reference to his Natural life*; whereas &c. has reference to his *Spiritual life*; hence &c., 322,1.

761. *If the world hates you.* Literally, *You personally*; whereas &c., *Your doctrine*; hence &c., 321.

murderer he exists, and ye have known, that no  
<sup>763</sup>murderer hath life eternal, in him, abiding,

16. by this, we have knowledge of the love <sup>764</sup>*we should have*, because that *man*, for us, laid down his natural life, so we ought, for the brethren, the natural lives of us to have laid down.

17. Then whosoever should have the property of the world, and should see his brother need having, and should have shut up his bowels of <sup>310</sup>*compassion*, from him, how dwelleth the love of the God in him,

18. little children. We should not love by a command. Or not by the tongue's *persuasion to do so*, but by work and truth *effected in so doing*,

19. by this, we know, that of the truth, we do exist, and *as to our state* before him, we shall assure our heart,

20. because if our heart should condemn <sup>765</sup>*such assurance*, verily greater the God is than our heart, and knowest all things,

21. beloved, if the heart condemns not <sup>766</sup>*such assurance*, it obtains confidence towards the God,

22. and whatever we should ask for, we receive of him, because we keep his commandments, and do the things pleasing in his sight,

23. yea this his commandment it is, in order that we should have believed on the name of his son Jesus Christ, and should love one another. As he *Jesus* gave commandment to us,

24. and he that keepeth his commandments, in him, abideth, and he *abideth* in him, indeed by this means, we know, that he abideth in us, by the spirit of <sup>533</sup>*reconciliation*, which he gave to us,

763. *No murderer hath.* Literally, *What is stated*; whereas &c., *He hath it not so long as he is answerable for the murder*; hence &c., 322,1.

764. *Laid down &c.* Literally, *Personally accomplished his death*; whereas &c., *Voluntarily consented to his life being taken away*; hence &c., 321.

765. *Because if our heart should condemn.* Literally, *Our rejection of or imperfect obedience to the injunction*; whereas &c., *The attainment of the blessing by the observance of the injunction*; hence &c., 321.

766. *Because we keep his commandments.* Literally, *Effect what is stated*; whereas &c., *Acknowledge our obligation to do so*; hence &c., 321.

767. *Believe not every spirit.* Literally, *Every person that*

## CHAPTER IV.

1. beloved. Believe not every <sup>767</sup>*kind of spirit*, but try the spirits, whether *accepted* of the God, they exist, for many false prophets <sup>323</sup>*are false claimers of gifts from God* have gone out into the world,

2. by this, ye know the spirit *that is accepted* of the God, every spirit which assents to Jesus Christ, in the flesh, to have come, *accepted* of the God, it exists,

3. but every spirit which assents not to the Jesus, *accepted* of the God, exists not, and this the <sup>774</sup>*spirit* of the anti-christ is, which ye have heard, that it comes, and now in the world, exists.

4. Already ye, *accepted* of the God, exist, little children, and have overcome them *that are accepted of the world*, for greater he that is in you is, than he that is in the world,

5. they, *accepted* of the world, exist on account of this, *viz, things accepted* of the world, they talk, so the world hears them,

6. we, *accepted* of the God, exist, he that knoweth the God, he heareth us, he who exists not *accepted* of the God, he heareth not us, by this *hearing*, we know the spirit after the truth, and the spirit after the error *respecting acceptance of God*,

7. beloved, we should love one another, for the love that is <sup>322,2</sup>*accepted* of the God it is, so every one that loveth, *accepted* of the God, has become, and knoweth the God,

8. he that loveth not, did not know the God, for the God love is,

9. by this, the love of the God was manifested

*speaks by the spirit*; whereas &c., *Every statement that any person makes as dictated by the spirit*; hence &c., 321.

772. *They exist.* Literally, *As a whole*; whereas &c., *Whether each separately is accepted of God*; hence the *Irregular Government* here. See Rules 312 and 382.

773. *Many false prophets have gone out.* Literally, *Many advocates of a false system*; whereas &c., *Many advocates of positions that are false*, it may be and possibly was, *positions attacked by them to Christianity*; hence &c., 321.

774. *Spirit.* I imagine that this word is omitted, in order to shew, that Literally, what is here referred to cannot be so designated.

775. *So the world hears them.* Literally, *What is stated*; whereas the Metaphorical Sense is intended to be conveyed, *The world regards what they state*; hence &c., 322,1.



to us, that the God<sup>573</sup> has sent his son, that is only begotten, into the world, in order that we should have life by means of him,

10. in this, the love exists *i e consists*, not that we loved the God, but that he loved us, and sent his son a reconciliation, for our sins *to exist*,

11. beloved, if in this manner the God<sup>778</sup> loved us, verily we are under an obligation to one another to love God's children, no one yet has been contemplated with admiration *as perfect*,

12. if we love one another, the God, with us, abideth, and his love having been perfected in us is,

13. by this, we know, that with him, we abide, and he *abides* with us, because of his spirit, he hath given to us,

14. and we *as Christians* have been contemplated with admiration, and bear witness, that the Father<sup>573</sup> hath sent the son a saviour of the world,

15. whoever should have confessed, that Jesus Christ the son of the God is, the God, with him, abides, and he *abides* with the God,

16. so have we known and believed the love, which the God hath to us, the God love is, and he that abides in the love, with the God, abides, and the God, with him, abides,

17. by this, the love that is with us has been made perfect, in order that we should have confidence with respect to the day of the judgment of our actions, that just as that man exists *accepted of God*, so we exist in this world *accepted of him*,

18. fear there is not in the love, for the perfect love *vouchsafed* out casteth the fear of judgment, because the fear hath torment. So he that is afraid, has not been made perfect in the love,

19. we love, because he first loved us,

778. *The God loved us.* Literally, *Actively did what is stated*; whereas &c. *Passive, He acted in such a loving manner toward us*; hence &c., 322,1.

781. *If any one should have said.* Literally, *Should at any time have made such an utterance*; whereas &c., *Should maintain the truth of such a declaration*; hence &c., 321.

782. *We have this the commandment.* Literally, *An expressly*

20. if any one should have said, that I love the God, and should hate his brother, a liar he exists. For he that loveth not his brother, who hath attended to the God, he *the brother* who hath not attended to him, he is not able to love,

21. and we have this the commandment from him *so to judge*, in order that he that loveth the God, should love also his brother,

#### CHAPTER V.

1. every one that believeth, that Jesus the Christ is, *accepted* of the God, hath become, and every one that loveth him that begets, loveth him that has been begotten of him,

2. on account of this, we acknowledge, that we should love the children of the God. When we should *attain to* love the God, and do his commandments.

3. For this *love* the love of the God is *i e includes*, in order that we should *be regarded to* keep his commandments, and his commandments oppressive are not,

4. for every thing that has been appointed by the God, overcometh the world's *opposition to it*, so this *i e hence* the victory that overcame the world's *opposition* our faith is.

5. And who that overcometh the world's *opposition* is he, if not he that believeth, that Jesus the son of the God is,

6. this he Jesus Christ that came to believers by means of water and blood is, not by only water, but by *faith in* the water and by *faith in* the blood of the gospel ordinance, as the spirit that beareth witness to the fact it is, even the spirit that is truth it is,

7. so three *agents* that bear witness there are,

*specified command*; whereas &c., *An obligation of observance obtained by deduction*; hence &c., 321.

784. *When we should love the God.* Literally, *When it is our duty to do so*; whereas &c. as in the Paraphrase; hence &c., 321.

785. *We should keep &c.* Literally, *Be enabled to keep*; whereas &c. as stated in the Paraphrase; hence &c., 321.

786. *So three agents that bear witness there are.* Had the rela-

8. the spirit, and the water, and the blood, yet the three, in the one *thing attested*, exist,

9. if we receive the witness of the men <sup>787</sup> *that attest to the water, the blood, and the spirit*, the witness of <sup>322,2</sup> the God greater is *i e becomes*, for like the witness of <sup>322,3</sup> the God is, that he hath witnessed concerning his son,

10. he that believeth in the son of the God, holds the witness, in himself, he that believeth not the God's <sup>789</sup> *witness*, hath made him a liar, because he has <sup>519</sup> not believed in the witness, which the God hath witnessed concerning his son,

11. and this the witness is, that the God <sup>791</sup> gave life eternal to us, and this, the life that is in his son exists,

12. he that hath the son, hath the life, he that <sup>733</sup> hath not the son of the God, hath not the life,

13. these things I wrote to you, in order that ye should know, that ye have an eternal life that believe <sup>733</sup> in the name of the son of the God,

14. and this the confidence is, which we have in <sup>322,2</sup> him, that if any thing we should ask for according to his will, he heareth us,

15. and were it possible we have knowledge, that he heareth us, whatsoever we should ask, we have

tion here been immediately to the three acts specified, namely, the water, the blood, and the spirit, I see no justification for these words all being in the Masculine Gender, and hence my Paraphrase *Agents*, as by the Gender I suppose that the Sense here has reference not to the Immediate Effects or Consequences of the specified acts, but to that which Man derives from these acts as Teachers or Agents of God for Man's instruction.

787. *If we receive the witness of the men.* Literally, *If it is given to us*; whereas &c., *If we accept its teaching*; hence &c., 321.

789. *He hath made &c.* Literally, *This is an impossibility*; hence &c., 321.

791. *The God gave life eternal.* Literally, *Gave an actual donation of what is stated*; whereas &c., *Gave us an assurance of the efficacy of means that he prescribed for attaining it*; hence &c., 321.

792. *He shall ask for and give &c.* It cannot be justified as admissible in Greek, that the two pronouns, *He shall ask*, and, *He shall give*, can have relation to other than one and the same individual; hence the Sense of the Authorized Translation cannot be

knowledge, that we have the petitions, which we have desired of him,

16. if any one should have seen his brother sinning *i e pursuing* sin. Not *subjecting him* unto death, he shall ask for and give to him <sup>792</sup> a place in life with those that sin not *sins subjecting* unto death, sin exists *subjecting* to death, not concerning that, I speak, in order that he should have prayed,

17. every unrighteousness sin it exists, and so sin exists, not *subjecting* unto death,

18. we have seen, that every one that has been accepted of the God, does not sin *i e so transgress as that he can never be pardoned*, yea he that was truly begotten of the God, does <sup>793</sup> now observe him, so the wicked *state* binds not him,

19. we have seen, that *accepted* of the God, we exist, and the world, complete, in the wicked <sup>794</sup> *state*, rests.

20. And we have seen, that the son of the God, <sup>794</sup> comes, and hath given to us an understanding, in order that we should know the true God, so we exist in the true God, in his son, in the Dispensation <sup>795</sup> of Jesus, this *Dispensation* the true God and life eternal <sup>322,2</sup> is *i e discloses*, <sup>322,3</sup>

21. little children, keep yourselves, from the false Gods *presented to you*.

admitted. This passage deserves especial Note, as by it Man is clearly taught, That in Christ he is required to visit certain sins with the punishment of death, *A sin there is subjecting unto death*. I consider the Sense of, *And give to him life with them &c.*, means, *And admit their place in life to be with them that sin not sins subjecting unto death*.

793. *The wicked state binds not.* Literally, *Under any circumstances*; whereas &c., *In respect of the matter referred to in the Context*; hence &c., 322,1.

794. *The Son of the God comes.* Literally, *Again makes his appearance*; whereas &c., *When required, he comes*; hence &c., 322,1.

795. *In the Dispensation of Jesus.* See 491. I consider that the Sense determines the Arrangement here to be *Irregular*, the object of which I consider was designed to show, that the Sense is not, *We exist in his Son Christ by Jesus*, which is the Literal Sense of the Passage if *Regularly Arranged*, but that the Sense intended to be conveyed is as expressed in the Paraphrase; hence &c., 321.

A LITERAL TRANSLATION  
OF A  
DECLARING IN WRITING OF JOHN.  
SECOND.

1. The presbyter unto *the* elect lady and her children, whom I love in truth *i e I truly love*, and not I only, but also all that have knowledge of the truth,

2. on account of the truth that abideth in us, and with us, shall exist unto the ever,

3. grace, mercy, and peace, from God Father, and from Jesus Christ the son of the Father, shall exist with us, in truth and love,

4. I was rejoiced greatly, that I have found of thy children walking in truth *i e truly walking*. As we received commandment, from Father,

5. verily now I beseech *not* command thee lady, not as writing in *this* to thee a new commandment, but what we were receiving from commencement, in order that we should love one another,

6. and this the love is *that God requires of us*, in order that we should walk after his commandments, this *love* the commandment exists. As ye heard from commencement, in order that in it, ye should walk,

7. *I say in it*, because many deceivers entered into the world, that confess not Jesus Christ's coming

with flesh, this *man* the *kind* of deceiver and the *kind* of anti-christ is to which I refer,

8. look to yourselves, in order that ye should not have lost, what we wrought among you, but should have received a full reward,

9. every one that leadeth out or abideth not in the doctrine of the Christ, hath not God, he that abideth in the doctrine, this *man* hath both the father and the son,

10. if any one comes to you, and brings not this the doctrine of Christ. Receive not him, into a house, or speak not to encourage him in his evil ways.

11. For he that speaketh to encourage him in his evil ways, he partakes in his works that are evil,

12. many things having to you to write, I was not determined *not to proceed*, on account of *deficiency* of paper and ink, but I trust to have been with you, and face to face to have spoken, in order that your joy having been made full it should exist,

13. the children of thy sister that is elect greet thee.

797. Received a reward. Literally, What we ourselves obtain; whereas &c., The full donation that God has promised to bestow; hence &c., 321.

798. Hath not God. Literally, Does not possess; whereas &c., Does not realize his position; hence &c., 321.

799. If any one comes to you. Literally, Under any circumstances; whereas &c., As a Brother or Instructor in Christ; hence &c., 322,1.

800. Brings not. Literally, Proclaims not this doctrine; whereas &c., Does not assent to it; hence &c., 321,

802. Speak not &c. Literally, To benefit him; whereas &c. as in the Paraphrase; hence &c., 321.

803. The children of thy sister that is elect greet thee. I think it probable that had the Arrangement here been Regular, it would have implied, That St. John had received an express request to convey greetings to those he addressed, and that the Disarrangement is intended to show, that though he had not actually received such a request, he was confident he should have received it, had an opportunity occurred for his so doing.

A LITERAL TRANSLATION  
OF A  
DECLARING IN WRITING OF JOHN.  
THIRD.

1. The presbyter unto Gaius the beloved, whom I love in truth *i e I truly love*,

2. beloved, above all things, I desire thee to be prosperous and in health. As thy <sup>805</sup>soul is prosperous.

3. For I was rejoiced greatly by bringing of brethren even of thy witnessings to the truth. As thou, in truth *i e verily*, dost walk,

4. I have no favor <sup>806</sup>*shewn to me* greater than these things, in order that I hear of the my children, in the truth, walking,

5. beloved, a thing worthy of faith thou doest, whatever thou shouldst have done for the brethren, and this thing *i e the same thing* for strangers,

6. which bore witness to thy <sup>807</sup>love, before church, whom rightly thou shalt assist, having escorted laudably after the God.

7. Because on account of the name *they bore*, they went forth, nothing taking from the Gentiles.

8. Therefore we are under an obligation to receive the such like, in order that fellow helpers we should be to the truth,

9. *we* having written something *on this head* to the church, but Diotrephes that loveth to have the

pre-eminence among them, receiveth not affectionately us,

10. on account of this, if I come, I will bring to remembrance of him, the works which he effecteth by malicious words, prating against us, and not being satisfied with this. Even he doth not receive hospitably the brethren, and <sup>809</sup>restrains them that wish, and out of the church *to which they belong*, casts,

11. beloved. Follow not the *i e that that is* evil, but the *i e that that is* good, he that doeth good, *accepted* of the God, exists, he that doeth evil, he hath not seen the God,

12. <sup>811</sup>it has been witnessed to by Demetrius in all things, even in it the truth. And also we bear witness, and thou hast known, that our witness true it exists,

13. many things I was having to have written to thee, but I desire not with ink and pen to thee to write.

14. Verily I trust shortly thee to have seen, and face, to face, we shall speak,

15. peace *be* with thee, <sup>803</sup>the friends salute thee, greet the friends in name *i e those who are nominally friends*.

805. *Thy soul*. If the soul is an actual part of a man, such as his hand, foot, head &c., or an actual separate Existence, not connected with man's body, one of which the Literal Sense of these words implies it to be; I know of no reason for the *Disarrangement* here; but if the soul is only a quality of man, or the result of the mental operations of man, then the *Disarrangement* is necessary. See Rule 321, and my Tract on *Πνεῦμα*. This is a very important passage.

806. *I have no favor greater than these things*. Literally, *For the attainment of any object*; whereas &c., *In relation to my ministerial duties I attach this value to it*; hence &c., 321.

807. *Thy love*. Literally, *The love possessed by thee*; whereas &c., *The kindness thy love led thee to show them*; hence &c., 321.

809. *He restrains them*. Literally, *He effects that object*; whereas &c., *He endeavours to do so*; hence &c., 321.

811. *He hath not seen the God*. This must be a troublesome passage to those who accept the general explanation of John xiv. 9.

812. *It has been witnessed*. Not, *Actually what is stated*, which is the Literal Sense; but, *His teaching necessarily requires such to be the case*; hence &c., 321.

## A LITERAL TRANSLATION

OF A

## DECLARING IN WRITING OF JUDE.

1. Jude, a servant of <sup>819</sup>Jesus Christ. And a brother with James to those that by God Father have been sanctified even by Jesus in Christ *i e* <sup>491</sup>in christianity, preserved, called,

2. may mercy to you, and peace, and love have been increased,

3. beloved, given all diligence to write to you, concerning our common salvation, I had a necessity to have written to you, entreating to contend for that *salvation* that was once delivered to the saints in the exercise of faith.

4. For some men crept in unawares, that formerly have been ordained to this the condemnation *they* receive, wicked *men* changing the grace of our God, into lasciviousness, and denying our only master and Lord, Jesus Christ.

815. *Giving all diligence.* Disarranged to mark limitation, thus, *Striving with great desire and application.* See Rule 321.

816. *I had a necessity.* Disarranged to mark limitation, thus, *It was desirable.* See Rule 321.

817. *Changing the grace of our God.* Not *Actually* changing, which is the Literal Sense; but, *Endeavouring to substitute lasciviousness in the place of the grace of God*; hence the *Disarrangement* of the word *changing*. See Rule 321.

*The grace of our God,* means Literally, *The grace possessed by God*; whereas &c., *The grace God has shewn to man*; hence &c., 321.

818. *Denying our only &c.* Literally, *Actually doing so*; whereas &c., *So changing His doctrine as in effect to deny His authority*; hence &c., 321.

819. *I determine to have brought to remembrance &c.* Literally implies, *They had actually forgotten*; whereas &c., *I determined to re-state what had been before stated to you*; hence &c., 321.

820. *You having once seen.* Literally, *Having actually beheld*; whereas &c., *Having at one time acknowledged the fact*; hence &c., 321.

821. *That Joshua having saved.* Literally, *Personally delivered*; whereas &c., *Been the employed means of delivering*; hence &c., 321.

823. *The beginning of themselves.* Literally, *Of their own existence*; whereas &c., *Of their coming to act for God*; hence &c., 321.

824. *In chains eternal.* Literally, *For ever without limitation*; whereas &c., *For ever as regards man's knowledge in his human state*; hence &c., 321.

5. But I determine to have brought to remembrance of you all things, you having once seen, that Joshua having saved people out of the land of Egypt, afterward destroyed them that believed not.

6. Even messengers that preserved not the beginning of themselves, though having left the own habitation, as to judgment of great day, he has left us in chains eternal of darkness *i e* ignorance,

7. and as Sodom and Gomorrha, and the cities about them, having given themselves over to fornication the like manner to these messengers, even having gone away after strange flesh, are set forth an example by an eternal fire, undergoing a judicial sentence.

8. Likewise indeed truly also these men seeing by dreams. They verily profane flesh *i e* human

825. *The cities about them.* Literally, *All the cities round them*; whereas &c. I conceive, *Only certain cities about them were so visited*; hence &c., 321.

826. *Having given themselves over.* Literally implies, *An actual specific acceptance*; whereas &c., *Having habitually performed the like things*; hence the *Disarrangement* of these words. See Rule 321.

*The same manner.* Literally, *In the detail*; whereas &c., *The same in principle, want of faith in God*; hence &c., 321.

827. *By an eternal fire.* Sodom was an eternal example to man of God's displeasure against sin, in His destruction of it and its inhabitants by fire; eternal, since in relation to the destruction of their connexion with the present world, it ceases not. In what other Sense Sodom is an example to man, in the requirements of the context, or the fire is to man Eternal, seeing it is nowhere now to be discovered by him, I wait to be informed.

828. *Undergoing a judicial sentence.* Literally implies, *A sentence publicly pronounced against the infringement of an actually promulgated law*; which not being true in the present case, is the occasion of the *Disarrangement*. See Rule 321.

829. *Men seeing by dreams.* If this conveys the true Sense of this passage, what evil, misery, and fear might have been saved, had man assuredly known, that dreams are not the voice of Almighty God.

830. *They profane flesh i e human judgment,* hence the Omission of the Article. See Rule 343; and this being spoken not in relation to the judgment of all men, which is the Literal Sense, but only in relation to that of themselves, is the occasion of the *Disarrangement*. See Rule 321.

judgment. And <sup>831</sup>despise authority. And <sup>831</sup>speak evil of dignities.

9. Now the Michael that is archangel, at that time <sup>832</sup>contending with the Devil, was disputing concerning the Moses's <sup>833</sup>body, ventured not on a condemnation to have produced blasphemies, but said, <sup>834</sup>Jehovah may <sup>819</sup>have rebuked thee.

10. But these *men*, whatever things even they have not seen, they blaspheme. And whatever things naturally, as the irrational creatures they come upon, by these things, they are destroyed,

11. woe to them *i e* <sup>835</sup>is theirs, that they were departed in the way of the Cain <sup>835</sup>referred to, and ran violently in the error of the Balaam <sup>819</sup>referred to after reward, and destroyed themselves in the gainsaying of the Core <sup>835</sup>referred to,

12. these *men* exist in your loves for them, blemishes, feasting together, without fear themselves, governing, clouds without water, of winds, being hurried away, trees whose fruit is withering, unprofitable, twice dead, having been rooted up,

13. raging waves of sea, foaming out their own <sup>836</sup>disgraces, wandering stars, to which blackness of darkness, unto ever, has been reserved.

14. Even Enoch seventh, from Adam, prophesied also to these *men*, saying.

15. Behold Jehovah came with his ten thousand saints to have executed judgment, upon all, and to

have convinced all the ungodly concerning all their works of wickedness, which they acted wickedly, and concerning all the severe things, which they spoke against him,

16. these persons <sup>832,3</sup>*habitually ungodly* <sup>832,3</sup>murmurers are, complainers, after their lusts, walking, and their <sup>498</sup>mouth speaks without limits, high esteeming an external appearance of advantage a gain.

17. But ye beloved, remember the words that have been spoken by the apostles of our Lord Jesus Christ,

18. that they told you, at last time, mockers shall exist, by the <sup>838</sup>lusts of themselves *i e* of their own creations, walking after the wickedness for which <sup>838</sup>they are responsible,

19. these sensual <sup>832,3</sup>*men* that separate are, not having <sup>839</sup>a spirit *i e* <sup>839</sup>mental restraint.

20. But ye beloved, building up yourselves in <sup>841</sup>your most holy faith, in <sup>493</sup>a spirit holy *i e* <sup>493</sup>freed from guilt, praying for yourselves,

21. in <sup>842</sup>the love of God <sup>842</sup>vouchsafed to man, we should have kept, waiting for the mercy of our Lord Jesus Christ, with respect to life eternal,

22. and whom indeed ye compassionate being divided from,

23. save, out of fire, snatching. Even whom ye <sup>498</sup>compassionate through fear, <sup>498</sup>hating even a garment that has been defiled by the flesh <sup>498</sup>referred to.

831. *Despise authority.* Literally, *All authority*; whereas &c., *Any authority that is not their own*; hence &c., 321.

832. *Contending with the Devil.* I have no knowledge of the particulars of this event that enables me to determine the occasion of the *Disarrangement* here.

833. *The Moses's body.* No one can justly contend that the Sense of the Original here is, *For the possession of the body of Moses*, since such a Sense could never have been expressed as the words here stand in the Original; I think it probable that the Sense intended to be conveyed is, *They disputed whether Moses ever had a body*.

834. *Jehovah.* Mr. L. Shadwell's observations on this word in his "Gospel according to Matthew" have convinced me that whenever the Greek word *Lord* is without the Article prefixed, used as a Distinctive Appellation of God, it should be translated *Jehovah*. I therefore always so translate this word in such places.

835. *They were departed &c.* Not, *In the identical way of Cain*,

which is the Literal Sense; but, *In the way that the principles of Cain would dictate*; hence &c., 321.

836. *Their own disgraces.* Literally, *What they regarded as such*; whereas &c., *What will be counted to them such*; hence &c., 321.

838. *The lusts of themselves.* Literally, *Originated by themselves*; whereas &c., *Performed by themselves*; hence &c., 321.

839. *Not having a spirit.* The omission of the Article precludes any reference here to what is termed, *The ordinary or extraordinary gifts of the Holy Ghost*. See my Tract on *πνεῦμα*.

All men have a mind, but all have it not so, as to make its dictates the director of their conduct, which is what is here intended by, *Not having a spirit*; hence the Paraphrase, and hence &c., 321.

841. *Your holy faith.* Literally, *The faith exercised by you*; whereas &c., *The particulars believed by you*; hence &c., 321.

842. *The love of God.* Literally, *The love possessed by God*; whereas &c., *The love God has shown to man*; hence the omission of the Article. See Rule 101.

24. Now glory, majesty, dominion, and power,  
<sup>844</sup>above every thing of the age *be* both now and unto  
all the evers,

25. to him that is able to have kept you from

844. *Now glory &c.* Literally means, *Now glory &c. is to Him &c.*; whereas &c., *Now ascribe to Him all glory &c.*; hence &c., 321.

845. *Our only God Saviour.* To express the Sense of the Re-

falling, and to have presented *you* before the presence<sup>844</sup>  
of his glory, without blemish, in respect of excessive  
joy in our only God Saviour, through Jesus Christ<sup>845</sup>  
our Lord. Amen.

ceived Translation the *Form of Greek* would be, *To the only God, the Saviour of us*, but the Article is nowhere expressed. God here teaches us, that man may have deliverers *i e* Saviours, but he has, *only one God Saviour.*

Let this be Noted, That from this place, the Greek Text followed is that of Griesbach.

## A LITERAL TRANSLATION

OF A

## REVELATION.

### CHAPTER I.

1. A Revelation of Jesus Christ, which the God<sup>846</sup>  
gave to him to have shewn to his servants, what  
things are necessary to have come with speed, and  
did signify, *he* having sent by means of his angel to  
his servant John,

2. who attested to the word of the God, and the  
witness of Jesus Christ, whatsoever he knew,

3. blessed *is* he that reads, and they that hear the  
words of the prophecy *he has declared*, and keep the  
things that have been written in it. For the time of<sup>847</sup>  
fulfilment near *is*,

4. John to the seven churches that are in the  
Asia, *may grace be* to you and peace, from him that

exists, and that existed, and that comes, and from  
the seven spirits of *those churches*, which are before<sup>848</sup>  
his throne,

5. and from Jesus Christ the witness that is faith-  
ful, the first begotten of the dead, also the prince of  
the kings of the earth that loved us and washed us,  
from our sins, in his blood,<sup>848</sup>

6. and made us, kings and priests to his God and  
Father, to him, the glory and the strength of *whom*  
exists unto the evers of the evers. Amen.

7. Behold, he comes in the clouds, so every eye<sup>849</sup>  
shall see him, even whosoever pierced him,<sup>850</sup> then all  
the kindreds of the earth shall wail because of him.  
Even so. Amen,

846. *Which the God gave to him.* Literally, *In the exact words recorded*; whereas &c., *Which was delivered by the sanction of God*; hence &c., 321.

847. *That have been written in it.* Literally, *Absolutely transcribed*; whereas &c., *That are derived from it*; hence &c., 321.

848. *In his blood.* Observe it is not, *In the blood of himself.*

849. *So every eye shall see him.* Literally, *Actually behold*; whereas &c., *Be aware of his coming*; hence &c., 321.

850. *Then all the kindreds of the earth shall wail.* Literally, *The wailing shall generally affect them*; whereas &c., *No kindred shall be exempt from so doing*; hence &c., 321.

8. I the Alpha and the Omega am, Jehovah the  
848  
 God declareth, he that exists, and that existed, and  
 that comes, that is Almighty,

9. I John your brother and companion, in the tri-  
 bulation, and kingdom, and patience concerning  
 Jesus Christ, was in the isle that is called Patmos,  
 for the word of the God, and for the testimony of  
 Jesus Christ,

10. I was in spirit, at the Lord's day *i e the day*  
851  
*of judgment*, and heard behind me a great voice as  
 of a trumpet saying,

11. what thou seest, write in a book, and send it  
 unto the seven churches, unto Ephesus, and unto  
 Smyrna, and unto Pergamos, and unto Thyatira,  
 and unto Sardis, and unto Philadelphia, and unto  
 Laodicea,

12. and I turned to see the voice, which spoke  
 with me, and having turned, I saw seven golden  
 candlesticks,

13. and in midst of the seven candlesticks, like  
 to a son of man, having been clothed with a garment  
 down to the feet, and girt with about the paps a  
 golden girdle.

14. And his head, even the hairs white, like  
 wool white as snow, and his eyes, as a flame of  
 fire,

15. and his feet, like to fine brass, as in a furnace,  
 having been melted, and his voice as a sound of many  
 waters,

851. This is one of the few portions of Holy Scripture that are  
 advanced to sanction the Observance of Sunday in the place of the  
 Sabbath. All the Texts that are commonly advanced for this object  
 are as follows, John xx. 19 and 26, Acts ii. 1, and xx. 7, and  
 1 Cor. xvi. 2.

The received Translation is, "*I was in the Spirit on the Lord's Day.*"  
 On this Tradition asserts. Here we are taught by God, not only  
 that Christians were appointed a different Sabbath to that of his  
 ancient people, but even that that day is to be otherwise named, and  
 so named, as to mark the reason of the change of day, and of the  
 great event to be kept in remembrance by that day, and by that  
 change. But fact says, That to convey the Sense of the Received  
 Version, the Article must have been expressed before the word,  
*Spirit*, (See my Tract on Πνεῦμα) and that there is no authority for  
 regarding, *The Lord's Day*, to be other, than, *The day of judgment*,  
 elsewhere styled, *The day of the Lord*, or, *The day of Jehovah*, See  
 1 Cor. v. 5, 2 Cor. i. 14; 1 Thess. v. 2, 2 Peter iii. 10. *The Lord's*  
*Day*, Literally, Is a day that occurs but once; See Philip. i. 6, *Day*  
*of Christ*. One of the days of the Lord, would be one of the forms  
 in which the Sense, commonly attributed to these words, would be  
 expressed in Greek. I am indebted for a great part of the Sense of

16. and having at his right hand seven stars, and  
853  
 out of his mouth, a sharp two-edged sword proceed-  
 ing, and his countenance as the sun shineth in its  
854  
 strength,

17. and when I saw him, I fell at his feet, as dead,  
 and he laid his right hand, upon me, saying. Be  
852, 3  
 not afraid, I the first and the last am, and he that  
856  
 has life, though dead I was,

18. and behold living I exist unto the evers of  
 the evers, and have the keys of the death to which  
 man is subject, and of the grave, where such dead are.

19. Therefore record, what things thou sawest,  
 even what exist, and what are about to be after  
857  
 these things,

20. the mystery of the seven stars, which thou  
 sawest at my right hand, and the seven candlesticks  
 that are gold, the seven stars, angels of the seven  
 churches they exist, and the candlesticks that are  
 seven, seven churches they exist,

#### CHAPTER II.

1. write to the angel of the church in Ephesus.  
858  
 Even the things he says, he that retains the seven  
 stars, at his right hand, he that walketh in midst of  
 the seven candlesticks that are gold,

2. I have known thy works, and thy labour, and  
 thy patience, and that thou art not able to have  
 borne evil persons, and tried them that boast them-  
 selves apostles to exist, but exist not, and found  
 them liars,

this Passage to the Author of "The Sabbath" by a Layman, 1849.  
 See xvii. 3.

853. *At his right hand*. Literally, *Always in that place in*  
*relation to the actual person specified*; whereas &c., *In that place*  
*which bears the designation of the right hand of the party specified*;  
 hence &c., 321.

854. *As the sun shineth*. Literally, *Having an exact resemblance*;  
 whereas &c., *As descriptive only of similar brightness*; hence &c.,  
 321.

856. *Though dead I was*. I conceive that our blessed Lord was  
 not in the full Literal Sense *Dead*, since he was invested with the  
 power at the expiration of three days and nights to regain his life;  
 hence &c. I conceive, 321.

858. *Write to the angel of the Church in Ephesus*. Literally,  
*Exclusively to him*; whereas &c., *Write to the church through him*;  
 hence &c., 321.

The cause of the *Disarrangement* of the word *Church* is to show,  
 that the Church referred to, was not an institution peculiar to  
 Ephesus, which the Literal Sense would require it to be, but that it  
 had existence in other parts of the world; hence &c., 321.



3. and *that* thou <sup>860</sup> hast patience, and carried a heavy burden on account of my name, yet art not weary,

4. nevertheless I have against thee, that thou dismissed thy <sup>861</sup> love that is first *i e thy natural affection.*

5. Therefore remember. From whence thou fell, yea repent, and the first works, do. Or else I come to thee quickly, and will remove thy candlestick, out of its place, except thou should have repented,

6. notwithstanding this thou hast *held*, that thou hatest the deeds of the Nicolaitanes, which also I hate,

7. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give him to have eaten of the tree of the life, which exists in the <sup>862</sup> paradise of my God,

8. and write to the angel of the church in Smyrna. <sup>863</sup> Even the *things* he says, *he that is* the first and the last who <sup>864</sup> dead was, yet he hath life,

9. I have known thy works, and the tribulation, and the poverty, (notwithstanding rich thou existest,) and the blasphemy, of those that affirm Jews to exist themselves, yet exist not, but a synagogue of the Satan *exist*,

10. fear nothing, which thou art about to suffer. Behold, the devil is about to <sup>865</sup> cast of you, into prison, in order that ye should have been tried, for ye shall have tribulation for days ten, be, faithful unto death, and I will give to thee the crown of the life *that is eternal*,

11. he that hath an ear, hear, what the Spirit saith unto the churches, he that overcometh should never have been injured by the death that is second,

12. and write to the angel of the church in Perga-<sup>866</sup> mos. Even the *things* he says, that hath the sword that is two-edged that is sharp,

13. I have known thy works, and how thou

dwestest. Where the throne of the Satan *is*, yet thou holdest fast my name, so thou should not have denied my faith, even in the days in which, Antipas my witness that was faithful *lived*, *he* who was slain among you. Where the Satan <sup>867</sup> dwells,

14. but I have against thee a few things, because thou holdest there a retaining the doctrine of Balaam, who was teaching to the Balac to have cast a stumbling-block, before the sons of Israel, to have eaten things sacrificed to idols, and to have committed fornication.

15. Thou holdest even thou a retaining the doctrine of the Nicolaitanes in effect. <sup>868</sup>

16. Therefore repent. Or else I come to thee quickly, and will fight against them, with the sword of my mouth,

17. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give to him of the manna that has been hidden, and I will give to him a white stone, and on the stone a new name having been written, which no one hath seen, save he that receives,

18. and write to the angel of the church in Thyra. <sup>869</sup> Even the *things* the Son of the God says, that hath his eyes, as a flame of fire, and his feet, like to brass,

19. I have known <sup>870</sup> thy works, and the love, and the faith, and the service, and thy patience, and *that* thy works that are last, more than the first *are*,

20. yet I have against thee, that thou suffered thy female Jezebel that calls herself a prophetess, and she teaches and seduces the my servants to have committed fornication, and to have eaten things sacrificed to idols,

21. and I gave her space, in order that she should

860. *And thou hast patience.* Literally, *This expresses the possession of a material substance*; whereas &c. has relation to, *The exhibition of a quality*; hence &c., 321.

861. *Thou dismissed thy love.* Literally, *Thou actually passed sentence against it*; whereas &c., *Thou neglected to observe it*; hence &c., 321.

862. See Luke xxiii. 43.

863. *I have known thy works.* Literally, *Works peculiarly thine*; whereas &c., *Works that thou hast done*; hence &c., 321.

868. *In effect—In like manner.* The Context I conceive sanctions this Translation.

have repented, but she wishes not to have repented of her fornication.

22. Behold I cast her, into a bed, and those that commit adultery with her, of great tribulation, except they should have repented of her works,

23. and her children I will kill cruelly in death, and all the churches shall know, that I that search-<sup>332,2</sup> eth reins and hearts am, and will give to each one of you, according to your works.

24. And so I say <sup>870</sup>through you to the rest that are in Thyatira, as many as have not this doctrine, which knew not the depths of the Satan, that they proclaim, I will not put on you another <sup>333</sup>burden.

25. Nevertheless what things ye have, hold fast, until when, I probably should have come,

26. and he that overcometh and keepeth to the end my works, I will give to him power, over the nations,

27. and he shall rule them, with an iron rod, as the vessels that are made of potter's clay, they shall be broken, for so I have received from my father,

28. and I will give to him the star that is early,

29. he that hath an ear, hear, what the spirit saith unto the churches,

#### CHAPTER III.

1. and write to the angel <sup>868</sup>of the church in Sardis. Even the *things* he says, he that hath the seven spirits of the God, and the seven stars, I have known thy <sup>863</sup>works, that a name thou hast, that thou hast life, yet dead thou existest.

2. Be watching, and strengthen the things remaining, which were about to have died. For I have not found thy <sup>863</sup>works having been perfect in the sight of my God.

3. Therefore remember. How thou hast received and heard, and repent and hold fast. For if thou

870. *I say through you.* Literally, *I commission you to convey this instruction*; whereas &c., *In reproving you, I desire to be understood to reprove all in Thyatira*; hence &c., 321.

871. *He that openeth and no one shutteth.* Literally, *Under*

shouldst not have watched, I will come on thee, as a thief, and thou shouldst not have known what hour, I will come upon thee,

4. yet thou hast a few <sup>333</sup>names, in Sardis, which defiled not their garments, even they shall walk with me, in white, for worthy they exist,

5. he that overcometh, this *man* shall clothe in white garments, and I will not blot out his name, out of the book of the life *referred to*, but I will confess his name, before my Father, and before his angels,

6. he that hath an ear, hear, what the spirit saith unto the churches,

7. and write to the angel <sup>868</sup>of the church in Philadelphia. Even the *things* he says, *he that is* the holy, the true, he that hath the key of the David, he that openeth, and no one <sup>871</sup>shutteth, and shutteth, and no one <sup>871</sup>openeth,

8. I have known thy <sup>863</sup>works. Behold I have set before thee a door, which having been opened, no one is able to have shut it, because thou <sup>872</sup>hast a little strength, and kept my <sup>863</sup>word, and denied not my name.

9. Behold I constitute of the synagogue of the Satan those that assert themselves Jews to exist, and exist not, for they lie. Behold I will effect them, in order that they should have come and worshipped before thy feet, and *worship thy* knowledge, for I loved thee,

10. because thou kept the word of my patience, so I <sup>833</sup>will keep thee, from the hour of the temptation that is about to come upon the whole world to have tried them that dwell on the earth,

11. I come quickly, hold fast, what thou hast, in order that no one <sup>871</sup>should have taken thy crown,

12. he that overcometh, I will make him a pillar, in the temple of my God, and out he should not have

*any circumstances*; whereas &c., *In opposition to his will*; hence &c., 321.

872. *Because thou hast a little.* Literally in this connexion, *To prevent its being shut*; whereas &c., *I have so acted, because thou hast a little strength*; hence &c., 321.

gone for the future, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, that comes down out of the heaven from my God, also my name that is new,

13. he that hath an ear, hear, what the spirit saith unto the churches,

14. and write to the angel of the church in Laodicea. Even the *things* he says, the Amen, the witness that is faithful and true, the beginning of the creation of the God,

15. I have known thy works, that neither cold thou existest, nor zealous, would, cold or zealous thou wert.

16. So then because lukewarm thou existest, and neither cold nor zealous, I am about thee to have vomitted out of my mouth,

17. for thou sayest, that rich I exist, and have abundance, and have need of nothing, and hast not known, that thou the *i e him that is* wretched art, and the miserable, and poor, and blind, and naked,

18. I counsel thee to have bought of me gold having been tried in *the* fire, in order that thou shouldst have riches, even white garments, in order that thou shouldst have clothing, and the shame of thy nakedness should not have appeared, and eye salve to have anointed thine eyes, in order that thou shouldst see,

19. I, though I love all such, I do rebuke and chastise. Therefore be zealous and repent.

20. Behold I have stood at the door, and now do knock, if any one should have heard my voice, and should have opened the door, verily I will come in to him, and sup with him, and he, with me,

21. he that overcometh, I will give to him to have set with me, on my throne, as also I overcame, and set with my Father, on his throne,

873. *Have need of nothing.* Literally, *Possess everything they desire*; whereas &c., *They have no need of instruction how to obtain what they desire*; hence &c., 321.

874. *I, though I love all such.* Literally, *Actively admire*; whereas &c., *Passively compassionate*; hence &c., 321.

875. *If any one should have heard my voice.* Literally, *In any*

22. he that hath an ear, hear, what the spirit saith unto the churches.

# CHAPTER IV.

1. After these things, I looked, and behold a door having been opened into the heaven, and the voice that was first, which I heard *was* as of a trumpet speaking to me, saying, come up hither, and I will shew thee, what things are necessary to happen after these things,

2. and immediately I was in spirit *i e in a trance*, and behold a throne was being placed in the heaven, and on the throne, *one* sitting,

3. and he that sits, *was* like in appearance to a jasper or sardine stone, and a rainbow *was* surrounding the throne, like in appearance to an emerald,

4. also surrounding the throne, thrones twenty-four, and on the thrones twenty-four presbyters sitting, having been clothed in white garments, and on their heads golden crowns,

5. and from the throne, lightnings and thunderings and voices proceed, and *seven* lamps of fire *were* being burned before his throne, which *seven* spirits of the God are,

6. and before the throne, *there was* as a glassy sea like to crystal, and in midst of the throne, or *i e* rather in a circle of the throne, *were* four beasts being full of eyes before and behind,

7. and the beast that was first like *is* to a lion, and the second beast like *is* to a calf, and the third beast having the face of a man, and the fourth beast like *is* to a flying eagle,

8. and the four beasts, one by one of them, having each six wings. Surrounding and within they were full of eyes, and have not rest by day or night, saying, holy, holy, holy, Jehovah the God that is

manner; whereas &c., *With attentive regard*; hence &c., 321.

876. *A throne was being placed.* Literally, *It actually was as is stated*; whereas &c., *My imagination was as is stated*; hence &c., 322,1.

877. *And have not rest by day or night.* Irregular to shew,

Almighty is, that was existing, and that does exist, and that comes,

9. and when the beasts shall give glory and honor and thanks to him that sitteth on the throne that liveth unto the evers of the evers,

10. the twenty-four presbyters shall fall down before him that sitteth on the throne, and worship him that liveth unto the evers of the evers, and cast their crowns before the throne, saying,

11. worthy thou existest, O Lord, to have received the glory and the honor and the power *we ascribe to thee*, for thou created the all things *on account of which it is ascribed*, and on account of thy pleasure they were existing and created,

#### CHAPTER V.

1. then I saw in the right hand of him that sitteth on the throne a book, having been written within and on the back, having been sealed with seven seals,

2. and I saw a strong angel proclaiming with a loud voice, who worthy exists to have opened the book, and to have loosed the seals of it,

3. and <sup>878</sup>no one was worthy in the heaven above, neither on the earth, neither beneath the earth *i e in the grave* to have opened the book, neither to aspire to it,

4. then I was weeping much, that no one <sup>878</sup>worthy was found to have opened the book, nor to aspire to it,

5. then one, of the presbyters, says to me. Weep not. Behold the lion that is of the tribe of Juda, the root of David, prevailed to have opened the book, and the seven seals of it,

that the Sense is to be understood with limitation, *They were not absolutely without any repose*; hence &c., 321.

878. *No one was worthy.* Literally, *This would exclude Almighty God*; whereas &c., *No one that was shut out by the seals was worthy to unloose them*; hence &c., 322,1.

879. *The four beasts and four and twenty presbyters fell down.* I can give no decided explanation of this passage; I consider had the *Arrangement* been *Regular*, the Sense conveyed would have been to the effect; *That the beasts and presbyters fell down in honor to the Lamb*, but, *If they fell down only before the Lamb, but in honor to him that sitteth on the throne, out of whose right hand the Lamb had taken the book*; then the *Arrangement* should have been *Irregular*; See Rule 321.

6. [then I saw in midst of the throne and of the four beasts, and in midst of the presbyters, a Lamb having abode as having been slain, having seven horns and seven eyes, which the seven spirits of the God that have been proclaimed in all the earth <sup>322,2</sup>are,]

7. for he went and hath taken the book, out of the right hand of him that sitteth on the throne,

8. and when he took the book, the four beasts and <sup>879</sup>four and twenty presbyters fell down before the lamb, having (each one) harps, and golden vials being full of odours, which the prayers of the saints are, <sup>322,2</sup>

9. so they sing a new song, saying, worthy thou existest to have taken the book, and to have opened the seals of it, for thou wast slain, and so redeemed to the God us, by thy blood, of <sup>880</sup>every kindred, and tongue, and people, and nation,

10. and made them *that are redeemed* to our God kings and priests, and they shall reign on the earth,

11. then I beheld, and heard a voice of many angels in a circle of the throne, and of the beasts, and of the presbyters, and their number was existing, myriads of myriads, even thousands of thousands,

12. saying with a loud voice, worthy the lamb that <sup>322,2</sup>has been slain is to have received the power *that has been given to him*, even riches, and wisdom, and strength, and honor, and glory, and blessing, <sup>323</sup>

13. then <sup>323</sup>every creature which exists in the heaven, and on the earth, and beneath the earth, also in the sea, which exist, even all creatures that are in them *i e in these places*, I heard reckoning *i e ascribing* to him that sitteth on the throne and to the lamb, the blessing, and the honor, and the glory,

880. The angelic song here recorded will not please many Modern ears. It does not teach, That Adam introduced sin into the world, or that in sinning he acted contrary to his nature, or that the effect (observe I do not say, of sin, but) of his sin, extended beyond the present life. We read, *Thou art worthy to have taken the book and to have opened the seals thereof, for thou wast slain*, we do not read, *And hast redeemed us*, but, *And didst redeem us by thy blood* from earthly alienation to God. We do not read, *And hast made us*, but, *And didst make them* that are redeemed therefrom, *earthly kings and priests to our God*; for we do not read, *And we*, but, *And they shall reign*, not, in heaven, but, on the earth.

and the power *they possess*, unto the evers of the evers,

14. and the four beasts said. Amen, and the presbyters fell down and worshipped,

CHAPTER VI.

1. and I saw, when the lamb opened one, of the seven seals, and heard one, of the four beasts saying as in a voice of thunder, come and see,

2. and I saw, and behold a white horse, and he that sat on him, having a bow, and a crown was given unto him, and conquering he went forth, and in order that he should have conquered,

3. and when he opened the seal that was second, I heard the second beast saying, come,

4. and another horse *it was* red went forth even with him that sitteth on him, it was given to him to have taken the peace of the earth, even in order that they should have killed one another, so a great sword was given to him,

5. and when he opened the seal that is third, I heard the third beast saying, come and see, and I saw, and behold a black horse, and he that sat on him, having a pair of balances, in his hand,

6. then I heard a voice, in midst of the four beasts saying, a measure of wheat for a penny, and three measures of barley for a penny, and thou shouldst not have hurt the oil and wine,

7. and when he opened the seal that is fourth, I heard the fourth beast saying, come and see,

8. and I saw, and behold a pale horse, and he that sitteth upon him, name *is* to him, the death, and the grave followed with him, and power was given to him, over the fourth part of the earth to have cruelly killed, with sword, and with hunger, and with death, and by means of the beasts of the earth,

9. and when he opened the fifth seal, I saw under

881. *And a crown was given unto him.* Literally, *Him personally*; whereas &c., *To that which he represented*; hence &c., 321.

882. *They should have killed one another.* Literally, *The man and the horse*; whereas &c., *In order that men should kill each other*; hence &c., 321.

the altar the souls of them that had been slain on account of the word of the God, even on account of the testimony, which they were affording,

10. and they cried with a loud voice, saying, until when, the sovereign that is holy and true *is it*, thou dost not judge and avenge our blood, on them that dwell on the earth,

11. and a white robe was given to them, and it was told to them, in order that they should have set at rest yet delay. Until they should have been made full, and so their fellow servants and their brethren that are about to be killed, *should be* as even they *are*,

12. and I saw, when he opened the seal that is sixth, then a great earthquake there was, and as sackcloth of hair the sun black was, and as blood the entire *is* full moon was,

13. and as a fig-tree casteth her untimely figs, of a mighty wind, being shaken, the stars of the heaven fell to the earth,

14. and as a scroll being rolled together, the heaven was assigned a place, and every mountain and island, out of their places, were moved,

15. and the kings of the earth, and the great, and the chief captains, and the rich, and the strong, and every bondman, and every freeman, hid themselves, in the dens and in the rocks of the mountains,

16. and say to the mountains and to the rocks, fall on us, and hide us, from the face of him that sitteth on the throne, and from the wrath of the lamb,

17. for the day that is great through his wrath came, and who is fit to have been established,

CHAPTER VII.

1. and after these things, I saw four angels having stopped on the four corners of the earth holding the

886. *And as sackcloth of hair the sun black was.* Literally, *In all respects*; whereas &c., *In appearance as respects man's vision*; hence &c., 321.

887. *And the kings of the earth &c.* Literally, *All did so*; whereas &c., *There was not any one of these classes that did not so*; hence &c., 321.

four winds of the earth, in order that wind should not blow on the earth, nor on the sea, nor on any <sup>888</sup> tree, <sup>889</sup>

2. and I saw <sup>889</sup> another angel having ascended from rising of sun, having a seal from <sup>889</sup> the living God, and he cried with a loud voice to the four angels, to whom it was given to them to have hurt the earth and the sea,

3. saying. Ye should not have hurt the earth, neither the sea, nor the trees, until when, we should have sealed the servants of our God, on their foreheads,

4. and I heard the number of them that had been sealed, an hundred and forty <sup>889</sup> and four thousand having been sealed out of every tribe of <sup>889</sup> the sons of Israel,

5. of the tribe of Juda twelve thousand having been sealed, of the tribe of Reuben twelve thousand having been sealed, of the tribe of Gad twelve thousand having been sealed,

6. of the tribe of Aser twelve thousand having been sealed, of the tribe of Nephtalim twelve thousand having been sealed, of the tribe of Manasses twelve thousand having been sealed,

7. of the tribe of Simeon twelve thousand having been sealed, of the tribe of Levi twelve thousand having been sealed, of the tribe of Issachar twelve thousand having been sealed,

8. of the tribe of Zabulon twelve thousand having been sealed, of the tribe of Joseph twelve thousand having been sealed, of the tribe of Benjamin twelve thousand having been sealed,

9. after these things, I saw, and behold a great <sup>888</sup> multitude, which <sup>889</sup> no one was able it to have numbered, of all nations, and kindreds, and people, and tongues, <sup>889</sup>

888. Which no one was able it to have numbered. Literally, Not even God; hence &c., 321.

889. Palms. I think this word must have been expressed in the Accusative Plural.

890. The answer of the presbyter here recorded deserves especial note. He does not say, *These are they which came*, implying completion of the company and of the act, but he does say, *These are they which do come*, implying incompleteness of the company. He

they having stood <sup>889</sup> in a place before the throne and before the lamb having been put on white robes, and palms, in their hands,

10. and they cry with a loud voice, saying, the salvation *we possess is* to our God that sitteth on the throne, and to the lamb,

11. also all the angels they had stood about the throne and the presbyters and the four beasts, even they fell before the throne, on their faces, and worshipped the God,

12. saying. Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might of *our salvation ascribe* to our God, unto the evers of the evers. Amen,

13. and one of the <sup>890</sup> presbyters answered, saying to me, these that have been put on the robes that are white, who exist they, and whence came they,

14. then I answered him, O Lord of me, thou hast known, and he said to me, these <sup>890</sup> they that do come from the tribulation that is great are, and *that* did wash their robes and whiten them, in the blood of the lamb,

15. on account of this, they exist before the throne of the God, and serve him day and night, in his temple, and he that sitteth on the throne will dwell among them,

16. they shall hunger no more, neither thirst any more, neither should <sup>890</sup> the sun have fallen violently on them *in excess*, nor any heat,

17. for the lamb that is in midst of the throne feeds them, and leads them, unto living fountains of waters, and the God shall wipe away all tears, from their eyes,

does not say, *Out of great tribulation*, no translation of the Greek can sanction this sense, but, *From the tribulation that is great*, that is, *From the grave*, in conformity with our Blessed Lord's declaration, *He that believeth in me shall never die*. He does not say, *And have washed their robes &c.*, but he does say, *And that did wash their robes &c.* He does not teach, *Therefore are they permitted to enter heaven*, but he does teach, *Therefore are they now not in the grave waiting their admission to heaven, but are before the throne*.

CHAPTER VIII.

1. and when he opened the seal that is seven, silence came in the heaven, for half an hour,

2. and I saw the seven angels, which, before the God, have stood, and seven trumpets were given to them,

3. and another angel I saw, he came and was placed at the altar, having a golden censer, and there was given to him many incenses, in order that he should have offered with the prayers of all the saints, upon the altar that is golden that is before the throne,

4. and the smoke of the incenses ascended with the prayers of the saints, from hand of the angel before the God,

5. yet the angel hath taken the censer, and filled it, with the fire of the altar, and cast upon the earth, and voices came, and thunderings, and lightnings, and an earthquake,

6. and the seven angels that had the seven trumpets prepared themselves, in order that they should have sounded,

7. and the first sounded, and hail and fire having been mingled with blood came, and were cast on the earth, and the third of the earth was burnt, and the third part of the trees was burnt, and all green grass was burnt,

8. and the second angel sounded, and like a great mountain being kindled with fire was cast into the sea, and the third of the sea blood became,

9. and the third of the creatures that are in the sea that have life died, and the third of the ships was destroyed,

10. and the third angel sounded, and a great star fell from the heaven, burning like a lamp, and it fell

on the third part of the rivers, and on the fountains of the waters,

11. and the name of the star the wormwood is called, and the third of the waters were changed into wormwood, and many of the men that drank them died of the waters, because they were made bitter,

12. and the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, in order that the third part of them should have been darkened, and so the day, the third part of it should not bring to light, and the night likewise,

13. and I saw and heard one eagle flying in midst of heaven saying with a loud voice. Woe. Woe. Woe to those that sojourn on the earth, on account of the other voices of the trumpet of the three angels that are about to sound,

CHAPTER IX.

1. and the fifth angel sounded, and I saw a star, from the heaven having fallen on the earth, and the key of the pit that is bottomless was given to it,

2. and it opened the pit that is bottomless, and smoke out of the pit arose as smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit,

3. and out of the smoke, locusts came on the earth, and power was given to them, as the scorpions of the earth have power,

4. and it was commanded to them, in order that they should not hurt the grass of the earth, neither any green thing, neither any tree, except the men's grass herbage and trees, whosoever have not the seal of the God, on their foreheads,

5. and it was given to them, in order that they

891. And the first sounded. Literally, Descriptive of one distinguished by the Appellation of first; whereas &c., He that accidentally first sounded; hence &c., 322, 1.

892. And the third of the earth was burned. Literally implies, That from the time specified one third part of the earth was destroyed; whereas &c. I conceive, That at the time specified one third part of the earth had destruction of its then existence, all then

living on it died, but after, new life was restored to it; hence in Verse 9, Where the death of living creatures is specified, the Arrangement is Regular; but, Where the ships are specified, which includes ships of all periods of time, the Arrangement is Irregular; in order to show, That only the ships of the time expressly specified are referred to; hence &c., 321; in a variety of places in these and the following Verses.

should not kill them, but in order that they should be tormented five months, and their torment as torment of a scorpion. When it struck a man,

6. and in those days, the men *thus afflicted* shall seek the death *that will release them from these sufferings*, and shall not find it, though they shall desire to have died, yet the death <sup>893</sup> *they desire* shall flee away from them,

7. now the resemblances of the locust like *they were* to horses having been prepared for battle, and on their heads, like golden crowns, and their faces, like faces of men,

8. yet they were having hairs, like hairs of women, and their teeth as of lions were existing,

9. and they were having breastplates, like breastplates of iron, and the sound of their wings, like a sound of chariots with many horses running to battle,

10. and they have tails like to scorpions, and stings <sup>892</sup> *there were existing* in their tails, and their power was to have hurt the men *that were not sealed* five months,

11. they have over them a king, the angel of the bottomless pit, name *is* to him in Hebrew, Abaddon, but in the Greek, name he hath, Apollyon,

12. the woe <sup>893</sup> *that is one departed*. Behold there comes yet two woes after these things,

13. and the sixth angel sounded, and I heard one voice, from the four horns of the altar that is gold that is before the God,

14. saying to the sixth angel, that had the trumpet, loose the four angels that have been bound by the river that is great, Euphrates,

15. then the four angels that have been made ready for the hour, and day, and month, and year

*that was appointed* were loosed, in order that they should slay the third of the men *that were not sealed*,

16. and the number <sup>896</sup> of the armies of the horsemen loosed, *were* two ten thousands of ten thousands, I heard the number of them,

17. and thus I saw the horses, in the vision, and those that sit on them, having fiery breast-plates, even jacinth and brimstone, and the heads of the horses, *were* as heads of lions, and out of their mouths, fire and smoke and brimstone issues,

18. by these three plagues, the third part of the men *that were not sealed* were killed, by the fire and the smoke and the brimstone that issues out of their mouths.

19. For the power of the horses, in their mouths exists, and in their tails. For their tails like to serpents *are*, having heads also *like serpents*, with them, they do hurt,

20. and the rest of the men which were not killed by these plagues, repented not of the works of their hands, in order that they should not have worshipped the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood *of this world*, which <sup>892</sup> *are able neither to see*, nor to hear, nor to walk <sup>897</sup> *for to deliver them*,

21. also they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts,

#### CHAPTER X.

1. and I saw <sup>893</sup> *another mighty angel* coming down from the heaven, having been clothed with a cloud, and the rainbow, over his head, and his face *was* as the sun, and his feet as pillars of fire,

2. and having in his hand a little book having been

893. *Yet the death shall flee away from them.* Literally, *Actively depart*; whereas &c. *Passive, They shall not be able to reach it*; hence &c., 821.

896. *And the number of the armies of the horsemen.* This passage appears to me to support the opinion, that in Holy Scripture the word *Angel* is used as an Appellation of whosoever or whatsoever conveys or effects the instruction of man, which God especially

directs; since it appears, that the four angels mentioned in the two preceding verses, is only another name for the horsemen here specified.

897. *Are able to see.* Literally, *Which is not able to assist themselves*; whereas &c., *Which is not able to assist the applicant*; hence &c., 821.



opened, and he set his foot that is right, on the sea.  
And the left, on the earth,

8. and he cried with a loud voice. Just as a lion<sup>900</sup>  
roars, and when he cried, the seven thunders uttered  
the voices of their own,<sup>901</sup>

4. and when the seven thunders uttered, I was  
about to write, and I heard a voice, from the heaven<sup>902</sup>  
saying, seal up, what the seven thunders uttered, as  
not these things thou shouldst have written,

5. then the angel, which I saw having stood on the  
sea and on the earth, lifted up his hand that is right,  
toward the heaven,

6. and swore by him that liveth unto the evers of  
the evers, who created the heaven, and the things  
that are in it, also the earth, and the things that are  
in it, also the sea, and the things that are in it, that  
time no more shall exist,

7. save in the days of the voice of the seventh  
angel. When he should be about to sound, and the  
mystery of the God should have been finished, as he  
declared by servants of his own that are prophets,<sup>903</sup>

8. and the voice which I heard out of the heaven  
again speaking with me, even saying, go, take the  
little book that hath been opened, in the hand of  
the angel that hath stood on the sea and on the  
earth,

9. and I went to the angel, telling him to have  
given me the little book, and he says to me, take and  
eat up it, and it shall make bitter thy belly, yet in<sup>406</sup>  
thy mouth, sweet as honey it shall be,<sup>322,2</sup>

10. and I took the little book, out of the hand of  
the angel, and ate up it, and it was existing in my

900. *Just as a lion roars.* Literally, *In exactly a corresponding manner*; whereas &c., *Not in the manner, but in the extent of noise produced*; hence &c., 322.1.

901. *The voices of their own.* Literally, *Distinctive sounds*; whereas &c., *A common sound arising from Distinctive sources*; hence &c., 321.

902. *What the seven thunders uttered.* Literally, *What they actively uttered*; whereas &c. *Passive, What was uttered by means of the seven thunders*; hence &c., 321.

903. *Servants of his own.* Literally, *Those who actually served him*; whereas &c., *Men whom he especially commissioned*; hence &c., 321.

905. *But leave out &c.* Literally, *Of what thou dost measure*; whereas &c., *But do not measure*; hence &c., 321.

mouth as honey, sweet, and as soon as I ate up it,  
my belly was bitter,

11. and he says to me, it is necessary for thee  
again to have prophesied before peoples, and nations,  
and tongues, and kings many things,

# CHAPTER XI.

1. and a reed was given to me, like to a rod, say-  
ing, rise and measure the temple of the God, and the  
place for the altar and those that worship at it,

2. but leave out the court that is without the<sup>905</sup>  
temple, yea thou shouldst not have measured it, be-  
cause it was given to the Gentiles, yet they shall  
tread under foot *i e* despise the city that is holy<sup>907</sup>  
months forty-two,

3. though I will give to them my two witnesses,  
and they shall prophesy days one thousand two hun-  
dred sixty, having been clothed in sackcloth,

4. these the two olive trees and two candlesticks<sup>322,2</sup>  
that are before the Lord of the earth having stood  
are,

5. and if any one wishes to have hurt them, fire<sup>908</sup>  
proceeds out of their mouth, and devours their<sup>406</sup>  
enemies, as if any one wishes to have hurt them,<sup>906</sup>  
then it is fitting for him to have been killed,

6. these have the heaven power to have shut up,  
in order that rain should not fall the days of their<sup>406</sup>  
prophecy, also they have power over the waters to<sup>911</sup>  
turn them, to blood, also to have smitten the earth,  
as often as when it should have pleased them, with<sup>333</sup>  
every plague.

7. And when they should have finished their wit-  
ness, the beast, that ascendeth out of the bottomless

906. *Thou shouldst not have measured it.* Literally, *It is wrong for thee to do so*; whereas &c. I conceive, *I wish thee not to do so*; hence &c., 321.

907. *They shall tread under foot the city that is holy.* Literally, *They shall actually profane that city*; whereas &c. I conceive, *They shall despise the knowledge that would lead them to it*; hence &c., 321.

908. *If any one wishes to have hurt them.* Literally, *If this is their object*; whereas &c., *Wishes to do anything that will hurt them*; hence &c., 321.

911. *Have power.* Literally, *Possess absolutely*; whereas &c., *They are permitted to exercise power*; hence &c., 321.

pit, shall make against them war, and shall overcome them, and kill them,

8. and their dead body, in the street of city that is great, which is called spiritually, Sodom and Egypt. Where also their Lord was crucified,

9. even they see, <sup>914</sup>they of the people, and kindreds, and tongues, and nations, their dead bodies <sup>915</sup>they see days three and half, as their dead bodies they shall not suffer to have been put in a grave,

10. so they that dwell upon the earth shall rejoice over them, and be made glad, and gifts they shall send to one another, because these the two prophets tormented them that dwell on the earth,

11. and after the three days and a half, a spirit of life, from the God, entered into them, and they stood on their feet, and <sup>914</sup>great fear fell on them that see them,

12. then they heard a great voice, from the heaven, saying to them, come up hither, and they ascended up to the heaven that is in the cloud, even their <sup>915</sup>enemies beheld them <sup>916</sup>do so,

13. also in that the hour, a great earthquake came, and the tenth of the city fell, and seven thousand <sup>916</sup>names of men were destroyed by the earthquake, and the remnant affrighted were, and gave glory to the God of the heaven,

14. the woe that is second departed. Behold the <sup>895</sup>woe that is third cometh quickly,

15. and the seventh angel sounded, and great voices were in the heaven, saying, the kingdom of the world of our Lord and of his Christ is come, and he shall reign unto the evers of the evers,

16. and the twenty-four presbyters that are before the God sitting on their thrones, fell on their faces, and worshipped the God,

17. saying, we give thanks to thee O Lord, the God that is Almighty, that exists and that was existing, because thou hast assumed thy power that is great, and hast become king,

18. <sup>918</sup>as the nations were angry, that thy wrath came, also the time of the dead to have been adjudicated, and to have assigned the reward <sup>919</sup>thou hast promised to thy servants the prophets, and to the saints, and to them that fear thy name, to the little and to the great, and to have destroyed them that destroy the earth,

19. then the temple of the God was opened in the heaven, and the ark of the testament of the Lord appeared in his temple, and lightnings, and voices, and thunderings, and an earthquake, and great hail came,

#### CHAPTER XII.

1. <sup>919</sup>then a great sign appeared in the heaven, a woman having been clothed with the sun, and the moon <sup>920</sup>was under her feet, and upon her head, a crown of twelve stars,

2. and with child, being, she cried, travailing in birth, and being pained to have brought forth,

3. then another sign appeared in the heaven, even behold a great red dragon, having seven heads and ten horns, and on its heads <sup>921</sup>seven crowns,

4. and <sup>922</sup>its tail draws the third of the stars of the heaven, and cast them, to the earth, and the dragon stood before the woman that is about to have brought forth, in order that when she should have brought forth her child, it should have been devoured,

5. but she brought forth a male child, who is about to rule all the nations, with an iron rod, and her child was caught up to the God even to his throne,

914. *Great fear fell on them.* Literally, *Actively came on them*; whereas &c. *Passive, They were under great fear*; hence &c., 322,1.

915. *Even their enemies beheld them.* Literally, *Actually see*; whereas &c., *Are aware of the fact*; hence &c., 321.

916. *The tenth of the city fell.* Literally, *A specific statement*; whereas &c., *An allegorical or general declaration*; hence &c., 321.

918. *As the nations were angry.* Literally, *Actively showed displeasure on that account*; whereas &c. *Passive, Were displeased at that which on that account happened*; hence &c., 322,1.

919. *Then a great sign appeared.* Literally, *Something that in heaven was wonderful*; whereas &c., *That which to the men that saw appeared to be wonderful*; hence &c., 322,1.

6. and the woman<sup>948</sup> fled into the wilderness. Where she hath there a place having been prepared by the God, in order that there they should feed her a thousand two hundred threescore days,

7. then war was in the heaven, the Michael and his angels<sup>920</sup> were in respect of that they should have fought against the dragon, for the dragon<sup>921</sup> did fight, also its angels,

8. but it prevailed not, neither was<sup>310</sup> a place for them found longer in the heaven,

9. yea the dragon that is great, the serpent that is old that is called devil and the satan was cast out, he that deceiveth the whole world, he was cast out into the earth, and his angels, as well as him, were cast out,

10. and I heard a loud voice, in the heaven, saying. Now the salvation, and the strength, and the kingdom of our God, and the power of his Christ was *i e has been* established, for the accuser of our brethren was *i e has been* cast down, he that accuseth them, before our God day and night,

11. for they overcame him, by means of the blood of the lamb, and by means of the word of their testimony, for they loved not their natural life until *i e previously* to death,

12. on account of this, rejoice, the heavens and they that dwell<sup>924</sup> in them, woe to the earth and to the sea, for the devil descendeth on you, having great wrath, having known, that a short time he hath,

13. and when the dragon saw, that he was cast out into the earth, he persecuted the woman, which brought forth the man,

14. but two wings of the eagle<sup>881</sup> that was great were given to the woman, in order that she might fly into the wilderness, unto her place. Where she is nou-

rished there a time, and times, and half a time<sup>333</sup>, from the face of the serpent,

15. then the serpent cast out of its mouth, after the woman, water as a flood, in order that it should have made her *to be*<sup>925</sup> carried away of the flood,

16. but the earth helped the woman, for the earth opened its mouth, and swallowed up the flood, which the dragon<sup>498</sup> cast out of its mouth,

17. then the dragon was wrath with the woman, and went to have made war with the remnant of her seed that keep the commandments of the God, and have the testimony of Jesus,

18. now I stood on the sand of the sea,

# CHAPTER XIII.

1. and I saw out of the sea a beast rising up, having ten horns and seven heads, and on its horns, ten crowns<sup>333</sup>, and on its heads, names of blasphemy,

2. and the beast which I saw, was existing like to a leopard, but its feet as a bear, and its mouth as a mouth of a lion, and the dragon<sup>881</sup> gave to it its power, and its throne, and great authority,

3. though one of its heads was as having been wounded unto death, but the wound of its death was healed, and there was admiration in all the earth, after the beast,

4. and they worshipped the dragon, that gave the power to the beast, also they worshipped the beast, saying, who like *is* to the beast, and who is able to have made war with him,

5. then a mouth<sup>881</sup> was given to it speaking great things and blasphemies, and power was given to it to have continued forty two months,

6. and it opened its mouth, in blasphemy, against the God, to have blasphemed his name and his tabernacle, and them that dwell<sup>924,2</sup> in the heaven,

920. In respect of that they should have fought. Literally, The object of the war was for Michael and his angels to fight with the dragon; whereas &c., This was not the object, but one of the consequences; hence the Peculiar Government. See Rule 381.

921. The dragon did fight. Literally, Actively resisted by arms; whereas &c., Passively opposed, by estranging men's minds from God; hence &c., 322,1.

924. And they that dwell in them. Literally, That do so at the time of the utterance; whereas &c. to describe a Class of persons, Those who are entitled to dwell there; hence &c., 321.

925. Should have made her to be carried away. Literally, Have effected the exact thing specified; whereas &c., Should have destroyed her; hence &c., 321.

7. and it was given to it war to have made with the saints, and to have overcome them, and power <sup>881</sup> was given to it, over every kindred, <sup>883</sup> and people, and tongue, and nation,

8. so all that dwell on the earth shall worship it, of whom the name has not been written in the book of the life of the lamb that has been slain from foundation of world,

9. if any <sup>498</sup> hath an ear, hear,

10. if any one brings down captivity, into captivity, he goes, if any one, with sword, cruelly kills, it is fit he, with sword, to have been cruelly killed. Here the patience and the faith of the saints exists,

11. then I saw <sup>393</sup> another beast coming up out of the earth, and it was having two horns like to a lamb, and as a dragon it was speaking,

12. and it exerciseth all the power of the first beast before it, notwithstanding it affects the earth and them that dwell in it, in order that they should have worshipped the beast that is first, of whom the wound of its death was healed,

13. and it doth great signs, even fire, in order that from the heaven, it should cause to come down to the earth, in the sight of the men that worship the beast,

14. and it misleads them that dwell on the earth, by means of the signs, which it was permitted it to have effected in the sight of the beast, telling them that dwell on the earth to have made an image to the beast, which has the wound of the sword, yet lived,

15. and it was permitted to it to have assigned a spirit to the image of the beast, in order that even the image of the beast should be considered to have commanded and effected the condemnation of, whosoever should not have worshipped the image of the

beast, in order that he should have been killed,

16. also it affected all, the small and the great, also the rich and the poor, also the free and the bond, in order that it should have given to them *ie to every one* a mark, on their hand that is right, or, in their forehead *proving that they had worshipped*,

17. even in order that <sup>933</sup> no one shall be able to have bought or to have sold, except having the mark, the name of the beast, or the number of his name.

18. Here the wisdom for discovering the name it exists, he that hath a mind, count the number of the beast. For the number with man it exists, and its number is six hundred threescore six,

#### CHAPTER XIV.

1. then I saw, and behold the lamb having place on the mount Sion, and with him, <sup>333</sup> an hundred forty-four thousands, having his name and the name of his Father having been written on their foreheads,

2. and I heard a voice, from the heaven, as a voice of many waters, and as a voice of great thunder, yet the voice which I heard was as of singers to the harp singing to their harps,

3. and they sung a new song, before the throne, and before the four beasts and the presbyters, and no one was able to have learnt the song, except the hundred forty four thousands, that had been redeemed from the earth,

4. these they that were not defiled with women <sup>935</sup> are. For virgins they exist, these that follow the lamb are. Whithersoever he should go, these were redeemed from the men that saw the lamb, a first fruit to the God and to the Lamb are,

5. even in their mouth, a lie respecting him was not found. For without fault as to accepting him they exist,

931. *It exerciseth all the power.* Literally, *Power in the place of the first beast*; whereas &c., *Similar power to the first beast*; hence &c., 321.

932. *That dwell in it.* Literally *I conceive, That permanently occupy it*; whereas &c., *That then abide in it*; hence &c., 321.

933. *No one shall be able.* Literally, *It shall be impossible to do it*;

whereas &c., *They shall incur punishment by doing it*; hence &c., 321.

934. *And no one was able.* Literally, *Could not effect it*; whereas &c., *Was not permitted to effect*; hence &c., 322, 1.

935. *They that were not defiled with women.* Literally, *Had never incurred guilt in this respect*; whereas &c., *Had not their guilt in this respect attaching to them*; hence &c., 321.

6. then I saw <sup>333</sup> another angel flying in the midst of heaven, having an everlasting gospel to have preached to them that dwell on the earth, even to every nation, and kindred, and tongue, and people,

7. saying with a loud voice, be afraid of the God, and give to him glory, for the hour of his judgment came *i e hath come*, so worship him that made the heaven, and the earth, and the sea, and the fountains of waters,

8. then <sup>333</sup> another <sup>936</sup> angel followed, saying, it fell down, Babylon that is great fell down, because of the wine of the wrath of her fornication, every nation hath drunk,

9. then <sup>333</sup> another <sup>936</sup> angel, a third, followed them, saying with a loud voice, if any one worships the beast or its image, or receives a mark, on his forehead, or on his hand,

10. verily he shall drink of the wine of the wrath of the God that has been poured out without mixture, into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb,

11. and the smoke *i e perception* of their torment, unto the evers of the evers, ascendeth *i e is present to them*, verily they have not rest day or night, they that worship the beast or its image, also if any one receive the mark of its name.

12. Here patience of the saints that keep the commandments of the God is, and the faith after Jesus,

13. then I heard a voice, from the heaven saying, write, blessed the dead that die in Jehovah from henceforth. Yea saith the spirit of revelation, in

936. *Then another angel followed.* Literally, *Went in the same track*; whereas &c., *Succeeded in relation to time*; hence &c., 321.

937. *If any one worships.* Literally, *At any time*; whereas &c. I conceive, *Continues to do so*; hence &c., 322,1.

938. *And the smoke of their torment unto the evers of the evers ascendeth.* It is much worthy of consideration, whether what is here spoken by God, is not to this effect, *So the smoke of their torment ascends for ever and ever in the recollection of the holy angels*, since the remaining Context clearly shews, that sufferings in this world are referred to. See the expression, *Day or night*, See also the 12th verse.

order that they should have rested from their labours. For their works follow after them,

14. then I saw, and behold a white cloud, and on the cloud sitting like to a son of man, having on his head a golden crown, and in his hand a sharp sickle,

15. then <sup>333</sup> another <sup>941</sup> angel came out of the temple, crying with a loud voice to him that sits on the cloud, thrust in thy sickle, and reap, for the hour came *i e hath come* in respect of that thou shouldst have reaped, for the harvest of the earth was ripe,

16. then he that sat on the cloud thrust in his sickle, on the earth, and the earth was reaped,

17. then <sup>333</sup> another <sup>941</sup> angel came out of the temple that is in the heaven, having also himself a sharp sickle,

18. then <sup>333</sup> another <sup>941</sup> angel came from the altar, having power, over the fire of it, and he cried with a loud voice to him that had the sickle that is sharp, saying, thrust in thou the sickle that is sharp, and gather the clusters of the vine of the earth, for its grapes were fully ripe,

19. and the angel thrust in his sickle, into the earth, and gathered the vine of the earth, and cast into the wine-press of the wrath of the God that is great,

20. and the wine-press was trodden outside the city, and blood came out of the wine-press, unto the bridles of the horses, for a thousand six hundred furlongs,

# CHAPTER XV.

1. then I saw <sup>333</sup> another sign, in the heaven, great

939. *That die in Jehovah.* Literally, *That Jehovah is not able to save*; hence &c., 321.

940. *Their works follow them.* Literally, *Their works actively followed*; whereas &c. *Passive, The consequences of them do so*; hence &c., 322,1; and as these do not do so individually but in a collective form, is the occasion of the *Peculiar Government* of the Verb. See Rule 382.

941. *Then another angel came.* Literally, *A different one to any that had before appeared*; whereas &c., *An appearance, it may be of the same person, in addition to the previous appearance*; hence &c., 322,1.

and marvellous, seven angels having seven plagues that are last, for in them, the wrath of the God was filled up,

2. then I saw like a glassy sea having been mingled with fire, also them that get the victory over the beast, and over its image, and over the number of its name, having stood on the sea that is glassy, having *the* harps of the God,

3. and they sung the song of Moses a servant of the God, and the song of the Lamb, saying, great and marvellous thy works *are*, O Lord, the God that is Almighty, just and true thy ways *are*, the king of the nations,

4. who should not have been in fear of thee, O Lord, or have glorified thy name, as only holy, for all the nations <sup>943</sup> shall come and worship before thee, <sup>943</sup> for thy judgments were made manifest,

5. and after these things, I saw, that the temple of the tabernacle of the testimony in the heaven was opened,

6. and the seven angels that have the seven plagues came out of the temple, having been clothed pure in white linen, and having been girded with about the breasts golden girdles,

7. then one of the four beasts, gave unto the seven <sup>333</sup> angels, seven golden vials, being full of the wrath of the God that liveth unto the evers of the evers,

8. and the temple was full of smoke, from the glory of the God, and from his power, and no one <sup>944</sup> was able to have entered into the temple, till the seven plagues of the seven angels should have been fulfilled,

#### CHAPTER XVI.

1. then I heard a great voice, out of the temple, saying to the seven angels, go your ways, and pour out the seven vials of the wrath of the God, upon the earth,

2. and the first went and poured out his vial, upon the earth, and a noisome and grievous sore came upon the men that had the mark of the beast, or that worship its image,

3. then the second angel poured out his vial, upon <sup>891</sup> the sea, and it became blood as of a dead *man*, and <sup>333</sup> every living <sup>945</sup> soul in the sea died,

4. then the third poured out his vial, upon the rivers and upon the fountains of the waters, and they became blood,

5. and I heard the angel of the waters saying, righteous thou existest, thou that dost exist, and that wast existing, that art holy, for these things thou determined,

6. because blood of saints and prophets they shed, so blood thou <sup>498</sup> gavest them to have drunk, worthy they exist,

7. then I heard from the altar saying, even so O Lord, the God that is Almighty, true and righteous thy judgments *are*,

8. then the fourth <sup>891</sup> poured out his vial, upon the sun, and there was given to it to have scorched the men *that worshipped the beast*, with fire,

9. and the men were scorched with great heat, and the men blasphemed the name of the God that hath power, over these plagues, and they repented not to have given to him glory,

10. then the fifth <sup>891</sup> poured out his vial, upon the throne of the beast, and its kingdom became, having been involved in darkness, and they were gnawing their tongues, on account of the misery *of it*,

11. and blasphemed the God of the heaven, on account of their miseries, and on account of their sores, yet they repented not of their deeds,

12. then the sixth <sup>891</sup> poured out his vial, upon the river that is great, Euphrates, and its water was dried

942. *In respect of that thou shouldst.* Literally, *Thou personally should do it*; whereas &c., *That reaping should be effected*; hence the *Peculiar Government*. See Rule 381.

943. See Acts Note 556.

944. *And no one was able to have entered.* Literally,

*Possessed an ability to enter*; whereas &c., *Was permitted to exercise his ability to enter*; hence &c., 321.

945. *And every living soul in the sea died.* Literally I conceive, *Was annihilated*; whereas &c. I conceive, *Was subjected to temporal death*; hence &c., 321.

up, in order that the way of the kings that are from risings of sun should have been prepared,

13. and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. (For spirits of devils effecting signs do exist), which go forth to the kings of the whole world to have gathered them, unto the battle of that day that is great of the God that is Almighty.

15. Behold, *God has said*, I come, as a thief, blessed is he that watcheth and keepeth his garments, lest naked he should walk, and they should see his shame,

16. for they gathered together them, unto the place that is called in Hebrew Armageddon,

17. then the seventh poured out his vial, into the air, and a great voice came out of the temple of the heaven, from the throne, saying, it is done,

18. also voices, and thunders, and lightnings came, and a great earthquake came, such as came not from which time, the men that worship the beast came on the earth, so mighty an earthquake.

19. So great, that the city that is great was divided into three parts, and the cities of the nations of the earth fell, even Babylon the great was remembered before the God to have given her the cup of the wine of the fierceness of his wrath,

20. and every island fled away, and mountains were not found,

21. and great hail about a talent's weight falls from the heaven, on the men that worship the beast, and the men blasphemed the God, because of the plague of the hail, for exceedingly great the plague of it is,

CHAPTER XVII.

1. then one of the seven angels that had the seven vials came, and he talked with me, saying. Here

948. And a great earthquake came. The men came. Literally, *Actively did what is stated*; whereas &c. *Passive*, *The earthquake happened, and the men were born*; hence &c., 822,1.

I will shew thee the judgment of the whore that is great that sitteth on the waters that are many,

2. with whom, the kings of the earth committed fornication, for they that inhabit the earth were made drunk with the wine of her fornication,

3. So he carried me, into a wilderness, in spirit *i e in imagination*, and I saw a woman sitting on a scarlet-coloured beast, being full of names of blasphemy, having seven heads and ten horns,

4. and the woman having been clothed with purple and scarlet there was, and decked with gold and a precious stone and pearls, having a golden cup, in her hand, being full of abominations, even the filthinesses of her fornication,

5. and on her forehead, a name having been written, mystery, Babylon that is great, the mother of the harlots, and the abominations of the earth,

6. and I saw the woman being drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered, beholding her, a great wonder,

7. then the angel said to me, wherefore marvelled thou, I will tell thee the mystery of the woman, and of the beast that carries her, that hath the seven heads and the ten horns,

8. the beast which thou sawest, it was existing, yet it does not exist, for it is about to ascend out of the bottomless pit, and into perdition, to go, and they that dwell on the earth shall wonder, of whom the names have not been written in the book of the life that is eternal, from foundation of world seeing the beast, that it was existing, yet it does not exist, though it is present.

9. Here the mind that hath wisdom is, the seven heads seven mountains they exist. Where the woman sits,

10. by them, also seven kings they exist, the five

955. Of whom the names have not been written. Literally, *At the time when this declaration was uttered*; whereas &c. *I conceive*, *At the time when the judgment is executed*; hence &c., 821.

<sup>957</sup> are fallen, the one exists, the other not yet came, and  
 when it should have come, a short space it is neces-  
 sary it to have remained,

11. and the beast which was existing, yet does  
 not exist, though it eighth does exist, for by the  
 seven, it does exist, and into perdition, goes,

12. and the ten horns which thou sawest, ten  
 kings they exist, which not yet received a kingdom,  
 but receive power as kings one hour, with the  
 beast,

13. these have one design, and shall give their  
 own power and strength to the beast,

14. these, with the lamb, shall make war, and  
 the lamb shall overcome them, for Lord of Lords he  
 exists, and King of Kings, and they that are with  
 him, called, and chosen, and faithful are,

15. then he saith to me, the waters which thou  
 sawest, where the whore sits, peoples and multitudes  
 and nations and tongues are,

16. and the ten horns which thou sawest, also the  
 beast, these shall hate the whore, and shall make  
 her having been desolate and naked, even they shall  
 eat her flesh, and burn her with fire.

17. For the God permitteth to their hearts to  
 have fulfilled his design, but to have fulfilled one  
 design, even to have given their kingdom to the  
 beast. Until the promises of the God shall be  
 fulfilled,

18. and the woman which thou sawest, the city  
 that is great exists, that hath authority, over the  
 kings of the earth,

#### CHAPTER XVIII.

1. and after these things, I saw another angel

coming down out of the heaven, having great power,  
 and the earth was lightened with his glory,

2. and he cried with a strong voice, saying, it fell,  
 Babylon that is great fell, and became a habitation of  
 devils, and a hold of every foul spirit, and a cage of  
 every unclean and hateful bird,

3. for of the wine of the wrath of her fornication,  
 all the nations have drunken, and the kings of the  
 earth, with her, committed fornication, and the mer-  
 chants of the earth, through the abundance of her  
 luxury, waxed rich,

4. then I heard another voice, from the heaven,  
 saying, come out of her, my people, in order that ye  
 should not have partaken of her sins, and of her  
 plagues, in order that ye should not have received,

5. for her sins were reaching unto the heaven,  
 and the God remembered her iniquities,

6. reward her, as indeed she rewarded, and double  
 unto her double, according to her works, in the cup,  
 which she filled, fill to her double,

7. as much as she glorified herself, and lived de-  
 liciously so much, give her torment and sorrow, for  
 in her heart, she saith, a queen I sit, and a widow I  
 exist not, and sorrow I should not have seen,

8. on account of this, in one day, her plagues shall  
 come, death, and mourning, and famine, and with  
 fire, she shall be utterly burned, for strong Jehovah  
 the God that hath judged her is,

9. then the kings of the earth that with her com-  
 mitted fornication and lived deliciously shall bewail  
 and lament for her. When they should see the  
 smoke of her burning, from afar,

10. [having stood on account of the fear of her

957. *The five are fallen.* Literally, *Are now fallen*; whereas &c., *Are, at the time represented in the vision, fallen*; hence &c., 322.1.

959. *It is necessary &c.* Literally, *Cannot be done without*; whereas &c., *Accomplishes God's designs*; hence &c., 321.

962. *These have one design.* Literally, *The same specific design*; whereas &c., *Their designs all tend to the same specific result*; hence &c., 321.

963. *And shall give their own power and strength to the beast.* Literally, *They shall specifically do so*; whereas &c., *The*

*effect of their conduct shall be to uphold the power &c. of the beast*; hence &c., 321.

966. *And shall make her.* Literally, *Cause her to be*; whereas &c., *Shall be permitted to effect her to be*; hence &c., 321.

967. *The God permitteth.* Literally, *Actively gave*; whereas &c. *Passive As in the Paraphrase*; hence &c., 322.1.

969. *The earth was lightened.* Literally, *The entire earth was illuminated*; whereas &c., *The light of his glory was visible on earth*; hence &c., 322.1.



torment] saying. Alas. Alas the city that is great,  
 Babylon, the city that is mighty, that thy judgment  
 came in one hour,

11. even the merchants of the earth weep and  
 mourn over her, that no one buys any more their  
 merchandize,

12. merchandize of gold, and of silver, and of  
 precious stones, and of pearls, and of finest linen,  
 even of purple, and of silk, and of scarlet, also all  
 thyme wood, and every ivory vessel, and every vessel,  
 of most precious wood, and of brass, and of iron, and  
 of marble,

13. or merchandize, cinnamon, and odours, and  
 ointments, and frankincense, and wine, and oil, and  
 fine flour, and wheat, and beasts, and sheep, and  
 lives i e hire of horses, and of chariots, and of bodies  
 i e oxen elephants &c, and of men,

14. verily the fruit of the desire of thy natural life  
 departed from thee, and all the fat and the good  
 things loosed from thee, and no more never thou  
 shouldst have found them,

15. the merchants of these things that were made  
 rich by her, from afar, shall stand on account of the  
 fear of her torment, weeping and wailing,

16. and saying. Alas. Alas the city that is  
 great, that hath been clothed in fine linen, even  
 purple, and scarlet, and decked with gold, and pre-  
 cious stones, and pearls, that the so great riches was  
 brought to nought in one hour,

17. and every pilot, and every one that sails to a

place, and sailors, and as many as trade by the sea,  
 from afar, stood and cried,

18. seeing the smoke of her burning, saying, what  
 similar is to the city that is great,

19. and cast dust, on their heads, and cried, weep-  
 ing and wailing, saying. Alas. Alas the city that  
 is great, in which, all that have the ships in the sea  
 grew rich out of her costliness, that it was brought  
 to nought in one hour,

20. rejoice over it O heavenly one, also the holy  
 even the apostles and the prophets, that the God  
 adjudged your judgment, on her,

21. then one mighty angel took up a stone like a  
 great millstone, and cast into the sea, saying. Thus  
 Babylon the great city shall with violence be thrown  
 down, that it should not have been found any  
 more,

22. and so a voice of harpers, and of musicians,  
 and of pipers, and of trumpeters should not have been  
 heard in thee any more, and every craftsman of every  
 craft should not have been found in thee any more,  
 and a sound of a millstone should not have been  
 heard in thee any more,

23. and a light of a candle should not have shone  
 in thee any more, and a voice of a bridegroom and of  
 a bride should not have been heard in thee any more,  
 because thy merchants the great of the earth were,  
 and by thy sorcery, all the nations were de-  
 ceived,

24. verily in her, blood of prophets and of saints

972. That thy judgment came in one hour. Literally, Was com-  
 pleted in the time; whereas &c., Came without previous warning;  
 hence &c., 321.

973. The merchants of the earth weep and mourn over her.  
 Literally, Actively do what is stated; whereas &c. Passive, They are  
 annoyed and vexed; hence &c., 322,1.

974. That no one buys any more &c. Literally, Absolutely  
 no one; whereas &c., That comparatively no one; hence &c., 321.

975. And lives of horses &c. It is clear that the Genitives  
 here must be governed by something, which in my opinion is by the  
 word, Lives. The Sense of the passage I consider probably to be,  
 That these merchants dealt in the limited temporal use of horses,  
 chariots, all descriptions of animals, (perhaps for the use of war)  
 and men, which in our Language we designate by the word Hire;  
 hence my Paraphrase. Had the Arrangement been Regular, the  
 Sense conveyed would have been, That they sold the entire life of

the horses &c.; whereas &c. I conceive, It was only a limited use  
 thereof; hence &c., 321.

975,1. The fruit of the desire of thy natural life &c. Literally,  
 Actively went away; whereas &c. Passive, Had no real existence;  
 hence &c., 322,1.

976. That sails to a place. Literally, This includes every person  
 that has any connexion with the sea, consequently, All pilots and  
 sailors; whereas &c. to include, All persons connected with the sea  
 that are not specified in the Context; hence &c., 321.

979. Thus Babylon the great city shall with violence be thrown  
 down. Literally, Actively destroyed by violence; whereas &c., The  
 manner in which it will be destroyed will be violent; hence &c., 321.

980. Voice of harpers, and of musicians &c. should not have  
 been heard. Literally, An absolute prohibition of what is stated;  
 whereas &c., In an ordinary Sense, such is the case; hence &c., 322,1.

981. Blood of prophets and of saints. Literally, Actually then  
 existing; whereas &c., Had been shed; hence &c., 322,1.

was found, even of all that have been slain upon the earth,

## CHAPTER XIX.

1. after these things, I heard like a great sound of much people, in the heaven, of proclaimings, Alleluia, the salvation, and the glory, and the power of our God *exists*,

2. for true and righteous his judgments *are*, for he judged the whore that is great, which corrupted the earth, with her fornication, and he avenged the blood of his servants, at her hand,

3. yea a second *time* they have said, Alleluia, also <sup>498</sup> her smoke arises unto the evers of the evers,

4. then the presbyters, that were twenty four and the four beasts fell down and worshipped the God that sits on the throne, saying. Amen, Alleluia,

5. and a voice, from the throne, came, saying, praise our God, all his servants, and they that fear him, the small and the great,

6. then I heard like a sound of much people, even like a sound of many waters, and like a sound of violent thunders, saying, Alleluia, that Jehovah our God that is omnipotent reigned,

7. we should be glad and rejoice and give the glory to him, that the marriage of the lamb came, and <sup>982</sup> that his wife prepared herself,

8. and *that* it was granted to her, in order that she should have arranged herself in fine linen, clean and white. For the fine linen *here referred to* the righteousness it exists of the saints,

9. then he says to me, write, <sup>498</sup> blessed those that have been called unto the supper of the marriage of the lamb *are*, also he says to me, these the true sayings exist of the God,

10. then I fell at his feet to have worshipped him, and he says to me, take heed. No, a fellow-servant of thee I exist, and of thy brethren that have the

testimony of the Jesus, <sup>987</sup> worship the God. For the testimony of the Jesus the <sup>322,2</sup> spirit of the prophecy is,

11. then I saw the heaven having been opened, and behold a white horse, and he that sits on it, being called faithful and true, for in righteousness, he judges and makes war.

12. Now his eyes *were* like a flame of fire, and on his head *were* many crowns, *he* having a name having been written, which no one hath seen, except himself,

13. and having been clothed with a vesture having been dipped in blood, and his name is called, the word of the God,

14. and the armies that are in the heaven <sup>382</sup> were following him, on white horses, having been clothed in fine clean white linen,

15. and out of his mouth, a sharp two-edged sword goes forth, in order that with it, he shall smite the nations, and rule them, with a rod of iron, for he treads the press of the wine of the fierceness of the wrath of the God that is Almighty.

16. and he hath on the vesture and on his thigh, a name having been written, A King of Kings, and A Lord of Lords,

17. then I saw one angel having stood on the sun, and he cried with a loud voice, saying to all the fowls that fly in midst of heaven, come, be assembled unto the supper that is great of the God,

18. in order that ye should have eaten flesh of kings, and flesh of captains, and flesh of mighty *men*, and flesh of horses, and of them that sit on them, and flesh of all, free and also bond, even small and also great,

19. then I saw the beast, and the kings of the earth, and their armies, having been gathered together to have made the war, against him that sits on the horse, and against his army,

987. *Worship the God.* Literally, *This is an injunction to per-*

*form the Act*; whereas &c., *When thou worshippest, worship God*; hence &c., 321.

20. and the beast was taken, and the false prophet<sup>989</sup> with him, that wrought the signs before him, by which, he deceived them that have received the mark of the beast, and them that have worshipped its image, living, the two were east into the lake of the fire that has been kindled by brimstone,

21. and the remnant<sup>990</sup> were slain with the sword of him that sits on the horse, that proceeds out of his mouth, and all the fowls were<sup>943</sup> filled with their flesh,

CHAPTER XX.

1. then I saw an angel coming down from the heaven, having the key of the bottomless pit, and a great chain, in his hand,

2. and he laid hold on the dragon, the serpent that is old, which Devil or Satan is, and he bound him a thousand years,<sup>333,2</sup>

3. and cast him, into the bottomless pit, and shut up, and sat a seal upon him, in order that he leads<sup>991,1</sup> not astray the nations any more. Till the thousand years should have been fulfilled, and after these things, it behoveth him to have been loosed a little season,<sup>333</sup>

4. then I saw thrones, and they caused to sit on them even judgment, there was given to them even the living beings that have been beheaded on account of the witness of Jesus, and on account of the word of the God, and whosoever worshipped not the beast, neither its image, neither received the mark, on the forehead, or on their hand, and they lived and reigned as well as the Christ the thousand years.

5. But the rest<sup>993</sup> of the dead lived not. Until the thousand years should have been finished, this the resurrection that is first is,

989. *And the false prophet with him.* Literally, *An actual individual*; whereas &c. I conceive, *Such as induce belief in the beast's prophetic power*; hence &c., 321.

990. *And the remnant were slain.* Literally, *Such as had not received the mark of the beast or worshipped its image*; whereas &c., *The kings of the earth and their armies*, See Verse 19; hence &c., 321.

991,1. *In order that he leads not astray.* Literally, *Actively does what is stated*; whereas &c. *Passive, Tempts them to stray*; hence &c., 321.

6. blessed and holy is he that hath part, in the resurrection that is first, on these, the second death<sup>994</sup> hath not power, but they shall exist priests of the God and of the Christ, and shall reign as well as him a thousand years,<sup>333</sup>

7. and when the thousand years should have been finished, the Satan shall be loosed out of his prison,

8. and shall go out to have deceived the nations that are in the four quarters of the earth, the Gog and the Magog, to have brought together them, unto the battle, of whom their number is as the sand of the sea,

9. and they went up over the breadth of the earth, and compassed about the camp of the saints, and the city that has been beloved, then fire came down out of the heaven, from the God, and devoured them,

10. and the Devil that deceived them was cast<sup>995</sup> into the lake of the fire and brimstone. Where even the beast and the false prophet also shall be tormented day and night, unto the evers of the evers,

11. then I saw a great white throne, and him that sits on it, of whom, from the face, the earth and the heaven fled away, and a place<sup>997</sup> was not found for them,

12. and I saw the dead, small and great, having stood before the throne, and books were opened, and another book was opened, which of the life is, and the dead were judged out of those things that have been written in the books, according to their works,<sup>498</sup>

13. even the sea gave up the dead that are in it, and the region of death and the grave gave up the dead that are in them, and they were judged, each, according to their works,<sup>498</sup>

14. then the region of death and the grave were

993. *But the rest of the dead lived not.* Literally implies, *That the first part that had been specified had relation to dead persons*; whereas &c., *But the rest of the world are during the thousand years to have no life*; hence &c., 321.

994. *The second death hath not power.* Literally, *Under no circumstances*; whereas &c., *Not necessarily*; hence &c., 322,1.

995. *The Devil that deceived them was cast.* Literally, *Actually that which is stated*; whereas &c. I conceive, *That which is represented by the term Devil was cast*; hence &c., 322,1.

cast into the lake of the fire, this the death that is  
second, the lake of the fire is,

15. and if any one was not found in the book of  
the life, having been written, he was cast into the  
lake of the fire,

#### CHAPTER XXI.

1. then I saw a new heaven and a new earth. For  
the first heaven and the first earth departed, and the  
sea it exists not any more,

2. and I saw the city that is holy, new Jerusalem,  
coming down out of the heaven, from the God,  
having been prepared as a bride having been adorned  
for her husband,

3. and I heard a great voice, out of heaven say-  
ing. Behold the tabernacle of the God is with the  
men that are left, and he will dwell with them, and  
they a people of him shall exist, and he the God,  
with them i e the God they acknowledge, their God,  
shall be,

4. even he shall wipe away every tear, from their  
eyes, and the death it shall not exist any more, and  
not sorrow, and not crying, and not pain it shall not  
exist any more, because the former things departed,

5. and he that sits on the throne said. Behold  
new all things I make, and he says to me, write, for  
these faithful and true words exist,

6. also he said to me, it hath been finished, I the  
Alpha and the Omega am, the beginning and the  
end, I will give to him that is athirst of the fountain  
of the water of the life freely,

7. he that overcomes shall inherit these things,  
and a God I will be to him, and he a son shall be  
to me,

8. but I will exist to the fearful, and unbelieving,  
and abominable, and murderers, and whoremongers,

and sorcerers, and idolaters, and all the liars, their  
portion, in the lake that is in a blaze with fire and  
brimstone, which the death that is second is,

9. then one of the seven angels that had the seven  
vials that are full of the seven plagues that are last  
came and talked with me, saying. Come and I will  
shew thee the bride of the lamb that is wife,

10. then he carried away me, in spirit i e in im-  
agination, to a great and high mountain, and shewed  
me the city that is holy, Jerusalem, descending out  
of the heaven, from the God,

11. having the glory of the God, the light of it  
like a most precious stone, like a jasper stone shining  
like crystal,

12. having a great and high wall having twelve  
gates, and at the gates, twelve angels, and names  
having been written thereon, which exist after the  
twelve tribes of the sons of Israel,

13. on risings of sun, three gates, on north, three  
gates, and on south, three gates, and on west, three  
gates,

14. and the wall of the city having twelve foun-  
dations, and on them, twelve names of the twelve  
apostles of the lamb,

15. and he that talks with me was holding a  
golden reed measure, in order that he should have  
measured the city, and its gates, and its walls,

16. and the city quadrangular is set, and its length  
as much as the breadth, and he measured the city  
with the reed, in twelve thousand furlongs, the  
length, and the breadth, and the height of it an  
equality it exists,

17. then he measured the wall of it, an hundred  
forty-four cubits, a measure of man of it, which  
exists to man by an angel,

999. *The first heaven and the first earth departed.* Literally, *Actively went away*; whereas &c. *Passive, Were changed*; hence &c., 322,1.

1001. *And I saw &c.* Literally, *Actually beheld*; whereas &c., *And figuratively speaking I beheld*; hence &c., 321.

1005. *The former things departed.* Literally, *Actively gone away*; whereas &c. *Passive, Have no longer existence*; hence &c., 322,1.

1006. *I will give to him that is athirst.* Literally, *That is now thirsting*; whereas &c., *That does now or shall hereafter thirst*; hence &c., 321.

1007. *A son.* Griesbach sanctions the expression of the Article, admitting however that some reject it, its rejection appears to me to be absolutely required by the Sense.

1008. *The city quadrangular is set.* Literally, *Is designedly so placed*; whereas &c., *It so happened to be*; hence &c., 322,1.

CHAPTER XXII.

18. and the building of the wall of it jasper was existing, and the city pure gold like unto pure glass,

19. and the foundations of the wall of the city having been adorned with every precious stone was, the foundation that is first, jasper, the second, sapphire, the third, chalcedony, the fourth, emerald,

20. the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprasus, the eleventh, jacinth, the twelfth, amethyst,

21. and the twelve gates were twelve pearls. Severally one, each of the gates, it was existing of one pearl, and the street of the city pure gold as a transparent glass was,

22. but I saw not a temple in it. For the Lord that is God that is Almighty a temple of it he exists, also the Lamb,

23. and the city hath no need of the sun, neither of the moon, in order that it should shine in it. For the glory of the God lighted it, yea the light of it the Lamb is,

24. and the nation shall walk by means of its light, even the kings of the earth obtained their glory and honor, in it,

25. verily the gates of it should not have been shut by day. And night it shall not exist there,

26. so they shall sustain the glory and the honor of the nations, in it,

27. and so there should in no wise have entered into it any thing defiling, or working abomination, or a lie, except they have been written in the book of the life of the Lamb,

1. then he shewed to me a river of water of life, clear as crystal, proceeding out of the throne of the God and of the Lamb,

2. in midst by the street of it, and by the river, hence and hence a tree of life bearing twelve fruits, according to each month yielding its fruit, and the leaves of the tree were for healing of the nations,

3. and any curse it shall not exist any more, and the throne of the God and of the Lamb, in it, shall exist, and his servants shall serve him,

4. and shall see his face, and his name, on their foreheads,

5. and night it shall not exist any more, or not a necessity for a candle, or light of the sun, for Jehovah the God brings light on them, and they shall reign unto the evers of the evers,

6. and he said to me, these faithful and true declarations are, even that Jehovah the God of the spirits of the prophets sent his angel to have shewn to his servants, what things it is necessary to have happened with speed,

7. and that behold saith God, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book,

8. then I John that heard and saw these things, even when I heard and saw, I fell down to have worshipped before the feet of the angel that shews me these things,

9. but he says to me, take heed. No, a fellow-servant of thee and of thy brethren the prophets I am, also of them that keep the sayings of this book, worship the God,

1009. Adorned with every precious stone. Literally, Every one as regards number; whereas &c., Every one as regards description; hence &c., 321.

1010. I saw not a temple. Literally, A temple of any kind; whereas &c., A temple for the worship of God; hence &c., 321.

1012. Hath no need. Literally, For any purpose; whereas &c., To obtain the light here referred to; hence &c., 321.

1013. The glory of the God lighted. Literally, Actively does so; whereas &c. Passive, Causes every want in this respect to be supplied; hence &c., 322,1.

1014. The kings of the earth obtained. Literally, Actively made

use of it for that purpose; whereas &c. Passive, Their plans only in accordance to it were successful; hence &c., 322,1.

1015. The throne of the God and of the Lamb. The expression of the Article before each of the Appellations, shews that two separate thrones are here referred to, hence in my Version I thus write the passage, The thrones of God and of the Lamb.

1017. His servants shall serve him. Literally, This is what all servants do; whereas &c., Shall faithfully serve him; hence &c., 322,1.

1019. Jehovah the God of the spirits of the prophets sent &c. Literally, He did what is stated; whereas &c. I conceive, He revealed to man what is stated; hence &c., 322,1.

10. also ~~he says~~ to me. Thou shouldst not have sealed the sayings of the prophecy of this book, the time near ~~it~~ exists,

11. he that is unjust, be unjust now, and the filthy, be filthy now, and the righteous, be <sup>1021</sup>righteous now, and the holy, be holy now. *It being recorded.*

12. Behold I come quickly, and my reward, with me, to have given to every man, as his work it shall exist,

13. I the Alpha and the Omega, the first and the last, the beginning and the end,

14. blessed *are* those that do his commandments, in order that their right to the tree of the life shall exist, and *that* they should have <sup>498</sup>entered into the city, by the gates.

15. Without *the city are* the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and every one that loveth and maketh a lie,

16. I Jesus sent my angel *John* to have testified

1021. Griesbach's reading appears to me less probable than the Authorized, I certainly do not see any reason for the *Disarrangement*, and wait therefore to know which reading is correct.

1022. *The spirit and the bride say.* Literally, *Actively do so*; whereas &c. *Passive, Virtually do so*; hence &c., 322,1.

1025. *I testify to every man.* Literally, *I actually do what is stated*; whereas &c., *I testify publicly excluding no one from participation in it*; hence &c., 321.

to you these things, in the churches, I the root and the offspring of David <sup>322,2</sup>~~am~~, the star that is bright that is shining before the time,

17. and the spirit and the <sup>1023</sup>bride *is e God and the church* say, come, so he that hears, say, come, he that is athirst, come, he that willeth, take the water of life freely,

18. <sup>1025</sup>*I testify* to every man that heareth the words of the prophecy of this book, if any one should have added to them, the God shall add to him the plagues that have been written in this book,

19. and if any one should <sup>573</sup>have taken away from the words of the book of this prophecy, the God shall take away his part, out of the book of the life, and out of the city that is holy that has been written in this book,

20. *I testify*, he that testifieth these things saith. Surely I <sup>1027</sup>come quickly. Amen, come O Lord of Jesus, <sup>491</sup>

21. <sup>1028</sup>*May* the grace of the Lord Jesus Christ *be* with all the saints.

1027. *I come quickly.* See Rev. i. 8 to 18 & iii. 11 to 15, also iv. 8 to v. 10.

1028. *May the grace of the Lord Jesus Christ be with all the saints.* In passages of this class, the Omission of the Auxiliary Verb is necessary, as its Expression would imply, that the Literal Sense was intended to be expressed, viz. *An injunction to effect*; whereas &c., *A desire or wish that something may occur*; hence &c., 321.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God. Rom. xii. 1.





## E R R A T A.

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- PAGE.
- 11 ii. 22. gone. And, <sup>525</sup>*read*, gone. And.  
*Omitted.* 525. *And being warned of God.* Had the Authorized rendering been intended to be conveyed, I consider that a *Minor Stop* must have preceded what is there translated, *Notwithstanding being warned of God*; but a *Major Stop* is expressed, hence my Translation.
23. Note 526, after, *in a dream*, cancel, *that the prophets declaration might be fulfilled.*
- 17 vi. 11. our bread that is sufficient for support, *read*, the bread that is sufficient for our support.
- 27 xii. 5. for Sabbaths, *read*, for the Sabbaths.
- 39 xviii. 20. are. There, <sup>699,1</sup>*read*, are. There.  
*Omitted.* 699,1. *There I exist*, does not mean, *In that place*, but, *By that means my existence is recognized by Man*; hence the *Major Stop* before *There*.
62. i. 27. even to question them, *read*, even them to inquire. ....
- 64 ii. 19. them. The, <sup>511,1</sup>*read*, them. The.  
*Omitted.* 511,1. *The sons of the bride-chamber are not able*, this does not mean, *That it is impossible for them to do it*, but, *That it is inconsistent for them to do it*; hence a *Major Stop* precedes this declaration. Observe,  $\mu\eta$ , *Are not able*, is not an *Absolute*, but only a *Conditional Negative*.
- 67 iv. 31. which seed less, *read*, less which seed is.
- 153 v. 23. judgment. As, <sup>638</sup>*read*, judgment. As.  
*Omitted.* 638. *As they should honour.* Literally, *With an equal reverence*; whereas &c., *As equally just*; hence the *Major Stop* here. See Rom. 760.
- 249 iii. 27. glorifying, *read*, glorying.  
of what sort of law of *that prescribes* the works, *read*, of what sort of law, of that of i e *that prescribes* the works.
- 264 viii. 26. for. As, <sup>760</sup>*read*, for. As.  
*Omitted.* 760. *As necessary.* Literally, Man does know, *That the grace of God is a thing that is necessary*; but Man does not know, when in possession of the grace of God, what particular temporal ordering, here styled, *The thing*, is necessary for him, hence the *Major Stop* here.
- 302 xii. 28. church. First Apostles. <sup>674,1</sup>Secondarily Prophets. <sup>674,1</sup>Thirdly Teachers. After &c., *read*, church. First Apostles. <sup>674,1</sup>Secondarily Prophets. <sup>674,1</sup>Thirdly Teachers. After &c.  
*Omitted.* 674,1. The *Major Stops* here mark Limitation, not *First, Second &c. in all respects*, and so perhaps, not in *Excellence, or in Authority*, but, *in order of their appointment*; hence the *Major Stops* here.
- 381 vii. 28. Note 1068. *They select from*, *read*, *It selects from*.
- viii. 7. 1073. *The second*, *read*, *Another*.



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